

Property of
J. J. Lindsay,
Oregon, Ill.

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THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, Oct. 15, 1913.

Number 1.

Concerning Christ's Return.

It is written:

"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.

"Jesus Christ shall judge the quick and the dead at His appearing and his kingdom." 2 Tim. 4:1.

"God shall send Jesus Christ, which before was preached unto you." Acts 3:20, 21.

"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.

"The Lord himself shall descend from heaven with a shout and the dead in Christ shall rise first." 1 Thess. 4:16.

But the Clergy teach that the righteous enter upon their reward at death, and that salvation is not dependent upon the return of Christ.

Concerning The Earth.

It is written:

"The earth which He hath established for ever." Eccl. 1:4.

"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." Isa. 45:18.

"Blessed are the meek, for they shall inherit the earth." Mat 5:5.

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

"Those that wait upon the Lord, they shall inherit the earth." Psa. 37:9.

"The kingdom under the whole heaven shall be given to the people of the saints of the most high." Dan. 7:27.

"No man hath ascended up to heaven." Jno. 3:13.

But the clergy teach that the Earth is to be ultimately destroyed by fire, the righteous having been taken to heaven.—Sel.

Dispensational Bible Study. Eld. C. C. Maple.

The Eternal Age. No. 9.

"That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Jesus Christ." Eph. 2:7.

LAMENT NOT.

Phillips.



Lament not for the the blessed dead,
Nor mourn as those devoid of hope:
They rest upon a restful bed;
And God shall surely raise them up.

They wait the great awakening call:
They cease awhile; but though they lie
In darkness knowing nought at all,
Their works are treasured up on high.

With them the noisy day is done,
And all the turmoil of the light:
They sink indeed, but like the sun,
To rise more glorious for the night.

Since writing these articles, I have discovered in the little booklet of Sister Boice called "The Visitor," a chart with a most excellent outline of this study which I wish to recommend to you for your study.

We come now to study the last dispensation, and one more paper will close our series. For our study today, we are to consider "The Age of Ages," "The Eternal Age," "Ages Yet Unborn."

Of this we shall say but little, as we do not wish any to think that we care to speculate on the future. This age opens where the kingdom age proper closes. The kingdom has no end, it continues on. Christ delivers up his rule to the Father. 1 Cor. 15:26.

Christ's reign has accomplished its purpose and the earth has been filled with the glory of God. A period of restitution has taken place and the people have learned righteousness. Num. 14:21; Psa. 72; Isa. 11:9; Luke 23:43; 2 Pet. 3:13; Rev. 21.

With shouting and singing,
And jubilant ringing,
Their arms of rebellion cast down,
At last every nation,
The Lord of salvation,
Their King and Redeemer shall crown.

Golden Gems of Thought. Sel. by R. E. Lloyd.

Paul saw for himself, no hope future except thro' a resurrection of the dead. And what did he write to Timothy when Nero's block and decapitating axe were in sight? He said "For I am now ready to be offered, and the time of my departure is at

hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing."

It was not on the day of his death he expected a crown, when he would have no head on which to wear it, but at that day, meaning the day of his appearing, whenever that was to be. Until that day he reckoned only on remaining asleep in Jesus. The Dantean hell has long ago lost its power to move the masses, and the fanciful heaven we are supposed to reach by dying is really as little believed in, only we are slow to admit it. But we shall soon be forced to admit it, and preaching will be adjusted to that fact or suffer great loss.

The way to reach the masses is to keep in touch with them. They have so little sympathy with our conception of Christianity and our other world theories, that they have drifted away from the churches.

Note. There are so many good things from my way of thinking from Rev. Columbus Bradford A. M., that I cannot dismiss him yet, so we will let him talk awhile longer to us on "Absent from the body, present with the Lord."

"I must now attend to a passage in Paul's writings, which seems to teach the possibility and even desirability of being absent from the body. The passage also seems to say that it is necessary

to be absent from the body to be present with the Lord. Paul could not have meant this literally without contradicting Jesus when he commanded his disciples to go unto all the world and preach the gospel with the assurance that he would be with them always, even unto the end of the world. Paul must have meant something else.

Some of Paul's sayings, however, take on a coloring from his having been saturated with Greek philosophy and poetry. He doubtless knew all about such fanciful speculations as those of Plato and Socrates. Besides he was a man of frequent subjective moods. He speaks in the 12th chapter of 2 Corinthians of having once been in such an ecstatic state that he did not know whether he was in or out of the body. This shows that he conceived it possible for a man to have such an experience as he had without being out of the body. He had been merely in a profound, subjective meditation. He seemed to think that his thorn in the flesh was given to keep him from being exalted above measure, on account of his ecstatic visions. But this thorn was probably only a physical derangement resulting from his excessive meditations in a subjective state. This happens to mediums, and other people who go to excess in their subjective moods and meditations.

At other times Paul was normal. He defended his life by evoking the highest civil authority there was in his day. He showed no eagerness at that time to be absent from the body. He bravely said that if they could prove him worthy of death, that is guilty of any crime, he refused not to die, but he did not then consider that to die is gain, sufficiently to take the good chance he had, and die."

To be continued.

The foundation of a real and lasting success is securely laid upon the ruins which alone are apparent as the results of the work hitherto accomplished.—Kelvin.

Life is the principal thing, and life means to be joyful and sorrowful, to perceive, to feel, to act, to do and strive; and all this is not thinkable apart from joy and pain.—Wagner.

OUR LINOTYPE CORNER.



In Retrospect

With this issue we begin volume three. Two volumes have been carried successfully through, but with what aches and pains and labor of body and mind no one but the editor and those immediately connected with the work will ever know.

Now that we have had two years of experience in the publishing business we can look back to our start two years ago and view with pity that presumption, born of ignorance, which allowed us to accept the demand of the brethren that we take up the work. It appeals to us as being parallel to the thought which we recently read some where in which it was said that philosophers know that certain feats cannot be performed, but some foolish person comes along who doesn't know that it cannot be done, goes to work at it, and the first thing you know, he has accomplished it.

The work has been hard—is hard yet, much night work being done in order that the editor may have time out of the office for over Sunday appointments. If some of our brethren fully understood these things, we are quite sure no words of criticism or fault-finding would ever come to us as occasionally they do.

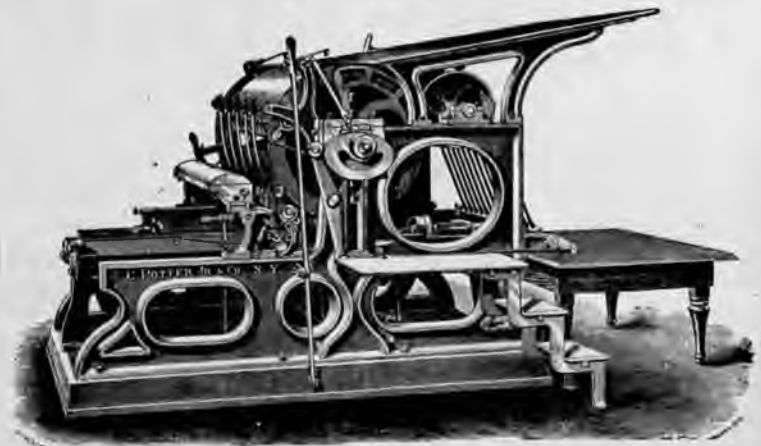
On the other hand, however, we have so much of thoughtfulness and general goodness expressed

in various ways by so many brethren that the matter of which we have just spoken is but spice which makes us appreciate the good the more.

To show that the brethren are doing their part, we will state that The Restitution Pub. Co., is made up of 88 members covering ten states and Canada. These furnished \$2500 as the principal used in beginning the work. This we were privileged to expend to the best advantage we could in providing our equipment. With this we purchased the Junior Linotype which casts practically all of the type each week for our paper, very little hand setting of type being done.

The cut (by kindness of Bro. F. V. Blakely) given in this issue shows the linotype corner of the new addition to our building, which through the kindness of a number of brethren was made possible by their free will offerings. At the linotype keyboard sits the present linotype operator, our daughter, Etta, who does all the linotype work, and by her side, stands Sr. Ida (Ordnung) Hardesty who will ever have the distinction of being the first linotype operator for the Restitution Herald. She bore equally with the editor the trials, tribulations and hardships of the first year of its existence. Behind the linotype stands the one who has the distinction of being editor, printer, circulation and business manager, machinist, printer's devil, and preacher of the gospel, and if there's anything a-

THE POTTER CYLINDER PRESS.



bout a print shop not named, ae's that, too.

We are also giving a cut of the Potter Cylinder Press which does our press work.

Besides these two machines, we have a job press and paper cutter which were purchased with the original amount. Since then we have added a stapler, proofer, metal cutter, type for job work and general stock until our property is worth, at least estimation, \$3000. Our list has reached a splendid point and is still growing. In the meantime, while the editor receives no salary from the company, there are interested brethren who have seen to it that his wants are supplied and well supplied.

For all this we are thankful and more than this we wish to express our appreciation of the confidence thus placed in us by the "powers that be." In our editorial policy we are trying to exercise the golden rule, allowing no personal matter to come between us and duty. We have had to reject some articles because they infringed upon certain rules which by general consent the board of directors and manager deem best to observe for the good of all.

We wish to speak a kindly word for our contributors who are the real force in the making of a good paper. They have been very considerate in their articles, doing their best to bring them within proper scope both as to length and subject matter. The spirit manifested has been first class. A paper conducted along such lines is bound to prove helpful to all who read it.

Besides putting out our paper we are doing much job work. This we can do as well as needed and as cheaply as can be done anywhere. We can do the work and prepay it to you by mail or express at no greater cost than you would have to pay at home. Give us a chance at your work and help a good cause along.

We wish to thank one and all for past favors and to solicit

your continued patronage for the general good it may do.

S. J. Lindsay Editor, and Manager.

Berean Column.

Dear Bereans:

Eternal Life, the greatest gift that can be bestowed on mortal man, is the gift of God. Upon whom is this gift bestowed? To those who by continuance in well doing, seek for glory, honor, immortality and eternal life.

As life is promised through Christ, those who seek Christ seek life, and his promise is They who seek me early shall find me. This is a great promise to the young Bereans. Seek ye first the kingdom of God and his righteousness. Things of this life, although they seem great to the young, are less important.

Let us so live that when Christ who is our life shall appear that we also may appear with him in glory.

Silas Murphy, Marshall, Illinois.

Faith, Hope and Love.

We have faith, hope and love, but the greatest of these is love.

Why is love the greatest? Because love is at the foundation of all, from the time of creation down to the present time.

Can we not see from whom love comes? It is God. The scriptures tell us that "God is love." Beloved, let us love one another; for love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love. 1 Jno.a 4:7-8.

God has manifested his love to us in that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. God also sent his son to be a propitiation for our sins and not only for ours, but also for the

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whole world.

Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit. 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. 4:11, 12, 13, 18.

If we have this perfect love in us, we will have faith that God will fulfill the promises he has made to those who love him. We say we will have faith. What is faith? In Hebrews 11:1, we have the definition. Reading from the revised version, it brings it nearer to us. "Now faith is the assurance of things hoped for, the proving of things not seen." We can be absolutely certain, having the utmost faith that whatever God promises, will surely be fulfilled. With this strong assurance, we can hope, or look forward to the time when we will see "the proving of things (now) not seen."

James says, What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works. But wilt thou know O vain man, that faith without works is dead? Jas. 2:14, 17, 18, 20.

Here we find that both faith and works are necessary. What is faith without works, or works without faith? They cannot work alone, but they can work together. Paul says in Heb. 11:6: But without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

We have also the trial of faith, or as the Diaglott renders it, proof. Let me quote from the Diaglott 1 Pet. 1:7, 8, 9. So that the proof of your faith being much more precious than that of gold which perishes, though proved by fire, may be found to praise and glory and honor, at the revelation of Jesus Christ. Whom having not seen, ye love, on whom, not now looking, but believing, you rejoice with joy inexpressible and glorious, obtaining the issue of the faith, even your salvation. Also in Jas. 1:3, 4, 12. Knowing that the proof of your faith produces patience. But let patience have a perfect work, so that you may be perfect and complete, deficient in nothing. Happy the man who endures trial because having become an approved person, he

SECRET ORDERS UNSCRIPTURAL.

Joseph W. Williams.

If scripture upholds them, it must uphold only one and condemn all the rest. 1 Cor. 1:10.

Your motive for joining them is selfish: you desire insurance, sick benefits, social or business success or some return for self or family. This contradicts Luke 14:12-14, as does the fact that only those who are of sound body can enter protective or insurance bodies, and only those having means can hold their membership by paying dues. All these motives are trusting man's protection as against God's, as taught in Jas. 2:14-26 with 1:27. This is contrary to Jer. 17:5-11 and Psa. 146:3-5.

Even if you do charity work by lodges, you give man the glory through his organization, rather than God through his organization, the church, who are instructed in charity work fully in scripture. This is contrary to 1 Pet. 4:11 and 1 Cor. 10:31. Lodges as a rule help their members primarily, else no reason for them to exist. This is contrary to Gal. 6:10. For they have many in membership who do not even profess to be of Christ. This you are forbidden to hold fellowship in, by 2 Cor. 6:14 to 7:1.

Their rituals teach, and their funeral services practice the immortality of the soul, which is contrary to the whole gospel. Eccl. 9:5, 10; Psa. 146:3-4; Ezek. 18:4; Rom. 6:23. You cannot stay in such fellowship and obey Eph. 5:11. The greatest evil of all is that orders claim their work is Christian work, and that their members will be saved. This is self-justification, and is contrary to such as Rom. 3:20-28; 10:3 and Eph. 2:8-9. Read Matt. 7:21-23. Read the parable of the tares in Matt. 13.

The Bible plan of benevolence is better in every way, spiritually, financially and all. No money is wasted for salaries, buildings, competitive advertising and profits. Insurance companies either make money or bankrupt. If the latter, you lose all, if the former, you lose your part, for all salaries, expenses and profits must be made up by the policy holders and the lodge members. Life-insurance so-called, does not insure life, but only promises money to your heirs if you keep your dues paid up, and no legal loop-hole can be found to evade it. No brotherly love, but a pure business proposition, cold and grasping. Even fraternal orders are not truly fraternal, but selfish. You join to be benefited. God really insures life, Psa. 37:3; Prov. 3:16.

"The church does not do the charity the Bible teaches," you may say. True. You are a part of the church. Can you spend money on insurance companies and secret orders and at the same time use it to follow the plan the scriptures teach? How soon can the church do the work if the members all follow man's instruction, instead of God's instruction?

No one can deny this: If we follow the Bible, we shall not need secret orders. Then why not do that?

will receive the crown of life which the Lord promised to those who love him.

If we endure these trials of life, whatever they may be, there is a crown of life waiting for us, if we continue our love for the Lord. We love him because he first loved us. We find love is the first mentioned in the list of fruits of the Spirit. Without love we can do nothing, but with love we can do much.

Peter admonishes us to have fervent love among ourselves, "Because love covers a multitude of sins." Paul says, "Love fails not at any time."

Paul in Rom. 8:24-25 tells us what hope is. "For we are saved by hope; but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Our hope centers in Christ, who is the life giver. We are looking for him to come again to give life and immortality.

Christ was the first fruits of them that slept. Since he rose from the dead, we have hope and faith that there is a resurrection for those who are sleeping in Jesus.

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, 2, 3. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth and having on the breastplate of righteousness, and your feet shod with the preparation

of the gospel of peace. Above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the Spirit which is the word of God. Eph. 6:13-18. But let us who are of the day be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation. 1 Thess. 5:8.

Dear Bereans, let us be clothed with this armor of God. With a garment composed of such parts, we have no fear, for perfect love casteth out fear. We may be sure of our faith and hope, having with us the sword of the Spirit which is the word of God. Faith, hope and love, the greatest of these is love.

Your sister,

Jessie M. Wilson.

Chicago, Ill.

We are like to Him with whom there is no past or future, with whom a day is as a thousand years, and a thousand years as one day, when we do our work in the great present, leaving both past and future to Him to whom they are ever present, and fearing nothing, because He is in our future as much as He is in our past, as much as, and far more than we feel Him to be, in our present. Partakers thus of the divine nature, resting in that perfect All in-all in whom our nature is eternal too, we walk without fear, full of hope and courage and strength to do His will, waiting for the endless good which He is always giving as fast as He can get us able to take it in.—G. MacDonald.

He that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness, who loses all these pleasures, and chooses to sit down upon his little handful of thorns. Enjoy the blessings of this day, if God sends them; and the evils of it bear patiently and sweetly: for this day only is ours, we are dead to yesterday, and we are not yet born to the morrow. But if we look abroad, and bring into one day's thoughts the evil of many, certain and uncertain, what will be and what will never be, our load will be as intolerable as it is unreasonable.—Jeremy Taylor.

"The following "creed" was found upon the walls of the studio of a well-known artist:

Think Big Work Hard
Talk Little Give Freely.
Love Much Pay Cash
Laugh Easily Be Kind

The really great man of talent finds his highest joy in his self-development.—Goethe.

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.

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.

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 article by Bro. J. W. Williams in this issue may be had of him in tract form. Address him at Plymouth, Indiana.

Word comes to us from the Niagara Falls, N. Y., church that Sister Culp, one of our interested workers there, has recently passed successfully through a severe operation. We have reports of pain, sickness and death from so many directions. When the Lord comes there will be an end to this sort of thing. Who would not wish for that time now?

The readers of the Herald will be pained to know that Bro. W. H. Wilson, who has been so well known as a writer and minister among our people for years, was obliged to undergo an operation for appendicitis on Sunday, Oct. 6, and as a result is in a very critical condition. His years are rather against our hope for a speedy recovery, yet we pray that he may be spared yet many years to make known the glad tidings among the people.

Sunday, Oct. 5, was our time for the regular visit to the Dixon, Ill., church. By appointment we were met there by our cousin, Emil Gesin, who desired to yield obedience in baptism. When we were about ready to go to the water, Sister Mary Goodyear who has had a deep interest for a long time, made known her desire to yield the obedience she has known for some time she should. Accordingly we went to the water where both were baptized. This occasion is one for much rejoicing as it inducts into the body of Christ two very estimable people. We wish them godspeed.

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.

Alberta,

the little daughter of Sr. Clara Venard at Vermont, Illinois, is now asleep. She had been in failing health for some time, but with all her suffering and for one so young, she manifested a

patience of unusual degree. Had she lived until Oct. 8, she would have been seven years of age. While Alberta will be missed, not only by the mother and the immediate family, but by many others who had learned to love her for her gentle disposition, yet there is some comfort in knowing that she is now at rest and free from the suffering to which she was subject while she lived.

We recommend Sister Venard to the love of God which passeth understanding and to the care of Him who doeth all things well.

To the Illinois Brethren:

At the meeting of our Conference board held at Oregon in August, it was decided to issue a call for funds that we may have something in our treasury to assist the isolated brethren in our state, who feel that a few services conducted by one of the ministers of our faith would result in much good, yet are not able to bear the expense alone. Also, that in case of one desiring baptism, or on the occasion of a death in the family of such brethren, if they will make it known, we may send some one to these points, to assist in the putting on of Christ, in the one case, and comforting and improving the opportunity of getting the truth before the people in the other.

Is it not our duty to assist those who are seeking faithfully, alone in their community, to lead others to the knowledge of the gospel of Christ? A little from each one in the state will give us a fund sufficient to assist in this work. Will you help?

Send all money to our treasurer, J. M. Glotfelty, Lanark, Ill. Anna E. Drew, Chairman of Evangelistic Committee.

Reports.

Dear Bro. Lindsay:

I wish to tell the dear ones through your paper that the little flock down here in Kentucky has just been refreshed by again having the blessed truths of the gospel bro't to our minds, by the preaching of Bro. Joseph Williams.

We were delighted to see three willing souls yield themselves to the watery grave. After preaching, twenty-three brothers and sisters gathered around the table prepared in a private room for the purpose of commemorating the death of our Life Giver in his own appointed way, and our hope is that we may all be present at the table our Lord has appointed in his glori-

ous kingdom.

We hope to have Bro. and Sr. Williams with us soon again. They and the little ones left many warm friends in old Kentucky, Love to the dear ones of the faith.

Your sister,
Sadie Skeels,
Brunfield, Kentucky.

Among The Brethren.
Eld. C. C. Maple.

Special meetings at Millbrook close Wednesday of this week. Our hearts were made to rejoice when two young men, Bro. Asa Scott and his brother Martin, obeyed their Lord in the ordinance of Christian baptism Sunday afternoon. Sunday evening we preached to a full house and closed the day by gathering around the table and remembering the Lord's death in the supper.

Our meeting here has been well attended. The farmers are all very busy and can find only little time to be away from their work in this season when the harvest is being gathered.

We shall (D. V.) conduct a preparatory service to the Conference in the Decker School House when the Conference meets on Thursday evening and Friday afternoon of the week.

We hope to hold a meeting of several days at the Little Hope Church near Adrian, Leneway Co. this state to begin on Tuesday, Oct. 14th.

Of Interest to Bereans.

Miss Drew Surprised.

Saturday was an ideal autumn day and Miss Anna Drew of North Galena Ave., thought to improve the afternoon by doing some shopping and calling on a number of friends in the city. She had gone but two blocks from home, however, when she met a goodly number of lady friends whom she greeted with the words, "Were you coming to our house?"

Upon being told that her friends were aware of the day being her birthday anniversary and that they were coming to assist her in the celebration, Miss Drew was quite overcome with surprise and returned home where she proved a fine hostess and was assisted in entertaining her guests by her mother, Mrs. Anna Drew and sister, Miss Ada Drew.

The afternoon fled all too quickly in pleasant conversation, while many hands were busy with crochet hook or tatting shuttle. At 6 o'clock eighteen sat down to a most delicious luncheon which had been prepared and brought by the guests and spread upon two extended tables.

During the remainder of the

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evening Miss Anna Adams at the piano and Milton Missman with his cornet rendered several most enjoyable musical selections. Mr. Schuyler Goodyear demonstrated his ability as an instructor in the use of the tating shuttle, which he declared would have been more successful had there not been so many "butt-ins."

Miss Drew was presented with some very handsome gifts and a number of pretty postcards. The affair was planned and most successfully carried through by Mrs. E. G. Rynearson and Miss Edna Nowell and was an occasion that will long be remembered by hostesses and guests.—A Guest.—Dixon (Ill.) Daily News, Sept. 29, 1913.

The Sunday School.

By Anna E. Drew.

The Report Of The Spies.
Oct. 19, 1913. Num. 13:1-3, 17-14:25.
Lesson Text. Num. 13:1-3, 25-33.
Read Chapters 13-16.

Golden Text.—If God is for us, who is against us? Rom. 8:31.

Time.—July and August, B. C. 1497. They probably arrived at Kadesh in July. The spies returned from their explorations at the time of the first ripe grapes, (Num. 13:20), a year after the exodus.

Place.—Kadesh-barnea, a lonely oasis with a large spring of water, just north of the desert and south of the range of low hills which form the southern border of Palestine. The Israelites encamped on the very fringe of the land to which they were going, fifty miles south of Beersheba and about one hundred miles south of Jerusalem.

Parallels.—Deut. 1; Joshua 14.

Questions.

What was the command given the children of Israel, after the year at Sinia? Deut. 1:6-8. Through what did they journey? Deut. 1:19. Num. 12:16. What was Moses' command when they came to Kadesh? Deut. 1:21. This had also been God's command,—did they trust Him? Deut. 1:22. What, then, does God command Moses? Num. 13:2.

The people had proposed this measure through unbelief, Deut. 1:32, and God permitted them to follow their own counsel.

How many men did Moses choose? Where did he send them?

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, Nov. 11, to Sunday, Nov. 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, Nov. 11.

7:00 P. M. Song Service, Bro. F. E. Siple.
7:30 P. M. Sermon, Eld. C. C. Maple.

Wednesday, Nov. 12.

2:00 P. M. Sermon, Eld. L. E. Conner.
7:00 P. M. Praise Service,
7:15 P. M. Devotional Service,
7:45 P. M. Sermon, Eld. L. E. Conner.

Thursday, Nov. 13.

10:00 A. M. Service announced later.
1:30 P. M. Devotional Service, S. J. Elton.
2:00 P. M. Sermon.
7:00 P. M. Praise Service and Devotional, Eld. C. C. Maple.
7:45 P. M. Sermon.

Friday, Nov. 14.

9:30 A. M. Devotional Service, Bro. J. M. McCrorey.
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, Eld. L. E. Conner.
8:00 P. M. Sermon.

Saturday, Nov. 15.

9:30 A. M. Devotional Service, Bro. Ezra C. Railsback.
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, Bro. F. E. Siple.
7:30 P. M. Sermon, Eld. F. V. Blakely, Grand Rapids, Michigan.

Sunday, Nov. 16.

9:00 A. M. Devotional and Social Service, Sr. Mattie N. Jeffrey.
10:00 A. M. Sunday School.
11:00 A. M. Sermon, Eld. L. E. Conner.
12:00 M. Breaking of Bread.
2:00 P. M. Praise Service, Bro. F. E. Siple.
2:15 P. M. Devotional Service, Eld. C. C. Maple.
2:45 P. M. Sermon, Eld. F. V. Blakely.
3:30 P. M. Young People's Meeting, Bro. E. H. Wickern.
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 Wabash 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.

Num. 13:17.

Southward means into the "South," the name of the Southern part of Palestine, from what ever direction it was entered. The spies went northward into the "South."

What were they to learn? vs. 18-20. What is meant of the land by "fat or lean"? Whether the soil was rich or poor. How long were they gone? v. 25. What did they say of the land? v. 27. Meaning of "milk

and honey"? What fruit did they bring back with them? v. 23.

The pomegranate is a tree of low growth, with reddish colored fruit of the size of an orange. When opened is of a pink color, juicy and fine flavor. It's fruit is not only pleasant, but yields an agreeable wine.

What of the grapes brought? What of the people and cities in Canaan? v. 28, also Deut. 1:28. Name the different tribes who dwelt in the land.

The Anakim, descendents of Anak, were a race of large stature, living in the mountainous country around Hebron and toward the Mediterranean. Goliath was probably an example. Stronger than the surrounding people, they doubtless used their strength in bandit ways. The Amelekites were descendents of Esau, a wandering tribe of Bedouins, centering about Kadesh-barnea. A short time after this they defeated a detachment of Hebrews. Num. 14:43-45.

The Hittites were a powerful far-reaching people. They are represented on the Egyptian monuments as "an ugly race with yellow skins, black hair and eyes, receding foreheads and protrusive upper jaws." The Jebusites were probably a sub-tribe of the Canaanites, who inhabited the hill country about Jerusalem and they held its citadel till the time of David. 2 Sam. 5:6-7. The Amorites, descendents of one of the sons of Canaan, were a powerful tribe and one of the most formidable adversaries of the Israelites. They occupied the mountains west of the Dead Sea near Hebron. They were a race of gigantic stature, Amos 2:9, and their name is often used to denote all Canaanites. The Canaanites occupied the lowlands along the Mediterranean and the Jordan.

What was the report of the majority? vs. 31, 32. What is meant by "eateth up" the inhabitants? "Probably that the conditions were unfavorable to health." Who gave a different report? v. 30; 14:6-10. What characteristics of the men do these reports show?

"Forty years later, Caleb then an old man of eighty, proved his brave words by conquering the very region that had terrified the ten spies, driving out the gigantic Anakim, and making Hebron his own." Josh. 14:6-14.

What resulted from the reports? 14:1-5. They rebelled against Moses and Aaron, and proposed to reject Moses as leader and elect a captain who would lead them back to Egypt. How did this effect Moses and Aaron? How did Caleb and Joshua appeal to the people? What effect had this? 14:10. What did God propose to do? 14:11-12. What was Moses' plea for his people? 14:17-21. Though God granted the people pardon, did it release them from all consequences of their sins? 14:22, 23, 29, 30. What happened to those who brought the evil report? 14:36, 37.

"Instead of entering immediately into the promised land, they were doomed to remain 38 years more in the desert till all over 20 years of age, save Caleb and Joshua had died. Not one of them should see the land for which they had suffered so much.

After all the miracles they had seen, with the cloud and pillar of fire before them, that they should dare accuse God of bringing them into the wilderness to perish, might well provoke Him to discard and even destroy them. They were not yet fit to realize the promises of God. It was their own nature and character expressed in conduct, that made it impossible for them to take session."

What is the lesson and warning to us? Heb. 3:8-19; Heb. 4:11. Why did Caleb gain possession of his inheritance? Josh. 14:8, 9. Are we sure of gaining our promised inheritance if we wholly follow our God? Can we do it? Heb. 4:14-16.

The Key To All Prophecy.
Part III.

We found in our last article that Dr. John Thomas affirmed that the seventieth week ended at the crucifixion? What does the Divine Record say? "And after three score and two weeks shall Messiah be cut off, but not for himself." Now add to this the previous seven weeks, and that shows Messiah cut off, at the end of sixty-nine weeks, and it cannot possibly be extended beyond that without some human addition to the Divine Word.

Right at this point, after the sixty-nine weeks, a break occurs in the seventy weeks. The prophesy reads: "Seventy weeks are determined upon thy people (the Jews) and upon thy holy city (Jerusalem) to finish transgression, and to make an end of sins," etc. This seventy weeks measures time as far as it relates to the Jews, and Jerusalem. At the close of these sixty-nine weeks Israel's clock ceased to measure time any longer. Israel at this period passed into exile among all nations and Jerusalem passed into the hands of the Gentile invader. In its place the clock of the Gentiles is now measuring off the times of the Gentiles.

When the times of the Gentiles are completed, Israel will return to its fatherland, and occupy the holy city. Their clock will again commence to tick, and measure off the last or seventieth week. At this time sin will be made an end of, transgressions finished, everlasting righteousness brought in. The accomplishment of these things mark the end of the seventieth week. It is an indisputable fact that those things have never been fulfilled at any epoch in the history.

Previous to the ending of the sixty-ninth week as far as the redemptive work is concerned, were all types and shadows. "For

it is not possible that the blood of bulls and goats should take away (or make an end of) sins. This foreshadowed the blood shed upon the cross after the sixty-nine weeks were accomplished in the cutting off of the Messiah, which alone could take away sin. This sin remains efficacious until the harvest at the end of this age.

Now we learn that "everlasting righteousness" will never be brought in until the Lord comes with his saints, who will have been previously gathered home, (2 Thess. 2:7) or they could not come with him. Now Daniel informs us that at the completion of the seventy weeks, everlasting righteousness is brought in. Then the coming of the Lord with his saints, and the end of the seventy weeks occur at the same time. Anyone must see that the theory of Dr. John Thomas that the seventy weeks ended at the crucifixion is altogether wrong.

Again, sin will never be made an end of prior to the coming of the Lord with his saints. But we read: "Seventy weeks are determined upon thy people and upon thy holy city, to finish (make an end of) transgression, and to make an end of sins."

This can never be until the Lord comes. Sin and transgression will grow worse and worse until that glad event. Now these are made an end of at the completion of the seventy weeks, and they will grow worse in place of coming to an end before the Lord comes, then the completion of the seventy weeks and the coming of the Lord with his saints is at the same time.

Transgression will never come to a full end until the last end of the indignation. Revised version has it, "the latter time of indignation." See Dan. 8:19 to 27. Verses 19 to 23 relate a portion of the history of Media-Perth and Greece. Verse 22 of the division of Greece into four kingdoms. Verse 23 reads: "And in the latter time of thy kingdom (the four divisions of Greece) of which still exists, and is now rising in the scale of nations when the transgressors come to the full, a king of fierce countenance, and understanding dark sentences shall stand up," etc.

He stands up only when transgressors are come to the full. In chap. 9:22, the angel said, "O Daniel, I am now come to make thee skillful of understanding. In order to do so in verse 24, he relates to him this matter of seventy weeks. In the last or last half of indignation, transgressors come to the full, and then he will finish transgression and make an end of

The Wanderings of Israel.
NO. 2.

As the Church looks back upon the wanderings of the children of Israel, noting the many crooked paths they made in the wilderness, and the lack of faith in God, their deliverer, we cry out, O, how discontented and unfaithful! Yet how much we are contented, how much more faithful are we, how much closer to God do we walk than did they! Let us see.

As the song of deliverance had hardly left the lips of Miriam and before Moses had returned from Sinai with the law, even while the base of the quaking mountain yet tottered by the power of the passing earthquake as it went marching by, they had wandered from God and changed the "similitude of their God to that of an ox that eateth grass." Even so, the words of praise add joy that filled Mary's soul as she ran to tell of the empty tomb, and the Lord, had not echoed far out over Judaea hills, neither had God's law as given by Peter on the day of Pentecost mingled with tongues of fire been long among men before we hear Paul exclaim with the same feeling that saddened the heart of Moses as he dashed to the earth the two tablets of stone, "I marvel that ye are soon removed from him that called you into the grace of Christ into another gospel." Gal. 1:6.

Although God gave the children of Israel, Moses, a true, loving, faithful leader, even a type of Christ, they murmured and complained, so we murmur and complain when we should follow him as our Leader and King. Although God gave the children of Israel manna from heaven, yet they murmured and cried out for meat, and God gave them their desire to the full and sent leanness to their soul. Christ also as John declares has offered us the true bread of which theirs was only a type, and have we not seen many one with longing heart look back into the world and sadness of soul cry out for the pleasures of earth as they did for the flesh pots of Egypt, and has it not brought leanness to their lives and death to their souls, thereby filling many a grave in the wilderness of our unknown land? Have you not seen many in the church lay aside the garments of salvation that need not wax old with the wearing and cast aside the robes of righteousness they once received and don the attire of the ball room, and attain dance with the gay and thoughtless world? Oh, the privileges of the high calling the church might receive and forever pos-

sess. Many of its members will find their graves in the wilderness of complaint and doubt, while but few, the Calebs and Joshuas will "enter the rest that remaineth for the people of God."

While the Jews were forbidden to touch the mountain where God revealed his glory and power, Paul declares in the 12th of Hebrews, "We are come to Mount Zion (that may be touched), the city of the living God, the heavenly Jerusalem, and yet we murmur and hesitate to enter in. Let us take heed that we by our murmuring, backbiting and complaining, do not crust out of the heart the bright, happy and joyous spirit of some Moses that may be lovingly leading the people to a better land, so that we anger him and it go ill with him for our sake. Oh, if by our murmuring we must lose the blessing and the pleasant land God offers us. Let us not drag a Moses with us, but let us labor more faithfully than ever before and strive to enter in to that rest that remaineth for the people of God, lest we fall after the same example of unbelief as did the children of Israel in their wanderings from God."

L. S. Bronson.

High hearts are never long without hearing some new call, even a distant clang of God, even in their dreams; and soon they are observed to break up the camp of ease, and start on some fresh march of faithful service. And looking higher still, we find those who never wait till their moral work accumulates, and who reward resolution with no rest; with whom, therefore, the alteration is instantaneous and constant; who do the good only to see better, and are the better only to achieve it; who are meek for transport, too faithful for remorse, too earnest for repose; whose worship is action, and whose action ceaseless aspiration.—J. Martineau.

Editor Restitution Herald:

I have again, and found my wife better for which I thank my God, and take courage.

Well, Sept. 13-14, we came to gether to hold our 43rd yearly meeting with a few of the brethren who are left, Saturday at 8 P. M. our first meeting was called by singing a hymn in Glad Tidings, page 140, My Savior first of All, with Miss Olga Crow from Chanute at the organ. Song, When My Life's Work is Ended, and When I Cross the Swelling Tide, etc. After prayer, I gave a general talk to a very fine and listening congregation. Another song, Meet Me in the

Morning, page 27 in Glad Tidings; We are Marching Onward to the Promised Land. Dismissed for that day.

Sept. 14, 11 A. M. Three songs with prayer by the writer, with another song. Quite a good congregation had filled the house. C— Rinehart and wife and sister-in-law had driven 14 miles. Bro. George Taylor from Chautauque, Marian Evans and family N— Johnson and a number of others had come, some that I had never seen.

Subject: Man Mortal or Immortal. Gal. 4:17. Shall mortal man be more just than God? Shall a man be more pure than his maker? 2 Chron. 2:14., latter part of verse. O Lord, thou art our God, let man, (or a mortal man, margin) prevail against thee. What is the meaning of the word mortal? Answer: Subject to death.—Webster.

Is a man subject to death? It is appointed unto men once to die. Heb. 7:27. Therefore all men are mortal. Upon what condition did God promise Adam life? 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. Gen 2:17.

After man disobeyed God, what sentence did he pronounce upon man? Unto Adam God said: Dust thou art, and unto dust shalt thou return. Gen. 3:17-19.

Of what use was the tree of life to man? Gen 3:22. The Lord God said, Behold the man becomes as one of us, to know good and evil and lest he put forth his hand and take also of the tree of life and eat and live forever, therefore the Lord sent him forth from the garden of Eden...and placed at the east of the garden of Eden, cherubims and a flaming sword which turned every way to keep the way of the tree of life. Gen. 3:22-24.

Note. The tree of life was to perpetuate life. As long as man was obedient to God, he had a right to the tree of life. Hence everlasting life was promised on condition of obedience. When he sinned, he forfeited his right to the tree of life, and became subject to death. Who only hath immortality. Paul told us that Christ will show us in his time. Who only hath immortality. 1 Tim. 6:15-16.

I would love to give the whole sermon, but the brethren all understand this subject as well as I do, or perhaps better than I do. Well, we had a feast of good things all through.

Our meetings closed on Sunday night, with a house filled with very attentive listeners. All were well pleased, and all enjoyed themselves. This was our

43rd annual meeting I had to oversee. Many of the older brethren and sisters have fallen asleep in Jesus. Only two of the 43 years ago are left—Sister Hole and Sister Mitchell.

I preached the funeral sermons of eighteen, and I am still spared for some purpose. I can not tell for what purpose: God knows.

Our meeting closed with the song God Be With You Till We Meet Again, and the shaking of hands and the good-byes and fare ye wells till we meet again if not in this life, in the life to come, is my prayer for Christ's sake. Amen.

Subscribe for the Restitution Herald.

Uncle John Foore.

The Ammonites.

Ezek. 25. The word of the Lord came again to me saying, Son of man set thy face against the Ammonites, and prophesy against them. Behold therefore, I will deliver thee unto the men of the east for a possession...and I will make Rabbah (their chief city) a stable for camels, a couching place for flocks and ye shall know that I am the Lord...Unto the men of the east with the Ammonites and will give them in possession that the Ammonites may not be remembered among the nations.

All this has been literally fulfilled, although at the time it was written, it looked from a human standpoint as most unlikely. The Ammonites at that time were powerful and prosperous, and Rabbah, a beautiful city, but now it is in ruins, but remains are now found of many beautiful and very strong buildings. We get our first fairly full account of the utter desolation of this land from Volney's travels in the end of the 18th century and in the beginning of the last century, we get full accounts of its condition from many travelers and quite recently it is still described as being in the possession of the worst of the heathen, namely the Arabs and the Turks but principally the Arabs who in that immediate region are of a type with thick lips and less friendly to strangers than the ordinary Arab. The whole country is in utter desolation, and all the cities in ruins and the Ammonites have ceased to exist as a people. No one attempts to trace their descent from them but although the cities are in ruins it is and has been utterly forsaken as Babylon was. The ruins have been a couching place for flocks and a stable for camels which at certain seasons of the year are there in large numbers. In fact travelers tells us that the goats and other ani-

mals were there in such numbers that their bleating at night prevented them from sleeping.

The country gradually fell into desolation and the cities into decay. In the time of Justin Martin in the 2nd century under the Romans the country was in a flourishing condition and now there are found the remains of many fine churches which shows that it was in a flourishing condition long after the Christian era. Many parts of the country are still very fertile and if once under a just government would again bring forth abundance as it did in the days of old. The Ammonites were descendants of Benammi, a son of Lot. See Gen. 19:38. They were nearly always opposed to the children of Israel. They frequently wandered against them and rejoiced at their downfall, but the Lord is ever jealous for his land and for his people.

— a traveler in the early part of the last century says that Ammon was once the residence of many kings and their cities flourished long before the Hebrews. Although this town (Rabbah) has been destroyed and deserted for many ages. I still found there some remarkable ruins which attests its ancient splendor. Such as a square building very highly ornamented which has been perhaps a mausoleum. The ruins of a large palace; a magnificent amphitheater of immense size and well preserved with a peristyle of Corinthian pillars without pedestals; a temple with a great number of columns; the ruins of a large church, perhaps the seat of a bishop in the time of the Greek emperors; the remains of a temple with columns set in a circular form, and which are of extraordinary size. Also the remains of the ancient wall, with many other edifices.

These monuments of ancient splendor were standing among heaps of ruins and utter desolation according to the words of the Lord spoken for three thousand years before: Lord Claude Hamilton in his journal published in the last century, wrote:

“Of the other principal ruins, a more slight notice may be given. A grand building once apparently of an octagonal form, has still four of its sides perfect, which contain a grand alcove, and three lesser accessess. A colonnade of large Corinthian pillars was ranged within it, but what purpose it served there are no means of knowing. Heaps of ruins lie around it in bewildering confusion. Near to it are large houses, divided into many compartments and a more modern church in good preservation, but all alike are deserted, though lit-

tle labor would restore some of these buildings, not to their past glory, but to useful dwellings.

But the remains yet standing of one grand temple are sufficient to exhibit its former magnificence, surrounded as it was by lofty columns, some of which are still entire. A noble alcove richly wrought, containing niches, and supported by plaisters is yet perfect, a beautiful specimen of the riches of ornaments and fine finish of the corners. And near to the ruinous town is a little fane, square without, but circular within, both sides being most richly decorated with frieze corners and plaisters of the Corinthian order. Four niches within are equally elaborately carved. It is divided into square apartments, each containing a variety of rich and elegant ornaments, and an open arch, which forms the entrance, has the most beautiful carved ceiling which I ever saw.”

Such are the remains of the genius of this ancient people, which have utterly perished according to the word of the Lord, but the land will be restored to its ancient fertility and grandeur when the King comes.

A. Wallace Mason.

Take steadily some one sin, which seems to stand out before thee, to root it out, by God's grace, and every fiber of it. Purpose strongly, by the grace and strength of God, wholly to sacrifice this sin or sinful inclination to the love of God, to spare it not, until thou leave of it none remaining, neither root nor branch.

Fix, by God's help, not only to root out this sin, but to set thyself to gain, by that same help, the opposite grace. If thou art tempted to be angry, try hard, by God's grace, to be very meek; if to be proud, seek to be very humble.—E. B. Pusey.

Nothing is intolerable that is necessary. Now God hath bound thy trouble upon thee, with a design to try thee, and with purposes to reward and crown thee. These cords thou canst not break; and therefore lie thou down gently, and suffer the hand of God to do what He please.—Jeremy Taylor.

I was obliged to strike out upon a little path of my own. Otherwise people would never have known of my existence.—Bach.

No man can produce great things who is not thoroughly sincere in dealing with himself.—Lowell.

Better have failed in the high aim, than vulgarly in the low aim succeed.—Browning.

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Where Is Hell?

Editor Everybody's Column.

Sir—In your issue of Saturday 18th top of column, fourth page, you have a question, "Where is Hell?" As there appears some difficulty amongst the wise men to locate this particular place or locality will you allow space in your valuable paper for the word of God to locate it beyond question or doubt.

1 Cor. 1:25; 9. The foolishness of God is wiser than men. Not many wise, mighty or noble are called. He takes the foolish things to confound the wise; why? That no flesh should glory in his presence.

1 Cor. 3:19. He taketh the wise in their own craftiness. The wise men fail to locate Hell.

Jer. 23:16 and 21. They speak a vision out of their own heart,

and not out of the mouth of the Lord. The 28th verse: The prophet that hath a dream, let him tell a dream, and he that hath my word, let him speak my word faithfully. What is chaff to the wheat?

If anyone will take an Oxford Teacher's Bible and turn to Psa. 55:15, reads hell—margin, or the grave; also Psa. 86:13; Isa. 14:9; Jonah 2:2; Rev. 20:13, death and hell,—margin, or the grave—delivered up the dead. For fear this may be twisted let us reverse the order. Psa. 49:15 grave—margin, or hell. 1 Cor. 15:55, To any candid mind this shows plainly with the rest of the word that hell and the grave are the same thing. God's word is plain for plain men to read. How can God be Love and attribute to him the doctrine of eternal torture.

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THE RESTITUTION PUB. CO., Oregon, Illinois.

Jesus Christ preached about the kingdom, Mark 1:14, to be established upon this earth—Acts 15:14; God is now calling out a people for the purpose of reigning with him as kings and priests or teachers.

Rev. 5:10; Rev. 20:6. After this He will return and build the tabernacle of David; Acts 15:16. Why? Seventeenth verse. That the residue of men might seek the Lord. This is the gospel Christ and the apostles preached: Mark 1:14; Matt. 24:14. The kingdom. Read Acts 3:19-21. To this end hell or the grave must give up the dead.

Job 14:14: If a man die shall he live again?

Isa. 26:19: Thy dead men shall live, together with my dead body shall arise, awake and sing, ye that well in the dust, for thy dew is as the dew of herbs and the earth shall cast out the dead.

Turn to Ezekiel, 37th chapter and read about the great valley of dry bones which show how the resurrection will be accomplished—where is this great valley, all the grave yards in this great valley.

God is going to cause all to come up out of their graves, then will be said, Jer. 16:19: Surely our fathers have inherited lies wherein there is no profit.

Theology and men's doctrines stancy to purpose.—Disraeli.

are being taught. Matt. 15:8-9. In vain do they worship me, teaching for doctrines the commandments of men, as Paul said Gal. 1:6-7: I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel, which is not another, but there be some that trouble you and would pervert the gospel of Christ.

As God's word teaches, when we die all go to hell, grave, and at God's appointed time all will be cast out.

1 Cor. 15:22: As in Adam all die, so in Christ shall all be made alive; 21st verse, since by man came death, by man came also the resurrection from the dead.

Take your Bibles and test all preaching by this rule. Psa. 119:130: The entrance of thy word giveth light.

Isa. 8:20: To the law and to the testimony if they speak not according to this word, it is because there is no light in them.

Respectfully,

Fred Greiner, (Dec'd).
Niagara Falls, N. Y.—From an old paper.—Ed.

The true artist has no higher ambition than that of assisting in the progress of his art.—Gluck.

The secret of success is con-

THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, Oct. 22, 1913.

Number 2.

Where the Bridge is Down.

No road is a good road unless it will take you to your destination. A by-path that ends in the underbrush is disappointing. And a road that is cut by a broken bridge only leads you part way, and means time lost. At a country cross-roads stood a rudely painted board indicating "Bridge down" on one of the highways. Consequently no traveler passed that way until the sign was gone and the bridge was repaired. But men are not always as wise in the life roads that they follow. Every one knows that any road of sin always has bridges down, and the way has been posted with warnings, and gets no repair. Only loss and disappointment lie in that direction. It is well for man that there is one who knows and is the Way. There are no broken bridges to trouble us in that direction.

Who Shall Begin?

Within the church there is a life that either repels or draws those who are outside the church. If a church is occupied with controversy, and there is a spirit of dissension among its members, one who is outside is not drawn by this fact to seek fellowship with that group. Many a church to which no accession of membership has come in a long time may fairly ask itself whether the life in that church is hospitable to the convert. In one neighborhood where church dissension and rivalry had worked much harm, a number of persons who desired to unite with one or another of the churches delayed so doing, and one of them said to a friend: "We are only just waiting for some one to begin." No one seemed eager to be the first to enter into a local fellowship where strife was in the atmosphere. Many a church may have just outside its doors, those who are waiting.—waiting for the church itself to begin to show that it is a center of the Christian fellowship of love and service. It is not enough to say that those outside ought to come in. Those who are within often need to begin by making sure that the fellowship of believers to which they invite others is a Christian fellowship.—The Sunday School Times.

Sunshine Further On.

The mountain's base is wrapped in gray,
And chill and cheerless is the way,
As slow I tread the shadowed trail
That stretches upward still and pale,
But as I rise I see it glow
With what seemed mist and cloud below,
And soon I stand amid the dawn
Of warmth and sunshine—further on.

O soul, that beats the shadowed air
About the base of summits fair,
Be brave and patient. Mists obscure
The lower way, but hold secure
The higher path. For thou must rise
On toiling wings to clearer skies;
And, though the way seems dull and gray,
It lightens toward the summit day;
Thou, too, shalt stand amid the dawn
That flowers in sunshine—further on.
—Selected.

Don't Shut Out The Light.

The story is told of a young lady who was one day sweeping a room, and as the dust began to fly she at once hauled down the curtains saying: "It makes the dust fly to have the sunshine in."

You may laugh at the folly of this young woman, and say that she should have known that the dust arose in the dark just the same. The light simply made it show up.

True! yet are there not many people more foolish than this? The light of God's Holy Spirit, shining in upon us, reveals things in their true light. Many go along saying they are all right, when they are all wrong. It is far better to let the light shine in that we may see the dust and dirt and get cleaned up before the coming of our King. It is only those who are clean and have on the wedding garment that will be permitted to sit down at the great marriage feast.

Don't shut out the light, friend, and fancy there is no dirt. There is a day coming when it will surely come to light.—H. A. Mitchell in World's Crisis.

The Coming of The Lord.

"Patiently await the coming of the Lord."

Few Bible texts contain so weighty an admonition, and combine with it a thought so full of hope as this from the apos-

tle James. May we not add, but few subjects are of more vital interest to Christians of this era than the coming of the Lord.

The apostle Paul assures us in vivid certainty of this truth in 1 Thess. 4:16. 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 (unto the coming of the Lord) shall be caught up together with them in the clouds to meet the Lord in the air, so shall we ever be with the Lord. Wherefore comfort one another with these words.

Truly are these comforting words, if we in hope have laid away our loved ones to sleep until the Lord's return, until the morning of that day when the Lord himself shall descend. Is not the testimony of Paul reiterated almost similarly in 1 Cor. 15:51-54? And again in Phil. 20? We look for the Savior from heaven.

Beset as we are by dangers, trials and perils, were it not for these precious assurances, these words would be little to illumine the pathway to God's heavenly kingdom.

Our hope of eternal life centers in these promises. Mark you the words of the Master when he was yet with his apostles. "If I go away I will come again, and will receive you un-

to myself, that where I am there you may be also."

Does not the angel's word, uttered when the Lord ascended to heaven, attest the same truth?

"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."

Since so many inspired truths convey this meaning, let us rejoice that God's way is made plain even to babes.

E. R. Boyer.

Acrostic.

Each waiting day ye loyal saints
Look up, and onward press,
In faith and hope and charity,
Zion's Fair hill to gain and
grace.

Anointed is our Prince of Peace,
By him we long to stand with
life,
Eternal. Oh the blessedness,
To know him as he is!
Halleluiah! Forevermore He
lives.

E. R. Boyer.

Surely none are so full of cares, or so poor in gifts, that to them also, waiting patiently and trustfully on God for His daily commands, He will not give direct ministry for Him, increasing according to their strength and their desire. There is so much to be set right in the world, there are so many to be led and helped and comforted, that we must continually come in contact with such in our daily life. Let us only take care, that, by the glance being turned inward, or strained onward, or lost in vacant reverie, we do not miss our turn of service, and pass by those whom we might have been sent on an errand straight from God.—Elizabeth Charles.

Remain true to all you feel to be highest, noblest, most right, and most pure in your heart. Don't even try to be or to become something (unless there were opportune and immediate occasion for it); but work diligently and with perseverance to be and to become more and more some one.—Liszt.

He who wishes to be something must in reality be something.—Beethoven.

Do You "Love His Appearing?"

The question is not, do you expect Jesus' appearing, but do you love it? Has it taken such a firm hold upon your affection that it influences your daily life to know that "The coming of the Lord draweth nigh?" James 4:7-8. If you believe the Lord is at hand, it should influence your thoughts, words and deeds. Phil. 4:5.

We should not sleep as do others, but watch and be sober, putting on the breastplate of faith and love, and for an helmet, the hope of salvation. 1 Thess. 5:6-8. As it is the Lord himself we are expecting, how anxious we should be to have our lamps trimmed and burning, that we may be ready to welcome him back to this earth again, that shall then become the theater of his glorious kingdom, and witness times of restitution so long foretold by prophecy. Matt. 25:1-13; 1 Thess. 4:16; Dan. 7:13-14; Acts 3:19-21.

Earth's inhabitants shall once more hear his words of wisdom, and feel his touch of healing. As he "shall be king over all the earth," and have the "utmost parts" of it for his possession, how necessary it becomes for us, who through God's abounding mercy are made joint-heirs with Christ to qualify ourselves to inherit the land and dwell therein forever, with Jesus, who will then be King of kings and Lord of lords. Zech. 14:9; Psa. 2:8; Rom. 8:17; when we pray "Thy kingdom come, thy will be done on earth, as it is in heaven," and remember that his appearing and his kingdom are synchronous events, we should pray with equal fervency, and holy zeal, in response to his divine pledge: "Surely I come quickly. Amen. Even so, come, Lord Jesus." Matt. 6:10; 2 Tim. 4:1; Rev. 22:20.

As the life-giver we need him. No voice but his can penetrate the gloomy charnel-house of death and awaken the silent sleepers to life and consciousness again. Jno. 5:28-29. While we often "Long for a touch of the vanished hand,
Or a sound of the voice that is still,"

Yet we know our intense longing will not be realized until Jesus comes. No human agencies can ever avail to bring back our loved and lost from the gloom of the grave. But we are divinely assured, "He that is our God is the God of salvation, and unto God the Lord belong the issues from death." Psa. 68:20; Jno. 6:39-40. As we witness on every hand, evidences of the curse, such as sickness

sorrow, pain and death, our hearts in very anguish, cry out in pitiful tones of importunity, "Come, Lord Jesus." Rev. 21:4.

When we view many of our race, that are so crippled, deformed and mentally incapacitated for the enjoyment of life or hope, that no human agency can successfully reach our hearts again, we are moved with pity, as we make the plaintive cry of urgent need, mingled with creation's groans, "Come Lord Jesus." Rom. 8:19-23.

When we view earth's governments, with their vast armies trained for human butchery, and their treasuries well nigh bankrupt, to keep them in readiness for warfare, again the agonizing cry for help goes up to the throne of the eternal God to "Send Jesus Christ.....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 3:20-21. "He maketh wars to cease unto the ends of the earth; he breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire. Be still and know that I am God: I will be exalted in the earth." Isa. 46:9-10.

And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:4.

The Lord, the righteous judge shall at that day, the day of his appearing and his kingdom bestow a crown of righteousness not only upon Paul, but upon all them also who love his appearing. 2 Tim. 4:1, 8. The fadeless crown of glory, the imperishable crown of life will be bestowed when the chief shepherd shall appear. James 1:12; 1 Peter 5:4.

The Lord is coming,

Let this be

The herald note of jubilee,

And when we meet, and when we part,

The salutation from the heart.
R. A. Curtis.

Dear Bro. Lindsay:

As I read so many good articles in your excellent paper, The Restitution Herald, I am moved to write these lines. It is indeed gratifying to read of the many good meetings and Conferences, even if we can't be there. It is comforting to know there are others who love the truth and are doing all they can to spread the gospel of the kingdom of God. I rejoice from the depth of my heart to hear that

Bro. Frank Siple has decided to spend his days in the vineyard of the Lord. It surely must be a great consolation to his mother, We have heard much of Sister Siple's family through Bro. W. H. Wilson. We need young people to take hold of the Lord's work. So many of the older ones will soon have to lay down their armor.

We were so pleased to see in the last Herald the photos of seven of the brethren, we prize it very highly. This is an interesting feature of the paper, especially to us who are isolated and never have the pleasure of meeting with those of like precious faith. Imagine our surprise when we saw the picture. We had tho't 'all this time that Bros. Reed and Eychaner were young men. You know how natural it is to form an idea how certain ones look that we hear or read about. I presume we got the idea that these brethren were young by the stirring articles they write. I doubt if any of you know, except the isolated ones, how much we appreciate and enjoy the many good articles that appear in the paper from time to time. I thanko the Lord for so much truth and all the brothers and sisters for their good articles.

But I must not forget to tell you about the good preaching it has been our privilege to hear. On Aug. 17, Bro. A. S. Bradley of Mullen, Texas, came to Brownwood and began an eight days meeting continuing over the following Sunday, preaching ten discourses in all. Every child of God, especially the isolated ones, will know how we enjoyed this meeting. Every service was a feast to those who are hungering and thirsting after righteousness. Bro. Bradley is a firm defender of the faith. Like Paul, he never shuns to deliver all the counsel of God. Acts 20:27.

His ability as a speaker cannot be excelled. He wields the sword of the spirit in a convincing way, and no unbiased mind could fail to see the beauty and grandeur of the gospel in every sermon, and I trust the seed sown has fallen into good soil, and ere long will take root and spring up and bear fruit to the glory of God. But alas! there is a universal indifference to the gospel. One of our Russellite neighbors took offence when Bro. Bradley proved from the Bible that baptism was for the remission of sins, Acts 2:38. that baptism was essential because it puts us into Christ, Gal. 3:27. But people who prefer to believe in man-made theories instead of the gospel will always become offended at the preach-

ing of the gospel.

Our attendance was small during the week nights, but some better on Sunday nights, especially the last night. Bro. Bradley had been requested to preach on "The Inheritance of the Saints," he showed the people from the Bible that the meek would inherit the earth and not heaven, Matt. 5:5, Prov. 10:30, Psa. 37:9-22, that the earth would be the eternal home of the saved, when renewed and purified, and restored to Eden beauty and completely filled with the glory of God. Num. 14:21; Hab. 2:14; That all this would be fulfilled when Jesus comes, Matt. 25:31, and takes to himself his great power and reigns as universal king on the throne of David restored. Luke 1:32-33, Acts 11:15-16. Amos 9:11.

At that time Jesus will be king over all the earth. Zech. 14:9. He will have dominion from sea to sea, and from the river to the ends of the earth. Psa. 72:8. All kings shall fall down before him, all nations shall serve him, verse 11. His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever, and let the whole earth be filled with his glory. Psa. 72:18-19.

Mrs. A. J. Martin,
Brownwood, Texas.

CONCERNING SINNERS

It is written:

"As the children are partakers of flesh and blood, he also himself likewise took part of the same; that thro' death he might destroy him that had the power of death, that is, the devil." Heb. 2:14.

"The Son of God was manifested, that he might destroy the works of the devil." 1 Jno. 3:8.

"The enemies of the Lord shall be as the fat of lambs: into smoke shall they consume away." Ps. 37:20.

"They shall be as though they had not been." Obad. 15:16.

"These as natural brute beasts...shall utterly perish." Pet. 2:12.

"The day that cometh, saith the Lord of Hosts, that shall burn them up, that it shall leave them neither root nor branch." Mal. 4:1.

But the clergy teach that the devil will exist forever reigning over a portion of God's handiwork.

Concerning Baptism.

It is written:

"He that believeth and is

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baptized shall be saved." Mark 16:15-16.

"Jesus answered...except a man be born of water and of the spirit, he cannot enter into the kingdom of God." John 3:5.

"So many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death." Rom. 6:3-4.

"As many of you as have been baptized into Christ have put on Christ." Gal. 3:27.

"The like figure whereunto even baptism doth also now save us." 1 Pet. 3:21.

"Ye are my friends if ye do whatsoever I command you." John 15:14.

But the clergy teach that it is only necessary to believe that Jesus died for us; baptism in water being simply a matter of choice.

An Echo From the Indiana Conference.

Our visit to the Indiana Conference was a great treat for us, where we had the pleasure of meeting Bro. Lindsay, also many of the Indiana brethren. We surely had a grand, royal conference, everything moved along so smoothly and nicely. It was a great success and we thoroughly enjoyed the feast of good things.

We take this opportunity of thanking the brethren of Roll for the Christian greeting extended us and for their hospitality during our stay with them.

The sermons were all excellent and well chosen, and were enjoyed by every one present.

Trusting we will have the pleasure of attending the conference again next year, we remain,

Your sisters in Christ,
Mrs. Peter Overholser,
Mrs. A. E. Overholser.

To Avoid Troubled Feelings.

A "practical" man is one who devotes his chief attention to facts, and very little attention to his own feelings. Every one recognizes that this is true of the business world and of the material world; but we are not so careful to remember that it is true also of the spiritual world. The most practical man in matters of the spiritual life is he who keeps his attention fixed firmly on facts, and who pays little attention to his feelings.

The greatest fact of our spiritual life is Jesus Christ; and after the great central fact of Christ himself are the great facts of the work he has done for us,—the completed and suf-

STRUCTURES FROM "FIGURES OF SPEECH."

By E. W. B.

Mark 5:2-6:

- A.—"And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,
- B.— who had his dwelling among the tombs:
- C.— and no man could bind him.....no not with chains:
- D.— because that he had been often bound with fetters
- E.— and chains,
- e.— and the chains had been plucked asunder by him,
- d.— and the fetters broken in pieces:
- c.— neither could any man tame him.
- b.— And always night and day, he was in the mountains and in the tombs crying and cutting himself with stones.
- a.— But when he saw Jesus afar off, he ran and worshiped him."

John 5:8-11:

- A.— "Jesus said unto him, Rise, take up thy bed and walk.
- B.— And immediately the man was made whole.
- C.—and took his bed and walked;
- D.— and on the same day was the sabbath.
- d.— The Jews therefore said unto him that was cured, It is the sabbath day.
- c.— It is not lawful for thee to carry thy bed.
- b.— He answered them, He that made me whole,
- a.— the same said unto me, Take up thy bed and walk."

Mark 3:21-35:

- A.— a— 21-His kindred, 'His friends.' (margin—kinsmen)
- b— 21-Their interference, "Went out."
- c— 21- Their disparagement of him, 'For they said, etc.'
- B.— d— 22-The Scribes: Their first charge, 'He hath'—
- e— 22- Their second charge, 'He casteth out'—
- B.— e— 23-27- His answer to the second charge.
- d— His denunciation of the first charge.
- A.— a— 31-His kindred: 'There came then his, etc.'
- b— 31-32- Their interference: 'Sent calling, etc.'
- c— 33-35- His disparagement of them.

Revised by James Browning.

ficient atonement he has made for our sin, and the completed and sufficient outpouring of his life, ready for our instantaneous receiving at any moment we will, as our secret of entire freedom from the power of sin. These are facts; and they are eternally real and unalterable facts, no matter what our state of feeling may be from time to time. The more we begin to be troubled about our feelings, the more our troubled feelings increase.

The moment we quietly but insistently remember the facts that moment troubled feelings have no foundation to rest upon, no soil to grow in. Let us never test facts by feelings. It would be an absurdity to do so in the material world. It is an equal absurdity in the spiritual world.

Prayer at Its Best.

Only after self has died, and Christ has completely taken self's place within us, do we begin to know the fullest joy and power of prayer. For then our very life consists of Him whose great present activity is intercession. If the actual spirit of the greatest musician of history could enter into a man today, that man himself would of necessity become a master musician. So one into whose very being the great

Intercessor has entered must of necessity become an intercessor himself. In Christ we are taken into the God-life of prayer; we have only to recognize this, and use our priceless privilege, in order to enter into the mysteries and the joys and the fruit bearing of prayer. How simple and direct Christ made the pathway to the greatest blessings when he, our substitute, identified himself with us.

The Sin of Working Too Hard.

Relaxation while working is more effective and more often needed than relaxation after working. There is a tenseness of body, or of mind and spirit, that does not help the matter in hand, but hinders it. A young swimmer who had but recently learned the art, was making his way through the pool with much effort. Another swimmer had been observing him, and with kind interest said in passing: "You are working too hard; don't try to fight to keep yourself afloat; the water will do that; relax all your muscles for a moment after each stroke, resting hard on the water without fear." The learner heeded the word of the experienced swimmer, and found to his surprise that he could circle the pool in quicker time and

without exhaustion by letting the water bear him up, and using all his force in the work of going forward. And so it is possible to do all our work in the consciousness that the everlasting arms of him who holds the seas in the hollow of his hand are bearing us up. Let us relax the tense spirit and rest in faith on him, saving every energy to put directly into the task at hand, not hindering it by a concern over results or over some other undone task. Abandonment to trust in Christ is the relaxation that is possible for the Christian in all his work.

Do not look forward to the changes and chances of this life in fear; rather look to them with full hope that, as they arise, God, whose you are, will deliver you out of them. He has kept you hitherto,—do you but hold fast to his dear hand, and he will lead you safely through all things; and, when you cannot stand, he will bear you in his arms. Do not look forward to what may happen to-morrow; the same everlasting Father who cares for you today, will take care of you tomorrow and every day. Either He will shield you from suffering, or he will give you unfailing strength to bear it. Be at peace then, and put aside all anxious thoughts and imaginations.—De Sales.

God has brought us into this time; He, and not ourselves or some dark demon. If we are not fit to cope with that which He has prepared for us, we should have been utterly unfit for any condition that we imagine for ourselves. In this time we are to live and wrestle, and in no other. Let us humbly, tremblingly, manfully look at it, and we shall not wish that the sun could go back its ten degrees, or that we could go back with it. If easy times are departed, it is that the difficult times may make us more in earnest; that they may teach us not to depend upon ourselves. If easy belief is impossible, it is that we may learn what belief is, and in whom it is to be placed.—F. D. Maurice.

Hurt not your conscience with any known sin.—Rutherford.

Deep seated customs though wrong are not easily altered; but it is the duty of all to be firm in that which they certainly know is right for them.—Woolman.

It is thy duty often times to do what thou wouldst not; thy duty, too, to leave undone what thou wouldst do.—Thomas Kempis.

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 rectoration 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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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.

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.

From now on, instead of announcing any definite number as a young people's number, we will receive and hold articles from our young people until a

number sufficient is received to make it worth while to make a special number of it. We urge our young people to write.

Word from Sister Jessie Wilson states that her father, Bro. W. H. Wilson, is resting well and that it is thought good care will bring him through all right. This will be cause for rejoicing to his many friends.

We have received of Eld. J. Aug. Smith, a copy of the Tenth Volunteers Manual, a pamphlet of about 100 pages treating the subject of tithe giving. It is ably written, as all his works are, and may be had for 15 cents per copy, or two for 25 cents. of the author, 1121 North Church St., Rockford, Ill.

We are thankful for the many new subscribers whose names are being added to our list. This shows that there are brethren who are not content with reading it themselves, but who wish others to read it also.

Renewals are coming in splendidly. Where renewals are thus sent in on time or a little before, it saves time and postage with us, both of which are very convenient.

Sister (Miss) Gertrude Logan, formerly of St. Louis, Missouri, should now be addressed at Nations, Virginia. The article recently given relative to going to law was by her and she seeks light on the subject. Write her.

On the occasion of the Indiana Conference it was our pleasure to meet for the first time Bro. Anderson and the Sisters Overholser. One gains strength in meeting such people. Bro. Anderson gave us strong meat for thought. The conference through out was good. We wish personally to thank the Roll brethren for their extreme hospitality, and our Father in heaven for the good meeting we had. The rest we will leave for Sister Prior to report.

GOOD RULES

for Contributors to Observe.

1. Use paper 6 by 9 inches and write the long way.
2. Write with ink or typewriter and never with pencil.
3. Do not crowd lines and words.
4. Write only on one side of the sheet.
5. Keep as far away from personalities as possible in what you write, whether concerning your self or others.
6. Be a student of your subject; tell what you know about it; then quit.
7. Do not seek to air your per-

sonal grievances through the paper.

8. Write only with the purpose of edifying man and glorifying God.

9. Write much but say it in a few words. Many tell us that they NEVER read the long articles.

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.

To the Illinois Brethren:

At the meeting of our Conference board held at Oregon in August, it was decided to issue a call for funds that we may have something in our treasury to assist the isolated brethren in our state, who feel that a few services conducted by one of the ministers of our faith would result in much good, yet are not able to bear the expense alone. Also, that in case of one desiring baptism, or on the occasion of a death in the family of such brethren, if they will make it known, we may send some one to these points, to assist in the putting on of Christ, in the one case, and comforting and improving the opportunity of getting the truth before the people in the other.

Is it not our duty to assist those who are seeking faithfully, alone in their community, to lead others to the knowledge of the gospel of Christ? A little from each one in the state will give us a fund sufficient to assist in this work. Will you help?

Send all money to our treasurer, J. M. Glotfelty, Lanark, Ill.

Anna E. Drew, Chairman of Evangelistic Committee.

The Sunday School.

By Anna E. Drew.

The Sin Of Moses And Aaron. Oct. 26, 1913. Read Num. 17-20. Lesson Text.—Num. 20:1-13.

Golden Text.—Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Jehovah, my rock and my redeemer. Psal. 19:14.

Time.—The Israelites remained in the vicinity of Kadesh-Barnea. 38 years. They made their new start for Palestine in the spring

or summer of the 40th year of the Exodus. B. C. 1460 (Beecher); 1438. July, (Auchinloss) Others place it about 200 years later. The incidents of the lesson belong to the close of the residence at Kadsh.

Place.—During 38 years, Kadesh-Barnea, at the base of the hills of southern Palestine, was the central station of the Israelites. The lesson begins with the mustering of the whole nation at Kadesh in April, the first month of their year. 20:1. Their arrival in the Moabite Mountains by the Jordan, opposite Jericho, was probably in October. (Auchinloss). Moses was nearly 120 years old.

Questions.

Relate how the priesthood was confirmed by miracle to Aaron, to settle his claim to that office, before the Israelites. Num. 17:1-11. In what wilderness were the Israelites encamped? Num. 20

1. "This is not the same as the "wilderness of sin," Ex. 10:1,—that was near Egypt, this on the border of Canaan.

What city? What event took place here?

If Miriam was about ten years old at the finding of Moses in the bulrushes of the Nile, she would have been nearly 130 years old at the time of her death.

What now occurred to distress the people? As to the shortage of water,—at the time the rock was smitten at Rephidim, it was said figuratively, that the Rock followed them. I Cor. 10:4. and Dr. Wall thinks the waters did follow and supply them, Psal. 78:15, 16; 105:41, while the country through which they travelled continued on a gradual descent, which was through the greater part of their encampments; but having now come to higher ground, on the border of Canaan, they felt the same want of water as before. Others give reasons, that it was the dry season in midsummer, and that the great number of people assembled all at once, caused the shortage.

To what event did the people refer in verse 3? Num. 11:1, 33. For what did they blame Moses? Do they show faith either in Moses or God? Why, when they had every reason to trust them? Psal. 78:22, 37. To whom do Moses and Aaron go in their trouble? What token did they receive that God had heard their prayer? What answer did God give them? What similar experience at Rephidim? Ex. 17:1, 5, 6. What was the difference in the command of God? Did Moses do as God commanded? vs. 10, 11. What was Moses' sin? vs. 11, 12; Num.

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27:14. What was his wrong in v. 10? See also Psa. 106:32, 33. Was there disobedience in this as well as in verse 11?

Yes, for they were told to speak unto the rock before their eyes, to show that the word of power came from God, to show God in his compassion, overlooking and forgiving their murmurings, but instead they say "Must we fetch you water out of this rock?" assuming to himself and Aaron the honor that belonged to God. We see then that Moses' sin was unbelief, disobedience and misrepresentation of the character of God.

What was the penalty for this sin? v. 12.

"The penalty grew out of the sin. The failure of Moses under this strain proved that he would not be able to stand the strain of conquest and organization in the new country. It proved this to the people and to Moses himself, yet it must have been a bitter disappointment to him."

What name was given to the waters at this place? v. 13. See marginal rendering. Called Meribah of Kadesh in Deut. 32:51, to distinguish from the Meribah of Sinai, Ex. 17:2, 7. Why was the name given? The name did not arise from the sin of Moses and Aaron but from that of the people.

"He was sanctified in them"—how? "The Lord was shown to be holy, opposed to all sin, in all places and in all degrees, by this signal punishment of his most beloved servant. And he was shown to be full of loving kindness, readiness to forgive, by his giving to his people in spite of the bitterness of their complaints and want of faith, the abundance of flowing waters from the rock."

After the waters had quenched the people's thirst, the march toward Palestine was begun. Their plan seems to have been to enter from the east by crossing the Jordan. The shortest route led northeast toward the south end of the Dead Sea. To do so they must pass through Edom, where dwelt a large and warlike clan of the descendents of Esau. Before leaving Kadesh, Moses sent a delegation to the king of Edom to ask permission to cross his territory.

Did the king grant the request? Num. 20:18, 20-21. How far did they journey in that direction? vs. 22, 23. What occurred here? vs. 24, 28-29; Num. 33:37-39. Who was appointed to succeed him? vs. 25-26. The refusal of the Edomites to permit the Israelites to enter their land, compelled them to do what? Num. 21:4. What conditions encountered? 21:4-5. What did the people do? So soon had they forgotten the experience at Meribah. What pun-

ishment did God send? What other purpose had God in this? A lesson to faith and obedience. These serpents were said to be "fiery serpents,"—whether this alludes to their brilliant fiery color or the inflammatory consequence of their bite, interpreters are not agreed, both may very consistently be included.

What was the result? 21:7-9.

That the serpent itself had no healing power is well expressed by the writer of the apocryphal book Wisdom, chap. 16:6-8.—"But they were troubled for a small season, that they might be admonished, having a sign of salvation, to put them in remembrance of the commandment of thy law. For he that turned himself toward it was not saved by the thing that he saw, but by thee, that art the Savior of all, and in this thou madest thine enemies confess that it is thou who deliverest from all evil." Here was a lesson on the evil of sin, a lesson of deliverance for them through God's forgiving love, a lesson of trust in God by committing themselves to his guidance, obeying his commands that they might live. Ezek 33:11.

What type in the story of the serpent of brass? John 3:14-15. How was Christ 'lifted up'? How do we gain eternal life? What does it mean to "believe in him"? What other lesson for us? 1 Cor 10:9-13. What should be our prayer? See Golden Text.

Reports.

Conference Report.

The Annual Conference of the Church of God in Indiana was held at Roll, Blackford County, Oct. 9-12, inclusive. F. M. McCrory, the president, presided at all sessions.

The churches of the state were fairly represented. Plymouth, Argos, South Bend, North Salem and Rensselaer were present or sent reports. Each church organization should if possible send a delegate or at least a written report of their year's work to the annual Conference. In this way we can keep in closer touch with each other.

The regular program was carried out with but few changes. Bro. J. H. Anderson of Troy, O., came to visit our conference and with much pleasure to us his name was added to the program. With Brothers Anderson, Van Vactor, Conner and Lindsay with us, the readers know we enjoyed a spiritual feast. Each sermon was full of interest and instruction, and we are only sorry that more could not have heard them. There was one business session; one Berean meeting, led by Sr.

Emma Railsback, and good social meetings.

The Conference was pleased to have with us as visitors, two sisters from Troy, Ohio, Mrs. Peter and Mrs. A. E. Overholser. Also Bro. Harlacher from Monticello, Ind., who is an isolated member. It encourages and helps us to have such with us.

So with excellent sermons, delightful weather, and good hospitable people to entertain us, and give us a hearty welcome, the result would naturally be a good, harmonious, profitable meeting.

The following officers were elected for the coming year:— Pres., F. M. McCrory, 1st Vice Pres., Wm. Huffer, 2nd Vice Pres., Lawrence Howell, Sec., Flora Harris Prior; Treas., Ezra Railsback. Bible School Board:— A. O. Rose, Mrs. M. C. McCrory, Myrtle Stauffer.

Financial Report.

Money on hand at close of Conference 1912, \$38.82; Conference dues collected from six churches and isolated members, \$31.50; Expenses of the June Bible School, \$30.00; Interest on money, \$1.14. Balance \$41.46.

Collections at Roll Conf., \$23.15; Expenses at Roll Conference, \$63.70. Balance on hand, \$91.

Flora Prior, Sec.

Conference Report.

The Quarterly Conference of the Church of God in Michigan convened as per announcement, at Millbrook, Mecosta County, Michigan, Oct. 10, 1913, and continued over Sunday. It is indeed a great pleasure to chronicle another good and profitable Conference meeting at Millbrook.

The brethren were all so cordial and all received such a hearty welcome, that we all felt that it was good for us to be there. Elders C. C. Maple, F. V. Blakely, B. W. Woodward and Sr. M. A. Woodward comprised the ministerial force. We had good attendance, and the spirituality shown in these meetings was something of encouragement and inspiration to those who attended and helped in the promotion of our cause.

Eld. C. C. Maple, state evangelist had been holding meetings for some time in that vicinity. The interest had been very good. Two young men, Martin Scott and Asa Scott were baptized, Eld. C. C. Maple assisting them in putting on the all saving name of Jesus. The singing was very good, and the social meetings were enjoyed by all, the little heart to heart talks encouraging to one another.

The pioneer social meeting of Sunday A. M. was a joy to all, followed by an able sermon by

Eld. B. W. Woodward, on "The Signs of the Times." Followed by the Breaking of Bread, administered by Eld. F. V. Blakely, Eld. C. C. Maple and Sr. Woodward.

The sermons by Eld. C. C. Maple, The coming righteous Christ and the glorious kingdom that is to come were most instructive. He is indeed, "A workman that needeth not to be ashamed, rightly dividing the word of truth." It was a pleasure to listen to Eld. F. V. Blakely, our Conference president, in his forceful words, "A Beautiful Glimpse of the Christ Life and The Golden Age."

Sunday 7:00 P. M., young people's session, followed by a sermon on "The Temperance Call to the Young," by Sr. M. A. Woodward, Prov. 4:7. "Wisdom is the principal thing, therefore get wisdom, and with all thy getting, get understanding." It was indeed a stirring sermon to the young people and also to the older people. There were well chosen remarks by Bro. W. McCrory, Eld. F. V. Blakely, and Eld. B. W. Woodward.

Thus it is another good meeting is ended. Its record is made, it may be the last, as it will be for some at least. So let us cherish the good in our hearts, that it may bring forth an hundred fold, and in the end everlasting life, is our prayer. The meeting came to a close, singing those beautiful words, "God be with you."

Emma Jackman, Sec.

An Autumn Reverie.

Once more on the shores of time the beautiful summer has ripened into gentle autumn time and a melancholy hush, a subdued sadness seems to pervade all nature, as the beautiful treasures ripen and come drifting down to mother earth. We are reminded of Isaiah's words that we too must fade as the leaf. This statement is verified when we see our nearest and dearest laid aside to rest with the falling leaves.

Today, our dear cousin, J. B. Lent of Salamanca, whom many remember, is laid to rest to await the final summons, 'Come forth,' and he will answer. The judge of all the earth will have respect to the work of his hands. We believe he is asleep in Jesus. All that the Father hath given me I have kept and I will raise them up at the last day is the recorded promise. Just two weeks ago today our dear friend, Sr. Railton, was laid to rest, and we thought as we looked on her pleasant face for the last time, that a beautiful life had ripened and withered all too soon, and with the chilly autumn wind had drifted down

as the leaves to the bosom of mother earth, there to rest until the springtime of eternal youth and beauty. Blessed are the dead who die in the Lord for they rest from their labors and their works follow them. Our sister's life was one of kindness and will surely be remembered by what she has done. She studied to make others happy without thinking of self. She went to sleep at night, not to awaken in the morning, and was spared the sad farewells.

In her case it was twilight and evening bell and after that the dark, and may there be no sadness of farewell when I embark, for though from out this bourne of time and space the floods may bare me, for I hope to see my pilot face to face, when I have crossed the bar. She has crossed the bar of death, but when the trumpet of the great archangel shall peal with echoing voice through earth and heaven, then shall the dead in Christ arise; then shall the fetters of the grave be riven, then shall the withered leaves of earth again new beauty wear. These thoughts come welling up from the realms of poetry and seem to express the sentiment of the season.

When o'er the hill and flowery vale the seary frost hath been
And autumn winds their solemn wail among the trees begin,

When summer cheek hath lost its bloom and breathes a parting sigh,

Oh lay me then within the tomb, I would not fear to die.

When from the grove and leafless dell, the merry birds have flown,

And in my spirit steals the spell of sadness all its own.

And when the sun is shining bright, serene and pure the sky,

Oh lay me then within the tomb, I would not fear to die.

Ere yet my heart hath felt or known the pangs of grief or woe,

Or age hath left me sad and lone, where tears in secret flow

And my life is pure and free from sin's slavery,

I then would lay my burdens down, I would not fear to die.

Decaying nature awaits the manifestation of the just and holy one when with the withered leaves of earth shall again be united. May the time hasten.

Submitted in love,
Angeline A. Lent.

Law and Faith.

"The law is not of faith." It is of works. So "the man that doeth them shall live in them." But no man can fulfill law faultlessly of himself. "Who have received the law by the disposition

of angels and have not kept it." "None of you keepeth the law," said Jesus. "For there is no man that sinneth not," said Solomon. Can the man who advocates keeping the law say he keeps it? Does he not do some sin? Is it not the sin of boasting even to say he keeps it?

"Therefore by the deeds of the law there shall no flesh be justified...for by the law is the knowledge of sin." The law is the schoolmaster whose one lesson is, "You are a sinner," and the schoolmaster is not a Savior. Another Master must be sought of forgive and save. The law is merciless. It required death or infraction even on one point. It was given, not to save, but to condemn, for, "the law entered that the offense might abound," and "we know that whatsoever things the law saith, it saith...that every mouth may be stopped, and all the world may become guilty before God."

And because it shows sin in every one who goes to school to it, it is called "the law of sin and death," since "the wages of sin is death." So it is also called "the ministration of death, written and engraven in stones." It could not give life, "for if there could have been a law given which could have given life, verily righteousness should have been by the law." So all this schoolmaster's pupils can get from him is the expectation of being whipped to death. They alone are therefore wise who forsake him utterly and turn to a better Master for deliverance from the curse of the law. For it is also called the Hagar covenant from Sinai, which Hagar could not give Abram free children under faith in the promise of a son, but could give only a race of slaves, in bondage to sin and death, turning back again to the rudiments, the weak and beggarly elements whereunto ye desire again to be in bondage. It is again called a former husband, who provided so poorly for his wife that she is wisely counseled to cease weeping at his grave and trying to call him back to the matrimonial embrace by her cries, and be joined to him in faith who is risen from the dead for her justification from the condemnation the first husband brought upon her, threatening to bring her down into the dust where he lies himself, instead of receiving everlasting life and all her needs richly supplied in him who rose to give her life and all the fullness of his Father. Therefore being justified by faith why try the sin of pride in justifying yourself by trying to keep the law yourself and thus become to

yourself what he has promised, a Savior?

For you are told that if you are justified by the works of the law you have a right to boast, and why have you not? Why do you not boast when you argue you are keeping, and should keep the law? And if you only partially keep it and look to him to overlook your remaining failure to keep it, can you blame your new husband for reproving your tears and cries at the grave of the old by saying to you, "It is adultery for you to be joined to two husbands at once, so if you are going to look to him for provision for you, you and I must part;" "if righteousness come by the law, then Christ is dead in vain;" "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

We have already seen how pride causes all unbelief; then is it not evident that justification by faith is forsaken because we turn to the law and in the pride of the flesh say, "I can keep it."

We have also seen how faith is a submission to the written or spoken word: then is it not evident that those who have died to sin and are thus dead to law, who shadowed this forth in burial in water, will if they carry out the figure perfectly, quit trying to work out their own salvation by going back to the law; cease all efforts to believe, even, since faith lies in the submission of death, not in the striving of efforts? Thus alone can they obey Paul's admonition to work out your own salvation, for he goes right on to show how, saying, For it is God that worketh in you both to will and to do of his good pleasure.

We are dead. We cannot therefore work. Hence salvation forbids all our pride, and is all to the glory of God. Our thoughts in death perish, hence believers cannot even have faith of themselves, but "live by the faith of the Son of God," even yielding to him as dead, and letting him work in us as alive, as Paul elsewhere shows. For thus alone can God live and work in us unhindered by the will and the works of the flesh, when in utter submission we permit him to work in us as he wills and chooses to do. This is the quickening from sin to newness of life and forsaking law for this submission of faith. This is the eternal life we now have by that faith, and the foretaste of the resurrection quickening, for who can be raised from the dead if he be not dead enough to quit trying to help in the process of his own quickening, and

therefore being entitled to his share of the glory of the results and his part of praise to himself in the song of praise in the new song, addressing that part to himself as being in that part his own Savior?

J. W. Williams.

Golden Gems of Thought.
Sel. by R. E. Lloyd.

"The words oftenest used in the New Testament to designate the human personality are psuche and pneuma, usually translated soul and spirit, respectively. Psuche is sometimes translated life, and pneuma, wind. I have made a careful and critical study of these words in the Greek Testament, and once tho't I had it clearly demonstrated that the human personality was always designated by the word for soul, and never by the word for spirit. But as the usage is so well established by which they are practically treated as synonyms, and as the distinction is not essential to my argument, I will not insist upon it, but simply hold to my proposition that the intelligent personality is bound up with the material organism and never separated from that organism at death or at any other time, whether that personality be called soul or spirit."

The Apostle Paul must have conceived of some shade of difference between these two words when he wrote to the Thessalonians. 'I pray God your whole spirit, (pneuma), soul, (psuche), and body (soma) be preserved blameless.' etc. The writer of the Epistle to the Hebrews must also have thought of a difference when he wrote, 'For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul, psuche, and spirit, pneuma, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.' But while this writer conceived of a difference he thought of them as being very closely united, else their dividing asunder would have afforded no proof that the word of God was quick and powerful.

"The word psuche is bound up with the body. It goes up with the body in life and down with the body in death. This would clearly appear if our translators had not created such unpardonable confusion by sometimes translating psuche, soul, and at other times, life, which cannot be translated by any other English word.

In some passages where Jesus used the word psuche four or five times, our translators have

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in some cases rendered it soul, in others, life. For instance, who Jesus says, "For what shall it profit a man if he shall gain the whole world and lose his own soul? The Greek word all there is psuche. It ought to be translated soul invariably."

Note.—For the present, this last article will wind up what Rev. Columbus Bradford, has to say, trusting we are not wearying the patience of our readers. Then from time to time, we shall select "Golden Gems of Thought" from other eminent persons, if our beloved editor, Bro. Lindsay is willing.

"The Bible makes it as plain and positive that Elijah ascended into the heavens without dying, as it does that Jesus rose from the dead and ascended afterwards in his resurrection body. In fact, Elijah's contemporaries did one thing to confirm his ascension that was done in the case of Jesus.

They scoured the hills, woods, mountains and corners of the entire region from which Elijah was caught up to see if perchance his body might not have dropped back to earth, and be found.

To be continued.

The Shepherd knows what pastures are best for his sheep, nor doubt, but trustingly follow and they must not question Him. Perhaps He sees that the best pastures for some of us are to be found in the midst of opposition or of earthly trials. If He leads you there, you may be sure they are green for you, and you will grow and be made strong by feeding there. Perhaps He sees that the best waters for you to walk beside will be raging waves of trouble and sorrow. If this should be the case, He will make them still waters for you, and you must go and lie down beside them, and let them have all their blessed influences upon you.—H. W. Smith.

"The wicked desireth the net of evil men: but the root of the righteous yieldeth fruit."

Iowa Field Notes.

We have just closed a ten days meeting at Iowa Center, a small inland town five miles north of Maxwell. Owing to rain we were compelled to omit services on three evenings while we were there. The attendance was very good, and excellent interest was shown. People who were interested in the truth, tho' not members of the church, furnished the building in which we met. None were obedient to

the gospel but we feel that we have done our part and the result remains with God.

Wednesday, September 17th, we united in marriage at our home in Marshalltown. Mr. Claud H. Dickinson and Miss Myrtle J. Fisher, both of Colo. The groom is a son of Bro. and Sr. James W. Dickinson of Colo., and the bride is the daughter of Bro. C. J. Fisher of Avon. We have known both of these young people for several years and feel sure that they carry out the promise of early life they will continue to merit the high regard in which they are now both held by their many friends. We wish them long life and prosperity, both spiritual and temporal, in the Master's service.

We expect to hold a series of special services with the brethren at Marathon in the near future if the Lord so wills.

Our efficient State Sunday School Superintendent, Sister Hester Berry of Gladbrook, visited the Hickory Grove brethren recently. An enjoyable and profitable time is reported.

In passing through the State we hear many words of commendation for our paper, which we ourselves feel is well deserved.

G. Eldred Marsh, Evangelist.

Till The Son Of Man Be Come. H. V. Reed.

"But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of Man be come." Matt. 10:23.

The above text is frequently quoted to prove that Christ's second coming was to occur during the life time of the apostles; even before they had finished their campaign over the cities of Israel. Evidently our Lord intended to be with them before they had completed their special commission to the lost sheep of the house of Israel. He was not referring to his future advent, but to his coming to them while they were in their work of proclaiming the gospel to their people.

This point is well explained by the language recorded in Luke. The text reads as follows: After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Luke 10:1. In verse 17, it is stated that "the seventy returned with joy, saying, Lord even the devils are subject unto us through thy name."

The same thought is apparent from what is said as to Christ's

mission to preach among the different cities after he commanded the twelve to enter upon their local mission. Matthew says: And it came to pass when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. After the apostles were instructed in detail as to their mission among the different cities, he also went in the various cities, thereby confirming his promise that he also would overtake them before they had completed their commission.

Loving Allegiance.

There is nothing more commendable or to be admired than true loyalty to our profession. If we love our country as we claim, we will never become a Benedict Arnold. If we are true to our claims as being friend to one another, we will not betray that friendship. We shall need this love as much tomorrow as to-day.

What a beautiful example of loving allegiance Mary Magdalene manifested for her Savior, even after his death and burial. On the morning of the first day of the week while it was yet dark, alone she had taken her journey to the Savior's tomb, and finding the stone taken from the grave, she ran and came to Peter and the other disciples whom Jesus loved and said unto them, They have taken away the Lord and I know not where they have laid him. After the disciples had made an examination of the tomb, they went away again to their own homes. But Mary stayed without the tomb weeping and stooping down and looking into the sepulchre, she saw two angels, and they said unto her, Woman, why weepest thou? She said, Because they have taken away my Lord and I know not where they have laid him. And when she had thus said she turned herself back and saw Jesus.

She supposing him to be the gardener, said unto him, Sir if thou hast borne him hence, tell me where thou hast laid him and I will take him away. Jesus said unto her, Mary. She turned herself and said unto him, Master. Oh! how full of meaning was that one short word Master. It entailed to Mary and to all of us for loyalty and service on our part. When that word Master has truly gone up from our soul to God, we have felt what we can never put into another word. It includes the whole attitude of the soul towards our Lord and it is cast at his feet forever. It then brings confidence to our

soul. We have then put our love and our lives into His hands.

We have burned all the bridges behind us, because we are quite sure he is now the captain of our salvation, and we then know in whom we believe and therefore we can then say Master.

Such loyalty to God must bring perfect obedience on our part. Without this, all is a sham, a mockery. Not only our lips, but our lives must say Master and exclaim with Thomas, "My Lord and my God.

L. S. Bronson.

Among The Brethren. Ed. C. C. Maple.

Our meeting in Millbrook, Mich. came to a close with the Quarterly conference at that place Oct. 10-12. We were delighted with the spirit manifested by the people of that section and the meeting of the conference was a most pleasant affair.

A Sunday School will be organized at West Millbrook to meet each first day of the week at 2:00 p. m. Other work is planned for the same section of the county.

We are now at Grand Rapids on our way to Adrian, Lene way Co., where we will hold a meeting at Little Hope Church. From here we go to our Ohio Yearly Meeting at Delta, Fulton Co. We are expecting a large attendance at the Ohio meeting and trust all who can will plan to attend. We wish to thank those who have sent tracts and papers for distribution in the work.

Which Pathway?

God's wisdom sharply contradicts and corrects the mistakes of our human wisdom. Human wisdom says, "If you want to rise, push yourself up." God's wisdom says, "If you want to rise, get down as low as you can. It has been pointed out that the cross of Calvary reveals one secret of Christ's victory over Satan. "The Devil had sought to be exalted even as the Most High, but the Son of God humbled himself, and consented to be made lower than the lowest."

And by his self abasement Christ won the eternal victory over the self exalting Satan. Satan's exaltation was the cause of the most tragic fall and failure known to men. Christ's self abasement was the cause of the greatest exaltation and victory of the ages. In which pathway do we follow?

It is easier to teach the golden rule than it is to practice it.

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Dispensational Bible Study. Eld. C. C. Maple.

The Conclusion. No. 10.

"Let us hear the conclusion of the whole matter; (The end of the matter, even all that hath been heard—margin), Fear God and keep his commandments: for this is the whole duty of man." Eccl. 12:13.

"Now these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Jno. 20:31.

We now come to a few closing thoughts to the series of articles on the dispensational study of the Scriptures. I trust they may have been helpful to some in bringing about a better understanding of the word. To us comes an invitation to accept the

gospel message and be one of the Lord's followers.

Our conclusion is to urge you to search the scripture to come to an understanding of the will of God and to do your duty. For to fear God and to keep his commandments is the duty of man. We are living in the gospel age. Therefore to hear, believe and obey the gospel is our duty.

If I understand the teaching of the scripture for our age correctly, there must first of all be an understanding of the gospel. Rom. 10:17. This will be followed by a belief in the word thus preached. Mark 16:15-16. Then comes an acceptance and obedience to the gospel commandments.

In conclusion—The Savior invites us to follow him. He has died for us, that we may live.

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Who will say with the poet,
"I will trust him day and night,
For all he has done for me;
I will take his word, his truth
obey,
And know that I am safely on
the way.

Will you, my friends, obey,
Be with us on the way
To the kingdom home, when
Christ shall come
To reign on earth some day?

Zionists And The Return to Palestine.

From Sept. 2 to 10, the eleventh Zionist Congress was in session at Vienna, Austria. The delegates, representing Hebrew colonies in almost every part of the world, numbered 550. Nearly 10,000 persons were present at the opening ceremonies. Professor Wartburg of Berlin delivered the inaugural address, in which he paid a tribute to the memory of Dr. Herzl, founder of the Zionist movement, and incidentally remarked that Zionism would contribute considerably toward the development of the Turkish nation. At the session during the following days the progress of the Zionist propaganda, as well as the actual colonization work accomplished since the last Congress, was fully reviewed, and plans were made for a still greater work.

The Russian delegates, who numbered 130, seized the opportunity offered to confer on the Jewish situation in Russia and the progress of Zionism there. Meetings of this kind are prohibited by the Russian government. More than 3,500 Jews assembled in the National Theater Second Ave., and Houston St., in New York City, to celebrate the opening of the congress in Vienna. Every allusion of the speakers to Palestine and the hope for the future there was greeted by cheers and applause.

Judge Jacob S. Strahl in his speech said: "Today the eleventh International Zionist Congress opens at Vienna; the last congress met at Basle, the previous one at Hambur, and God alone knows where the next one will meet. We are truly a homeless nation, wandering about, humbly knocking at other nation's doors and graciously receiving their valued permission to meet on their soil. When will our congress, like other nations', meet on its own national land in Palestine?"—Christian Herald.

He often acts unjustly who does not do a certain thing; not only he who a certain thing.—Marcus Antonius.

It does not always do to trust to a lucky star.—Verdi.

THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, Oct. 29, 1913.

Number 3.

HOW TO BE POOR. Easy for Both Men and Women Without High Cost of Living.

Until we get so rich that our wealth is a bore, it is very easy to be poor—comparatively poor, of course, for that is the way we do it, remarks a writer in the Indianapolis News. As long as we are a little poorer than somebody we know, and as long as there are things that we can not afford, we are poor, because we think that we are. If you make \$100 a month, you may have to use a baseburner. Surely it is a poor man who cannot afford a furnace. If you make \$200 you may not be able to live in a \$60 apartment and it is a poor man who has to take care of his own furnace. If you make \$400 a month you may forget about furnaces, but may still run your own car, and of course, it is a poor man who has only one car. Beyond that estimate we should have to begin to theorize, but you can probably go a long way beyond that and still be poor. Being poor is the easiest thing we do. We do not need the high cost of living to help us. All we need is to think about the things we cannot afford instead of about the things we can afford.

One woman, who cannot afford porterhouse steak, said she had found a cookbook that told how to make a beautiful imitation. A few cupfuls of ground meat were to be arranged with strips of suet and a bone. The imitation cost almost as much as the porter house and resembled it no more than an oil painting. If the woman had just forgotten all about porterhouse she would have been wiser and wealthier. As long as women attend "openings," to look at costly imported fantasies of fashion, and try to imitate them, women will be poor. As long as men compare their salaries with those of other men, they will be poor.

Of course, it is difficult not to be poor, but it is possible. Nobody wants to eat rice and canned salmon all the time, but mush is good and soup bones are still attainable. If we are determined not to be poor we must not only stop thinking of the things we eat and wear, but



Jesus' Miracles.

By Prisca.

At a wedding in Cana behold Him,
In Cana of dear Galilee,
Here wine he made out of water,
His beginning of miracles to be.
In Capernaum now linger a season,
And see the help of the Lord.
Here he healed the sick and the palsied,
And proclaimed the life-giving word.

Exult that on earth He hath power
To free fallen men from their sin.
Surely God hath helped the needy,
Through His son that life we may win.
Magdala, did you hear the great story?
Seven loaves and of fishes a few
Satisfied many men, and of women,
Remembered were the little ones too.

If you doubt still, look over the mountain,
Help gather the fragments left o'er.
There was bread and of fishes seven baskets,
By the touch of Him we adore.
In Capernaum hath He healed the afflicted,
Jehovah hath made clear the way
Through a Prophet, Messiah, Redeemer,
Give you thanks and praise all the day.

we must stop thinking of the things our friends eat and wear. Moreover we must not care what the neighbors think about what we eat and wear and we must be willing to offer our friends canned salmon and rice and mush. The high cost of living has threatened American hospitality. We can save it by feeding our guests mush and milk. Most of us have been poor long enough. Why not forget about the things we cannot afford and so be rich again?—Chicago Daily News, Oct. 18th.

The Bible.

This book contains—The mind of God, the state of man, the way of salvation, doom of sinners and happiness of believers.

Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable.

Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to supply you and comfort to cheer you.

It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter.

Christ is its grand subject, our

good its design, and the glory of God its end.

It should fill the memory, rule the heart, and guide the feet.

Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure.

It is given you in life, will be open at the judgment, and be remembered forever.

It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents.

Going On With The Sermon.

When the preacher gives the gospel message, the old, old story is likely to be more effective with young and old than the embellishments that are often supposed to brighten its interest. A little boy thus confided his experience to his mother after a church service.

"Why, mother, when the minister was telling about Calvary, I could just see Jesus going up there, and the cross, and the people; and just when I was most interested, the minister stopped,—and went on with the sermon."

May it not be true that some of us as preachers or teachers

rest too lightly upon the undorned Gospel narrative, in our eagerness to find devices that will create interest in the story? It may be that some to whom we are seeking to carry the gospel lose interest when we "go on with the sermon."—Sel.

My dear friend:

Have you read how men were saved in Apostolic times? Surely we cannot be saved if we do not do as they command us through the Holy Spirit. In Acts are nearly twenty examples given and we know, 1, they heard the gospel, Acts 3:23; 2, they believed it, Acts 16:31; Rom. 1:16; 3, they repented, Acts 2:38; 4, they converted (turned, R. V.), Acts 3:19; 5, they confessed the Lord, Rom. 10:10; 6, they were baptized (buried), Rom. 6:4, in water to wash away their sins. Acts 10:47; Acts 22:16. When these six steps are taken we are in Christ. Gal. 3:27, and out of him God is a consuming fire. Heb. 12:29. If we sin after this, God forgives us if we confess to him. Jas. 5:15. 1 Jno. 1:9.

After this, we must add to our faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. If we do these things we will never fall. 2 Pet. 1:5-11. This is God's law of pardon. Have you taken these six steps and are you adding those seven degrees to your faith? If you have, then you are an heir of God. Rom. 8:17. 2. Then when Jesus comes you will be like him, 1 Jno. 3:2. 3. Then your vile body will be fashioned like his glorious body, Phil. 3:21. 4. Then you will shine like the stars and sun, Dan. 12:3; Matt. 13:43. 5. Then you can come and go like the wind. John 3:8. 6. Then you can do greater works than Jesus did while here. Jno 14:12. 7. Then you will know as you are known. 1 Cor. 13:12. 8. Then you will be equal to the angels. Matt. 22:30. 9. Then you will be sinless like Jesus. Heb. 4:5; 1 Jno. 3:9. 10. Then you will eat of the tree of life and sit with Jesus on his throne. Rev. 2:7; Rev. 3:21. 11. Then will renew your strength, you will mount up on wings like eagles, you will run and not be weary, and you will walk and not faint. Isa. 40:31. 12. Now you are mortal, then you

will be immortal. 1 Cor. 15:51-53. 13. Now you have a natural body, then it will be a spiritual body. 1 Cor. 15:42-44. 14. Now your life is of few days, then it will be an everlasting life. Luke 18:30. 15. Now you may be very old and feeble, then you will return to your youth and your flesh shall be fresher than a child's. Job 33:25. 16. Now you may have lain on a bed of sickness all your life, then you will never say I am sick. Isa. 33:24. 17. Now you may be so lame you are entirely helpless, then you can leap as the hart. Isa. 35:6. 18. Now you may be as dumb as a stone, then you can sing sweetly. Isa. 35:6. 19. Now you may be hopelessly deaf, then you can hear the faintest sound. Isa. 35:5. 20. Now you may be totally blind, then you can see clearly. Isa. 32:18. 21. Now you may stammer so you can scarcely speak, then you can speak plainly. Isa. 32:4. 22. Now you may be broken hearted, then the Lord will bind up the broken hearted. Luke 4:18. 23. Now you may be in great mourning, then the Lord will give you the oil of joy for mourning. Isa. 61:3. 24. Now you may shed many tears of sorrow, then the Lord will wipe tears off all faces. Isa. 25:8. 25. Now you may die and go to corruption, then you will be raised in incorruption. 1 Cor. 15:42.

All the saints are promised these blessings and many others.
H. M. Williams.
Ashton, Kansas.

What Are We Doing For Christ's Cause?

We who profess to be of his body, a called out people; we who are hoping to be of the bridal company, because we believe the things spoken by the blessed bridegroom. We who are looking for him to be the King to exercise kingly authority over a righteous kingdom and eventually to renew this sin cursed earth, and present it to his father a beautiful, sinless creation in due time. What are we doing toward fitting ourselves or helping others to be fitted to occupy a place with the King of glory?

How strange, when we were so happy in finding the way to all this glory for ourselves that we would not strive at every turn in the road, to point out the way to some others. O how careless we are. I have been so surprised when visiting the homes of those I really believe love the way of life, to find that neither the parents or their children attended the Sunday School or the social meeting. And then when the evangelist came

for special meetings, they wondered why their children did not seem interested. O father, mother, do you forget that a child, usually observing, thinks whatever you do is right, and why try to get a child to go where you are not interested to attend. If they never see you getting ready for God's service Sunday morning, never hear you pray, or read from the Bible can you expect them to interest themselves in these things? What did you say? The Sunday School is not very interesting?

O thoughtless child of God. Thou hast been set as a watchman upon the walls of Zion. What are you doing in this service to make the Sunday School, or any of God's work interesting for the young? You are tired, and when Sunday comes, you want to rest. Are you more tired than others who never fail to be at their post of duty? Would you be too tired to prepare a dinner for company, or to get ready to go to the house of some friend to visit?

Think of the few others that are tired, and it is just these few overworked ones that are trying so hard to keep the work moving, doing your work and theirs too. For when any one fails to do his share, the few have double duty to perform, and by and by the load is too heavy, and in utter weariness and discouragement, they must stop. The Sunday School goes down, the children left to hunt, fish, play ball, rush the auto to different places of amusement, and if they are lost, where will the blame fall?

"If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it, if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul." Ezek. 33:8-9.

The warning has been sent out by the Lord. Will we be wisely warned by it? What an hour when we stand before the judge of all the earth, and see there those who might have been saved, but our example, our lack of interest in them caused their loss. No hope beyond for them or us, and we will hear these words: "I was an hungered and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.... Inasmuch as ye did it not to one of the least of these, ye did it not to me." And these shall go

away into everlasting punishment; but the righteous into life eternal.

O let us be more in earnest, drop the "don't care" spirit, begin now with a will to retrieve the lost time, lost work, go to the Master's work with such earnestness that the sons and daughters, husbands and neighbors will awaken with you. And behold souls, precious souls, for thy hire, Christ glorified, the cause of truth advanced, and a voice sounding sweetest melodies in your ears. Well done good and faithful servant, enter into the joys of thy Lord.

M. A. Woodward.

The Letter and The Spirit of Law.

"The law is holy, and just... and good." "The law is spiritual, but I am carnal." "What the law could not do, in that it was weak through the flesh." "For if there had been a law given which could have given life, verily righteousness should have been by the law." "And the commandment, which was ordained to life, I found to be death." "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." "For the letter killeth, but the spirit giveth life."

For all that the scriptures aver repeatedly that by deeds of law no flesh can be saved, yet we find the Lord telling the rich young man to keep the commandments and he should have life, and the apostles continually quote these commandments as applicable to the church for their guidance, except in case of all the shadows in the law, which Paul names in Col. 2, and shows the reason for their omission from future observance to be that they were fulfilled in the Lord's crucifixion.

But how can it be that law which cannot be fulfilled by the doer for righteousness, should still be held up before his view as a guide in Christian conduct? The reason is evident from such quotations as those at the head of this writing; and a correct understanding of it will clear the atmosphere of much needless controversy in the church today. Law has two workings: the first, that of the letter, which condemns of sin and therefore brings death; and the second, that of the spirit, which gives life, just as Jesus told the young man. The first working is "the ministration of death, written and engraven in stones," and is stated

as that the purpose of law was to bring guilt and death, by such scriptures as Rom. 3:19-20 and 5:20.

That is why no one can fulfill the law and hope thereby to be saved. Because on his first glance at law the first effect is to be told, "You are a sinner, for you have already done what the law forbids, and as a consequence you must die, because the sin has its source in your body, and death, by ending your body will free you from sin. But since you then will be in an undone condition, the Savior will free you from death, which law cannot do, and in that life sin cannot rule, for you will then live in the spirit, and hence the righteousness of law will be fulfilled in you in Christ, not after the letter of the law which condemned you, but after the spirit of the commandment by which you are made alive, just as you showed these two ideas in your baptism. For in figure, your body then died because of sin, by the law's condemnation, and you were quickened in the figure by the same spirit that raised up our Lord. How, then, can you fulfill law, since you are dead, and the dead cease all activity?

How can you work even after living again in the figure of resurrection, since it is written, "I am crucified with Christ, nevertheless I live. Yet not I, but Christ liveth in me?" Since then, you yourself have ceased to exist, and your only existence is Christ within, how can you fulfill law? The moment you try that you are building again the works you destroyed, are trying again to be alive and working. Then the credit would be yours, but now all the glory is his, because he is working and you are passive, just as it says, "that the righteousness of the law might be fulfilled in us," not that we might fulfill the righteousness of the law, as if we were active. For many are the scriptures, as Heb. 13:20-21, Phil. 2:12-13 and 1 Thess. 5:23 and 24 which speak of him as the one who is doing the work while we passively rest, in figure of baptism into him having "ceased from all his (our) own works."

This is the spirit of law. And since it says "the Lord is that spirit," you can see how true it is that he alone is the worker. And since the newness of spirit is also spoken of in Rom. 6:4 as having a connection with baptism you can also see why the spirit of law has to do with us after we die to sin and are quickened in him. Then, too, in this last reference it is called newness of life, so that it is called

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ed the law of the spirit of life.

Henceforth, when temptation comes, the commandments are just as good scripture as any with which to subdue the cravings of the flesh, only do it by faith, that is by yielding to God in this word, which is the true faith, as we have seen, and do not attempt to do it by yourself, which would be going back again to the flesh and its glorying.

In the new song you will praise him for your redemption: why not begin by giving him the glory now lest the pride of doing our own works of righteousness should hinder us being there?

J. W. Williams.

Golden Gems of Thought.
Sel. by R. E. Lloyd.

Then the statement about Moses that God buried him, is suggestive. God disposed of him. God took care of him. For he did something with Moses, that for some reason it was not best for his contemporaries to know. If God had really designed to let Moses die and be buried, and remain buried, we can see no reason why he should not have permitted his people to honor him with a burial, or to carry his bones with them over Jordan, as they did the bones of Joseph all the way from Egypt.

A number of authorities could be quoted who take the view that Moses did not die, or was soon after resurrected and translated. Dr. Isaiah Villars, although believing in the separate state for disembodied souls, believes Moses was translated,—buried in God's bosom. It is very significant that of all the millions who have died, and whose bodies have perished in the earth, not one has ever been seen in a bodiless condition.

We know very well that the spook performances of spiritualists afford no evidence that would be accepted in any court of Christendom or heathendom. Why is this so in regard to the countless dead, who are supposed to have gone into an upper world?

Note.—While I do not believe that Moses or Elijah literally appeared on the mount with Jesus, (see Matt. 17), for verse 9 calls it a vision, yet I would rather believe Rev. Bradford's views than to claim with the orthodoxy that while dead, Moses was conscious on the mount, as Solomon says, "The dead know not anything." Eccl. 9:5.

The Bible account says that Samuel appeared to Saul at Endor. It does not say his

spirit appeared, nor that his body appeared, but that Samuel appeared. For myself, I accept the Bible statement. It is an unqualified, unexplained statement that that which appeared was Samuel. Where then had Samuel been during the short time he had been dead, and where did he come from at the solicitation of Saul? He had been in the earth, and from the earth he came, not from heaven.

This statement I make on his own statement and that of the witch. The witch testified that he saw gods ascending out of the earth; not descending from the heavens. Then Samuel said to Saul, "Why hast thou disquieted me, to bring me up?" Why did he not say, to bring me down? This is what he ought to have said to fit the orthodox theory. Why hast thou disquieted me? He had evidently been in a very quiet place or he would not have spoken of this secret night interview at Endor as disquieting him. Evidently he had not been where angels sang, and yet in spite of this very plain language, such is the hold of mediaeval ghost-lore upon orthodoxy that the Rev. W. G. Blaikie, who furnished the volume on 1 Samuel of that popular commentary called, 'The Expositor's Bible' in his comment on this incident at Endor, makes this astounding statement: "Samuel begins the conversation and he does so by reproaching Saul for having disquieted him and brought him back from his peaceful home above to mingle again in the strife and turmoil of human things." Brought him back from his peaceful home above! It is exceedingly difficult properly to characterize a commentator who can so coolly misrepresent scriptural language and narratives, as this one does. But hear him again. "If Samuel really appeared, and the narrative assumes that he did, it must have been by a direct miracle. God supernaturally clothing his spirit in something like its old form, and bringing him back to speak to Saul." If he had said it was by a direct miracle that God brought Samuel out of the earth, body and soul together, it would have coincided with the scripture account. If Samuel was there at Endor, he was all there. If it was only an apparition representing Samuel, it faithfully represented him; and it represented Samuel as having been in a quiet place from which he had been called up, not down from the clouds, and the music of the spheres. Furthermore, Samuel said to Saul in that interview, Tomorrow shalt thou and thy sons be with me. Evidently Sam-

uel expected to return to the abode of the dead, whence he had been called up. If he had been in heaven and was going back there then Saul and his sons had to go to heaven the next day to be with him.

Could Saul be considered a good, orthodox candidate for heaven,—Saul, the forsaken of God, the consorter with witches, the suicide? Nobody knew better than Samuel that Saul was not fit to go to heaven, and therefore Samuel did not expect to go to heaven himself. If he had, he would never have said to him, "Tomorrow, thou and thy sons shall be with me." "

Baptism.

1. An act of obedience required of all who believe the gospel. "Jesus answered, Verily, verily, I say unto you, except a man be born of water and of the spirit, he cannot enter into the kingdom of God. John 3:5.

2. It consists of bodily immersion in water.

"And he commanded the chariot to stand still; and they went down into the water, both Philip and the eunuch; and he baptized him. Acts 8:39. See also 6.

3. It must be preceded by belief of the Gospel.

"And when they believed Philip, preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized. Acts 8:12.

"Go ye into the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned. Mark 16:15, 16.

4. Apostolic examples.

"Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ...then they that gladly received his words were baptized." Acts 2:38, 41. "Lydia was baptized, and her household." Acts 16:15. "The Philippian jailor was baptized, he and all his straightway...believing in God with all his house." Acts 16:27, 33, 34. When they (twelve men at Ephesus) heard this, they were baptized in the name of the Lord Jesus. Acts 19:5.

5. Its necessity.

"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ. 1 Pet. 3:21.

6. Its signification.

"Know ye not, that so many of us as were baptized into Christ Jesus 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. Rom. 6:3, 3.

7. Benefits derived:—a, Remission of sins (past).

"Arise and be baptized, and wash away thy sins." Acts 22:16.

(b) Union with Christ (legal).

"For as many of you as have been baptized into Christ...and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:27, 29.—Sel.

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.

"He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding."

"The wicked is snared by the good by the fruit of his mouth; and the recompence of a man's hands shall be rendered unto him."

"The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise."

"A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel."

"There is that speaketh like the piercings of a sword: but the tongue of the wise is health."

"The lip of truth shall be established for ever: but a lying tongue is but for a moment."

"There shall no evil happen to the just: but the wicked shall be filled with mischief."

"Lying lips are abomination to the Lord: but they that deal truly are his delight."

"A prudent man conceal-eth knowledge: but the heart of fools proclaimeth foolishness."

"The hand of the diligent shall bear rule: but the slothful shall be under tribute."

"Heaviness in the heart of man maketh it stoop; but a good word maketh it glad."

"The righteous is more excellent than his neighbour: but the way of the wicked seduceth them."

"The slothful man roasteth not that which he took in hunting; but the substance of a diligent man is precious."

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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Peter Jeffrey, 4 So. 14th St., Murphysboro, Ill.

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.

Rensselaer, Ind., third Sunday in each month.

Morse Mill, Missouri, Saturday evening and Sunday, Nov. 8th and 9th, 1913.

In so far as it is possible, do not call the editor of this paper to preach funerals on Sunday.

WE WANT

150 new subscribers within the

next six weeks. To do this some one must 'boost.' Let's have a 'boosters' club.' Who will help us that we may be able to say in our Thanksgiving issue that we have received the 150 new ones?

We have agreed to go to Morse Mill, Mo., for services on Saturday evening and Sunday, Nov. 8th and 9th. We shall be pleased to see as many of the brethren in that and near by localities as may be able to come.

Thanksgiving is coming on and we are planning a special number for that week in which we will publish short letters from the brethren. Brethren, send in a short letter for that issue giving us as briefly as you can some message of love and good cheer.

Bro. W. H. Wilson continues to improve according to last reports. The physician attributes his good condition and rapid recovery for one of his age to the fact that his life has been a temperate and clean one physically, which is a splendid testimony that the young of his acquaintance would do well to observe.

He may be addressed at St. Luke's Hospital, Chicago, Ill., for a short time. A line from his friends would be pleasant for him.

The Tract Business.

Please do not write this office asking us to publish tracts for you with a request that we sell the same to get our remuneration for publishing. He who publishes a tract must do it with a view to get what he regards as truth before the people. He, and not the publisher, should make the sacrifice. It costs us money for labor, ink and paper, and this money must come from somewhere. The publisher cannot furnish all of it. We will publish your tracts at actual cost and this is the best we can do.

Obituaries.

Died,

At his late home in Salamanca, N. Y., Oct. 5, 1913, our beloved brother in Christ, John B. Lent. Born Sept. 10, 1834, a few miles north of Coburg, Ont., to parents who were active believers in our Lord's soon coming. He from youth, devoted himself zealously to "the things pertaining to the kingdom of God and the name of Jesus Christ."

He was united in marriage to Margaret R. Coons. To this union were born Mrs. Edith A. Jones of Salamanca; David H., of Wa-

banum, Albt., Albert W., deceased; and J. Eugene, of Fonthill, Ont. Together they labored in life's temporal and spiritual labors till separated by her death Aug. 28, 1912. The closing years of their lives were much comforted by the faithful services of their widowed daughter, Mrs. Jones, with whom they lived.

Besides the foregoing, our late brother left to mourn his death sixteen grandchildren and a number of great-grandchildren, also three sisters, Mrs. Eliza Bullen, Perry, N. Y., Mrs. Sarah Chase, Medical Lake, Wash., Mrs. Rebecca Hunt, Ludlow, Mo., and one brother, James E. Lent, Picton, Ont.

Rev. D. E. Sprague of Salamanca assisted in the funeral services at the home, after which we bore him to the beautiful "Wildwood Cemetery" of that place, where we laid him to rest beside her who, till only a year prior, had been his life companion. Companions now in death, they both sleep till our Lord shall return the second time, unto salvation. Our hope reaches forward that, at that time, they both shall by Him be awakened to life immortal. So may it be.

F. L. Austin.

Reports.

The church of Salem, near Marshall, Ill., has enjoyed a great love feast in the way of a series of meetings beginning Oct. 3rd. As arranged, Eld. Joseph W. Williams of Plymouth, Indiana, was on hand to tell the good news. This being his first time at the church, he was a stranger to all of us, but he is a man who knows how to make himself at home in the truth and not afraid to proclaim it. We had advertised the meeting well, so we had good interest from the start. In telling people of the meeting, they would ask if it was Bro. Lindsay who had held the debate; if so, they wanted to come, for he had shown such a Christian spirit that they wished to hear more of the gospel.

Now I said a feast, you will want to know of what, so I will try to tell you. The first course was, The Perfect Mirror, and he showed the Bible to be God's mirror for us to look into and see ourselves, and if we are not right, how we could get right, and I believe there were several blots on the mirror for us to get rid of.

The next was, The Second Advent, which was a great lesson full of truth.

Third, The Third Heaven, showing how God would make this old earth new for the home

of the saints.

Fourth, Paradise, which will be restored again or the earth as paradise when Christ reigns.

Fifth, The Threefold Trials, showing what sin is and how to overcome it.

Sixth, Hell, what it is and how it will be destroyed.

Seventh, The Forgiveness of Sin, how God in his love will forgive us all our bad deeds.

Eighth, Salvation. That after forgiveness there is salvation for all who will do God's will.

Ninth, Saved From Sin. That we being born under sin, God has provided a way by which we all can be saved.

Tenth, What Church Shall I Join? That the true church is Christ's bride or a part of Christ.

Eleventh, A Crown of Thorns. Showing that Christ's life was a crown of suffering and the Christian's life would be the same, but then the beauty in the next life to reign with him.

Twelfth, Baptism. As several had requested this sermon, it was fine, showing that if they had believed some other gospel such as immortal-soulism or sprinkling, or any gospel but the one taught in the Bible that their baptism was not correct or good.

Thirteenth, Resurrection. This was an old story, but yet new, showing that all depends on the resurrection if we have a future life.

Fourteenth, Leaven. That all doctrine taught contrary to the gospel was rotten and should be gotten rid of—such as going to heaven or hell at death, no matter how sincere you may be you will never be saved.

Fifteenth, Overcoming Faith, was a gem. That by having faith we could overcome all the temptations and live a true life.

The church was strengthened, and there are several almost ready to come out and accept Christ. Bro. Williams is a man who proclaims the truth and is not afraid to tell the errors of the wicked.

George Claypool.

Conference Report.

The 12th Annual Conference of the Church of God of S. Ill. was held during the week of Oct. 4-12, and we are glad to report a very pleasant and profitable meeting. The weather was ideal, the attendance very good and the speakers all well able to propound the word, both to the edification of the body and admonitory to those out of Christ.

While only three came out for baptism, we are sure there are others almost persuaded and left thinking in all seriousness on

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We had with us, Bro. D. C. and Sr. N. B. Robison of Salem, Ohio, throughout the meeting; Bro. L. E. Conner of Cleveland, Ohio, the forepart of the week; and Bro. and Sr. Jeffrey of Murphysboro, Ill., the latter part of the meeting, all of whom presented to us precious truths, both new and old. It was Bro. and Sr. Robison's first visit here, also Sr. Jeffrey's, and we were sorry when the good byes had to be said. Bro. Conner came not as a stranger to us, but as one loved by all and a general favorite in the community. Bro. Jeffrey has endeared himself to the body here by his several visits and by his assistance in the meetings, making special mention of his solos, which were graciously rendered, lending spirit to the meeting.

Bro. A. O. Lenz of St. Elmo, Ill., our president, was here throughout the week, and Sr. Leota Hanson, of St. Louis, Mo., spent the first Sunday with us. Sorry she could not stay longer as she is like a ray of sunshine, but she puts duty before pleasure. Sr. Lucy Lansberry, of Paris, Ill., was also with us, and her father Bro. Geo. Slack of Dundas, Ill. Those baptized were Vern Lansberry, Mrs. Polly Gross and Mrs. Henry Cooley. May they all continue faithful.

The subject matter was sufficiently diversified to sustain interest and the gospel of the kingdom of God and the essentials of salvation were put before the people in a clear, concise manner. Some of the subjects were as follows:—

The Gospel of the Kingdom, The Evolution of the Gospel, The Holy Spirit and its Office, How the Apostles Made Converts, The Second Coming of Christ, and What is the Future of the Earth and its Race?

On Saturday morning the business session was held and the following officers elected for the ensuing year:—Pres., A. O. Lenz, Vice Pres., B. J. Woods, Sec. Amy V. Weaver, Treas., Lewis Weaver.

On each Sunday morning we remembered our Lord's death in the breaking of bread. Two Berean services were held, the lessons being taken from the Berean booklet, lessons 63 and 72. These sessions were very interesting, the first meeting being led by Sr. Leota Hanson, the latter by Bro. Lenz.

Bible Class was held each morning with Bro. Robison as instructor. These lessons were truly our meat and drink and we acknowledge Bro. Robison a most

efficient teacher. The only deplorable feature was that more were not in attendance.

From the several discourses we gleaned much food for thought and received much encouragement and inspiration to strive the more to make our calling and election sure, to practice more self-denial and keep ourselves unspotted from the world, and by adding continually to our faith the Christian graces we hope to hear with all of the faithful ones, the welcome "Well Done, enter into the joy of thy Lord." May all be counted worthy to obtain that blessing.

Submitted in love,
Amy V. Weaver, Sec.

Among The Brethren.

I am writing this in Adrian, Mich., Our church here, known as the Little Hope Church, is located near Raisin Center, four miles from Adrian.

The work here was first organized by Eld. Chase, long since laid to rest in the hope of a better resurrection. They at present own a good comfortable meeting house free from debt, and in good repair. They meet upon the first day of the week to break bread and at present, Bro. Siple speaks for them once each month. The church numbers 46, and Sunday School, 32.

Bro. Peleg Chase and Bro. Levi Coffin are the elders of the ekklesia and Bro. Chase is also Sunday School Supt. Sr. Bertie Smith is S. S. Secretary.

Election of officers takes place in October. The church is doing a good work, and the Sunday School enjoys a very good attendance. During the past quarter, several visiting brethren spoke for the congregation, including Eld. F. V. Blakely, Con. Pres., and the writer. In reporting to the quarterly conference, "The brethren all greatly appreciated the efforts put forth by the elders who have come to us from time to time bringing the Glad Tidings and exhortations from God's word.

I began a few days meeting here for the encouragement of the flock on Tuesday evening, Oct. 14.

Bro. Frank Chase, brother of the late Eld. Levi Chase comes over from his home at Morenci and renders us valuable aid from time to time, being apt to teach and of a ready mind, his services are much appreciated.

Our quarterly visit here we trust proved the means of building up the church in spiritual things. We had the pleasure of preaching the gospel to several out of the truth and we feel that the effort was in all blessed of God to the people of

the place. We shall expect to hear good reports from this field during the winter months. We found several taking the Restitution Herald, and others will soon.

In the Blessed Hope,
C. C. Maple.

In Nebraska.

October 12th dawned with a clear sky, a bracing air and a quiet day, such as autumn in Nebraska alone can give. After a ride of about 30 miles in a Ford auto, we, a party of four, found ourselves near Holbrook among our old friends and brethren at the home of Bro. John Adams. A more intelligent number of Bible students are seldom found, and when it comes to a whole hearted welcome they are unsurpassed. After several years of separation our meeting was indeed pleasant and fraternal. It was really a family reunion of the Story's, Harlan's and the Adams' and their friends. Although some were not able to be present, being in Tennessee and Oregon, yet a good representation was present. A. N. Harlan and wife from Oregon and others we have met in years gone by and whose friendship and love we cherish, were there.

After a well prepared and an abundant dinner at the home of Bro. John Adams, I talked for nearly an hour to the company of over 30 in the interest of the cause of Christ and the blessings yet to come to our sin-sick world. O when will the seventh trumpet sound the great jubilee of the world?

There are two young men who would make valuable ministers with a little encouragement, and recognition, living in the community. They are Bro. Hornaday and Bro. Coles. Brethren, call them out and give them an opportunity to exercise the gift that is in them. When you get the new tent, it would be a good plan to let them take turns in going out with the regular evangelist, or if possible send both of them along to assist in the work.

The following outline will give some idea of the sermon given in the afternoon. The Bible, what it is, and why it was given. The plan of redemption from sin and its penalty. The revelation of God's purpose. The promise of the Messiah—his coming. What Jesus preached. Conditions of salvation, conversions under Apostolic ministry. Remission of sins. Faith, repentance and baptism. The new life, now, and hereafter.

All seemed pleased with the sermon and earnestly requested me to stay for the next Sunday, but other work prevents.

We had a very pleasant return trip of 30 miles in the evening to Oxford, Neb., where Mrs. Eychaner and myself are visiting our daughter Pauline and her husband, Dr. Prime, for a few days, when we will return to our home at Cedar Falls, Iowa.

A. J. Eychaner.

The Sunday School.

By Anna E. Drew.

Balak and Balaam.

Nov. 2, 1913. Num. 22:1—23:10. Lesson Text. Num. 22:2-6; 24:10-19.

Golden Text.—A double minded man is unstable in all his ways. James 1:8:

Time.—The autumn of B. C. 1460 (Beecher). Oct. 1438, (Auchincloss), a few months after our last lesson.

Place.—The plains of Moab, east of the Jordan, overlooking Jericho on the other side.

After their experience with the fiery serpents, the Israelites continued their southward journey till they came to the passes at the head of the Gulf of Akaba, the eastern branch of the Red Sea. Then they turned east through the mountain passes and came northward, skirting the land of Moab. Being refused a peaceful passage through the land of the Amorites, they fought and conquered Sihon, king of the Amorites and later defeated Og, king of Bashan, a country northeast of the Amorites. By these conquests they acquired extensive and fertile land east of the Jordan.

Questions.

After these conquests where did the children of Israel camp? Num. 22:1. Who was the king of Moab at this time? 22:2.

The Moabites were descended from Lot. Their country was on the east of the Dead Sea and the Jordan as far north as the river Jabbok.

How did they feel about the approach of the Israelites? To whom did they turn for help? These people were descendants of Midian, the fourth son of Abraham. Ex. 15:15. What was the result of their conference? 22:5. Who was Balaam? Josh. 13:22. A kind of prophet or seer. He was of a heathen race, but evidently a wise man who had some knowledge of the true God and some sense of obligation to him. But New Testament writ-

ers intimate he was in his business for the money he could make not for the sake of using his powers aright. Jude 11. Evidently he had a great reputation among the peoples of his day.

Where did he live? Pethor was a city of Mesopotamia, near the Euphrates. What was it Balak desired of Balaam?

"Not to make war, but to accomplish their purpose by laying a curse on the Israelites, that would work a subtle influence of destruction and disaster from unseen powers, taking away the courage and hope of the enemy," so that they could be readily overcome and driven from the land. What confidence does Balak show in Balaam? v. 6. When the elders of Moab arrived at Pethor, what did Balaam do? 22: 7, 8. How did God answer? 22: 12. What further effort did Balak make? vs. 15-17. How did Balaam answer Balak? v. 18. Do these words show the right spirit? Does his request to the messengers in v. 19, show his heart in his words of v. 18? No, for if so, he should have sent the messengers away. Longing for the reward offered, he goes to God again. Did God permit him to go? v. 22.

"God's anger was kindled because he went,"—why, when he had told him to go? "If the men come to call thee," then go, were God's words. His promptness in going without being called, that is considered to have given offence. The Arabic inserts here, "He went with a covetous disposition."

Tell the story of his journey and the warning God sent. 22: 22-35.

"On his arrival at Moab every thing was done to aid him. Altars were built, sacrifices offered, and Balaam stood on a high hill surrounded by the king and all the princes in their glory, and overlooking the camp of Israel in the valley below."

After the offering of the sacrifices what did Balaam do? 23: 3. Instead of cursing Israel, what did he speak? 23:7-11

In this prophecy he predicts the vast increase of the nation in fulfillment of the promise to Abraham that his seed should be the dust and sand and the people should dwell alone and never be reckoned among the other nations.

Has this prophecy been fulfilled? How did Balaam's words effect Balak? 24:10. How did Balaam defend himself? 24:13. What further prophecy did Balaam give? 24:17-19. How does he describe the manner in which he received the prophecy? v. 16. Who is meant by the star and the scepter? How is the star a fitting symbol of Jesus? How is the scepter?

"I shall see him,"—when? Rev 1:7; Matt. 25:31, 32. To what does the prophecy in verse 18 refer?

"Looking into the near future, Balaam sees that Israel will possess the land of Edom. To which entrance was previously declined them. This was fulfilled in time of King David." 2 Sam. 8:11-14. Seir was a mountainous region in the land of Edom. Gen. 32:3.

What does it mean by Israel doing valiantly? (Become skilled in war). Who is referred to in v. 19? Has this been fulfilled? To what does Rev. 2:14 refer? In the close of 24th chapter, we read that Balaam "returned unto his place." Whether it was before he went back, in order to make his peace with Balak or whether he returned on purpose, but Moses informs us, Num. 31: 16, that it was through the wicked counsel of Balaam that the children of Israel committed trespass against the Lord, Num. 25: 2-3, which occasioned a most destructive plague among the congregation. Num. 25:9. Balaam perished in battle. Num. 31:8.

How does our Golden Text apply to Balaam? Did he know the right? Why then, did he do the wrong? 2 Pet. 2:15. Are we liable to like temptations? 1 Tim. 6:10; 2 Tim. 4:10. What are we to do? 1 Jno. 2:16, 17; 1 Tim. 6:11, 12. Does the prophecy in Num. 24:17, mean anything to us in this gospel age?

Looking For His Coming. Linden J. Carter.

In all parts of the country, there are faithful souls interested in the signs of the time and looking for the coming of the Lord. While in the larger and more popular churches generally, there may be little said of it; yet many of the most spiritual of Christians everywhere, including many missionaries and evangelists, are uniting with us in the prayer, "Amen. Even so, come, Lord Jesus." And we cannot but feel that it pleases the absent Bridegroom to know that the bride is looking for his coming as the day draws near for his return.

The Christian Herald has been publishing some very interesting letters on the subject, "Are We Looking for His Return?" We give three of these letters which we know will be enjoyed by Crisis readers:

The World and the Church Too Indifferent to Think of his Return.

"Is the world ready for his return?" No. And never will be. Not one-twentieth part of mankind has been brought to a knowledge of the Saviour yet,

and the greater majority of his professed followers are indifferent about his return. They are so taken up with affairs of this life they do not want him to return, for it would upset all of their plans for their future. The great buildings of steel and concrete indicate what is uppermost in the minds of the people. As the Psalmist says, Psa. 49:11, "Their inward thought is, that their houses shall continue forever, and their dwelling places to all generations; they call their lands after their own names."

"If Jesus came today would he be glad or grieved with the progress of his church?" Grieved. True, the church has made some advancement, but with the fabulous amount of money in the hands of the people, and the wonderful opportunities at her door, the church is on the decline. As our Lord looked down the centuries, with prophetic eye, and saw the abounding iniquity that would mark the closing days of this dispensation, we are not surprised that he asked, "When the Son of man cometh, will he find faith on the earth?" Paul in 2 Thess. 2:3, says: "Let no man deceive you by any means; for that day shall not come except there come a falling away first." It has been God's desire that the church should live on the very tiptoe of expectation, looking for the return of her Lord. The apostles did so and so should we. I know of no greater truth in all the Word of God that ought to be put before the people than this blessed truth of the personal return of the Lord.—W. A. Replogle, Presbyterian Pastor.

Would He Find the Wickedness of Today Like That of Antediluvian Times?

I think he would find just what he expected, and so clearly prophesied while on earth. When the disciples came to him privately, saying: "Tell us, when shall these things be? and what shall be the sign of thy coming?" his answer was a prophecy of the things that are coming to pass today in the world. Matt. 24:38, 39. To better understand what Jesus here meant, let us turn to what God said in regard to the conditions existing in the days of Noah before the flood. Gen. 6:12, 13. It is difficult to get the people of any age to see themselves as they really are. The antediluvians had wholly departed from God, and as God said of them, "Every imagination of the thoughts of man's heart was only evil continually." Yet they heeded not the warnings of righteous Noah and perished.

From a recent issue of The Christian Herald. I quote as fol-

lows: "It is a most distressing thing to note that labor leaders and labor organizations occasionally make defiant boasts of their disbelief in God. At one or two recent labor demonstrations a banner was displayed bearing the dreadful words: 'No God, no Master.'"

The antediluvians heeded not the warnings of Noah and perished in the flood. Israel turned a deaf ear to the prophets of the Lord, and went into captivity. The Jews rejected Christ Jesus as their King, and were cast out. Will the people of these latter days do likewise, and meet a like fate?

Christ Jesus comes at the darkest hour, the midnight, of this world. "And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him."

Oh, let us be like the wise virgins, with oil in our vessels, with our lamps ready, to go in with the bridegroom to the marriage. Rev. 19:9.—W. R. Adams.

A Layman's Dispiriting View of The World's Moral Condition.

If Jesus came back to earth today he would find the church in a sad state of unfaithfulness and unbelief. Many ministers are practically infidels, and preach only an ethical religion. They look on the old Gospel of salvation through the atonement of Christ as antiquated and pertaining to the Dark Ages, and never preach "When I see the blood, I will pass over you."

Many colleges and theological seminaries deny the divine inspiration of much of the Scriptures and explain the rest away. Man's lost condition and the warning to flee from the wrath to come is not preached as formerly. Many preach sermons denying parts of the Word of God and the fundamental doctrines of Christianity. These sermons are largely reported in the daily press; thus the faith of the people has been and is being destroyed, and many of the world and unconverted people in the church are entering such cults as Christian Science, Spiritualism, Russellism, Theosophy, thus fulfilling the Word of God, "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;" also, "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."

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dozens of families almost as ignorant of their lost condition and of the way of salvation as if they lived in the center of Africa.

If Christ came back to earth today he would find crime of all kinds on the increase; he would find the rich heaping treasure together for the last days, and the laborers who produced the vast wealth, ground down to the lowest wages possible: he would find man a failure in this age as in the preceding ones. "Be ye also patient; establish your hearts, for the coming of the Lord draweth nigh."—*A Layman*—From the World's Crisis.

The Divine Plan of Redemption.

Christ is the Son of God, and therefore God has appointed him the heir of all things. Heb. 1:2. So also in Psalm 2:7-8: "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." There will be no part of the earth which will not be given to Christ for his possession. The usual pulpit and platform appropriation of this text is, to prove the conversion of the world to Christ. It has long been thus perverted. But nothing can be more foreign from the teachings of the passage, if the context is at all considered.

The 9th verse declares, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

How this should strike the sinner's heart, and cause him to tremble in view of his coming doom! And how can Christ otherwise dispose of the wicked who will not submit to him? His Father has given him the earth to possess—sinners refuse his rights. They must therefore be conquered before he can have peaceable possession. "Kiss the Son, lest he be angry, and ye perish by the way, when his wrath is kindled but a little." These words of the Holy Spirit are full of awful import, and, whether sinners hear or forbear, will all be executed. "Blessed are they that put their trust in him." My earnest prayer is, that the reader may have that blessing for his own. Christ the Son of God is heir of God, by the divine decree, to all the earth, and all the nations on the earth.

He is also the Son of man; and being the Son of man, the right of redeeming his Father's patrimony belongs to him. We will illustrate this from the

law and its enforcement. "If thy brother be waxen poor, and hath sold away some of his possessions, and if any of his kin come to redeem it, then shall he redeem that which his brother sold." Lev. 25:25. Adam had all the earth given him. He became involved; the dominion passed from his hand. The devil claims it. The Son of God came, and God bore witness by an audible voice to his character. The devil came, took him up into a high mountain, and showed him all the glory of them, and said, "All this is mine, and to whomsoever I will I give it. If thou wilt fall down and worship me, all shall be thine." Christ rejected the offer. Man had once listened to Satan's voice, and lost dominion; he tried the second Adam without success. The right of redemption belonging to Christ he paid the penalty of the law, the violation of which involved man in this loss of dominion and possession. The times of the Gentiles is the term the mortgage has to run. When that period expires, the purchased possession will be redeemed.

Again: the history of Ruth furnishes us an example of redemption. Elimelech, Naomi, his wife, and his two sons, Mahlon and Chilion emigrated to the land of Moab, where the sons married. Afterwards, both husband and sons died. Naomi, with Ruth, her daughter-in-law, returned to the land of Israel. Naomi inherited the land of her husband, and wished to sell her right in favor of Ruth. Boaz was the nearest kinsman but one; he proposed to that nearer kinsman, that as the right of redeeming it and raising up the lost family was his, he should redeem it and raise up the family which was deceased. The near kinsman declined, and made over his rights to Boaz, the next near kinsman, who redeemed the inheritance and the widow of the heir to the land. Ruth, the Moabitess, and also raised up the lost family to enjoy it. Obed, the son of Ruth, was the father of David, the progenitor of Christ.

There were nearer kinsmen to Adam than Christ, but there was none to redeem either the inheritance or the family. Christ looked and wondered. Therefore his own arm brought salvation. Isa. 63:1-6. Job also refers to this work, when he says, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another."

Job 19:25-27. Christ is our kinsman, and has traced his pedigree to Adam. Luke 3d chapter. He is bone of our bone, and flesh of our flesh. He has undertaken to raise up his brethren from the dead, and redeem for them their patrimony. We, if we will, may be partakers of the benefit. But where will the sinner find his portion? In everlasting fire prepared for the devil and his angels.

The eighth Psalm teaches that to Christ, as the "Son of man," the same dominion, given originally to man, or the first Adam, Gen. 1:27, is to be restored. "What is man, that thou art mindful of him? and the Son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. All sheep and oxen, yea, the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea." Psa. 8:3-8. If it be doubted whether the phrase "Son of man" in this Psalm

refers to Christ, instead of the race of Adam in general, the apostle Paul has decided it in Heb. 2:5-8. He places it in the Oikoumene, or habitable earth to come. He says: "For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place, (David in the eighth Psalm), testified, saying, What is man, that thou art mindful of him? or the Son of man that thou visitest him? Thou madest him a little lower than the angels: thou crownest him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet."

Thus far the quotation. Now let us mark the comment and application of the apostle: "For in that he put all in subjection under him, he left nothing that is not put under him." It is not true, in this world, of man or the Son of man.

"But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor." So far God has fulfilled the prediction of David, and has thus given a pledge that all will be fulfilled in its season. Jesus Christ, then, is the appointed heir and monarch of the habitable earth to come, for he is the Son of man for whom it was made, and who was made for it.

How is it that the church has ever lost sight of this great

truth, that the second Adam is to be as truly the heir and monarch of the world as the first Adam was in his innocence, is a deep mystery. From this point of divergence has originated all the false and perverted views of prophecy concerning the glory of the church, and Christ her head, which so extensively prevail in the world. Admit this great keystone to its place, and Scripture becomes a system of harmony and beauty. Deny it its place, and all is confusion and obscurity.—*Josiah Litch* in *Messiah's Throne and Millennial Glory*.

The exercise of patience involves a continual practice of the presence of God; for we may be come upon at any moment for an almost heroic display of good temper, and it is a short road to unselfishness, for nothing is left to self; all that seems to belong most intimately to self to be self's private property, such as time, home and rest, are invaded by these continual trials of patience. The family is full of such opportunities.—*F. W. Faber*.

Such as are thy habitual thoughts, such also will be the character of thy mind; for the soul is dyed by the thoughts.

Dye it then with a continuous series of such thoughts as these: for instance, that where a man can live, there he can also live well. But he must live in a palace: well, then, he can also live well in a palace.—*Marcus Antonius*.

Margaret E. Sangster said: "Store the memory as a hive with honey, with worthwhile things to have and to hold. You will find it much to your profit to study by heart at least one verse of Scripture every day, to learn a few noble hymns and to fix in your minds some fine, strong thoughts of great writers."

I am not nearly so anxious for a revival of trade in the country as for a revival of righteousness, for I surely do not believe that a republican form of government can exist without righteousness. My constant prayer is that God will breathe upon the churches and quicken the spiritual life of our country.—*D. L. Moody*.

There is no beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain around us.—*R. W. Emerson*.

Our doubts are traitors, and make us lose the good we oft might win by fearing to attempt.—*Shakespeare*.

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THE INNER MAN. C. W. Endsley.

"If ye then be risen with Christ, seek these things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on earth. For ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear then shall ye also appear with him in glory." Col. 3:1-4. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and perfect will of

God." Rom. 12:1, 2. "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man which is renewed in knowledge after the image of him that created him." Col. 3:9.

"For which cause we faint not, but tho our outward man perish, yet the inward man is renewed day by day."

"For I delight in the law of God after the inward man; for I see another law in my members warring against the law of my mind and bringing me into activity to the law of sin which is in my members. O wretched man that I am, who shall deliver me from the body of this death. I thank God thru Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the

law of sin." Rom. 7:22-25.

"But let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. 3:4.

"Let not therefore sin reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you; for ye are not under the law, but under grace. What then? Shall we sin because we are not under the law but under grace? God forbid. Know ye not that to whom ye yield yourselves servants to obey his servants ye are; whether of sin unto death, or of obedience unto righteousness." Rom. 6:12-16.

A good many people believe and teach that the inner man is the immortal part of man, and that it flies away to heaven when the body dies, but one reference in the above, Rom. 7:22-25, explains it to be the mind, and what is a mind without thought? Now notice Psa. 146:4: "His breath goeth forth,

he returneth to his earth, in that very day his thoughts perish."

Ecc. 9:5-6, 10, "For the living know that they shall die; but the dead know not anything, neither have they any more a reward for the memory of them is forgotten, also their love and their hatred and their envy are now perished; neither have they any more a portion forever in anything that is done under the sun. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."—Sol.

"Moses wist not that his face shone." The most thrifty plants that unfold their tendrils to the sun with leaf and bud and blossom bursting forth into beauty and sweetness are all unconscious of their growth: they simply take in the sunshine and the air and water given them, and then give forth their beauty in blessing to those around them. "So the soul that's born of God, pants to view His glorious face," and then reflects back to the world that glory which falls in blessing upon others often unconsciously to himself.—H. Matson, in The Last Days.

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The Great Compliment.

"She is a dear girl. All the other girls love her and pet her. But somehow, when they want love or petting, or want something done by some one they can trust to do it, they all troop off in search of Jane. Dear steady Jane—I wonder if she knows what a high compliment they pay her when they do that? For you know somebody said, and said it wisely, that to be trusted is a greater compliment than to be loved."

"And they are giving Jane the double compliment, of love and trust. Happy Jane—whether she knows and appreciates the compliment part of it or not. For any girl who fills the place that she does cannot help being happy in the very filling of it."

Which remark and reply, passing between two girls in school and referring to a couple of their classmates, were pretty wise for young heads. For the clinging, loving, lovable type of girl is interesting to a certain few: but the steady, dependable girl who can give you assistance as well as love, and can be trusted with anything that is within her power, is the type that wins high honors from all.

It is easy to give a promise, to do this or that. The girl who knows what she can do and does it, is worth half a dozen, who promise more than they can perform, and cannot be trusted to do any of the things that they took upon themselves so lightly. One may be loved truly by her friends; but if she cannot be trusted by them as well, in little things or big, that love is soon sure to reach the breaking point.

For after all, love is best founded upon trust; the two go hand in hand where they win the best place in any heart. Be lovable by all means; but behind that loveliness let there stand the firm rock of trustworthiness, that will be a refuge for your friends where love alone might fail.—Exchange.

The Lord Will Deliver.

"Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands. They shall perish, but thou art the same, and thy years shall not fail." Heb. 1:10-12.

WHEN HE COMES.

Luella D. Stillman.

My heart is very sad and lone today,
Upon my cheek there rests a burning tear,
The kind old preacher in the pulpit said,—
"The coming of the blessed Lord is near."
He said sometime the silver cloud would part,
And we'd hear a sound like many muffled drums,
And see the angels in their robes of white,—
Where can I hide when my Redeemer comes?

And when we see him coming from the skies
Smiling down upon the gathered throng;
He'll read our hearts just like an open book,
And know the good we've done and every wrong.
Some will meet him with glad, triumphant cries,
With faces brighter than the day, but some
Will, trembling, shrink so far away from him,
Where can I hide when the pure angels come?
—Sabbath Recorder.

There were none that had anything to do with the kidnapping and selling of Joseph, to a band of Midianites, on their way to Egypt, that had any idea of such a future for Israel as came to pass. Earth and the heavens may perish, but God remains; Pharaoh charged his people to kill every son born to the Hebrews, but Moses lives. The Israelites are bondmen to Egypt's king, but only for a limited time. God by Moses leads them out, toward the promised land; they reach the sea shore, the mountains are on either side, Pharaoh with his chariots, his horsemen and his army in the rear, closed in on all sides, and seemingly no hope; God speaks to Moses, "Lift thou up thy rod, and stretch out thy hand over the sea, and divide the water, and go on;" safe on the other shore, are the children of Israel.

Pharaoh with his chariots and horsemen, rush on between the walls of water. Once more, Moses stretches forth his rod over the sea, and the chasm is filled with water; Pharaoh and his army are swallowed up, and not so much as one is left alive. "And Israel saw the Egyptians dead upon the seashore." Then they believed the Lord, and his servant Moses. Then unto the Lord they sang a new song. "The Lord is my strength and song, thy right hand, O Lord, is become glorious in power; the Lord shall

reign forever and ever." That day beyond the sea was glorious to Israel for they were out of Egypt, and their oppressors were gone forever.

There are times when all Christians get into places where they are hedged in on all sides, and it seems impossible that there is any way out, but there is. That way is upward, and God who lives will show to those who trust him, the way. Once more there will be heard the song of Moses and the Lamb, and that will be on the sea of glass beyond the stars of time.—Sel.

Lost—A Boy.

Not kidnapped by bandits and hidden in a cave to weep and starve and route a nation to frenzied searching! Were that the case, one hundred thousand men would rise to the rescue if need be. Unfortunately, the losing of the lad is without any dramatic excitement, though very sad and very real. The fact is, his father lost him! Being too busy to sit with him at the fireside and answer trivial questions during the years when fathers are the great and only heroes of boys, he let go his hold upon him. Yes, his mother lost him! Being much engrossed in her teas, dinners and club programs, she let the maid hear the boy say his prayers and thus her grip slipped and the boy was lost to the home. Aye,

his church lost him! Being so much occupied with sermons for the wise and elderly who pay the bills, and having good care for dignity, the minister and elder were unmindful of the boy in the pew, and made no provision in the sermon or song or manly sport for his boyishness, and so the church and many sadhearted parents are now looking earnestly for the lost boy. He must be found. He can be found—found just where those two careless but pious parents en route from worship in Jerusalem found their lost boy: in that particular spot in the church where interested men were willing to meet him and answer in simple fashion the direct questions of the awakening manhood concerning the realities of life and duty. Here is where the lost boy will be found! by men who are willing to look for him.—Sel.

If we are really, and always, and equally ready to do whatsoever the King appoints, all the trials and vexations arising from any change in His appointments, great or small, simply do not exist. If he appoints me to work there, shall I lament that I am not to work here? If He appoints me to wait in-doors today, am I to be annoyed because I am not to work out of doors? If I meant to write His messages this morning, shall I grumble because He sends interrupting visitors, rich and poor, to whom I am to speak them, or show kindness for His sake, or at least obey His command, "Be courteous?" If all my members are really at His disposal, why should I be put out if today's appointment is some simple work for my hands or errands for my feet, instead of some seemingly more important doing of head or tongue?—F. R. Havergal.

Whoso neglects a thing which he suspects he ought to do, because it seems to him too small a thing, is deceiving himself; it is not too little, but too great for him, that he doeth it not.—E. B. Pusey.

Trouble and perplexity drive us to prayer, and prayer driveth away trouble and perplexity.—P. Melanethon.

Witnessing His Coming.

The first advent of our Lord Jesus Christ was a looked-for event, and was witnessed by "the wise men" who saw the star which marked the place and went and found him and worshiped him. He grows to manhood and accomplishes what he came into the world to do—to die for sinful men, that they might live through him. One day as he stood before Caiaphas, the high-priest, he inquired of him, "Tell us whether thou be the Christ, the Son of God?" Jesus saith unto him, "Thou hast said; nevertheless 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." Matt. 26:63-64.

In the opening of the revelation he makes this statement, "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. 1:7. Paul, addressing the brethren at Thessalonica, says, "For what is our hope, joy or crown of rejoicing? Are not even ye in the presence of the Lord Jesus Christ at his coming? I Thes. 2:19. John says,

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." I Jno. 2:28.

Paul in plain declarations, give the time and place of their presence with him when he says, "The Lord himself shall descend from heaven ... and the dead will be raised, the living changed and caught up together to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16-17.

There is to be no secret manifestation, as he warns against it. Matt. 24:25-27. At his coming probation will end and all those who have proved faithful will be ushered into his immediate presence, (Jno. 14:3), while on the part of the unfaithful will be "weeping and gnashing of teeth, (Luke 13:28), resulting in "the second death." Lord help us to be ready.—O. T. Mattox, in The Advocate.

It is an easy thing to let the lips talk. Words are cheap, and are often spoken without much consideration or forethought. But there is another way of talking—through the life. This is usually impressive. One whose life was clean and noble suddenly joined a company of friends. He never said a word of reproof or disapproval, but for some reason, the questionable stories were dropped and the

none too kindly gossip just died out, and very soon everybody was thinking of nice things and saying them about the very ones they had been criticizing just before he came. What wrought this change? There was goodness in his life, and it spoke more loudly and forcibly to them than any mere words of reproof he might have uttered. Learn the lesson. Live a good life and then it will speak a convincing helpful message.—Sel.

AUTOBIOGRAPHY.



A Condensed History of my Travels, my Life's Works, my Sufferings for the Gospel and Christ's Sake.

I was born in the state of Ohio in Lithopolis, Fairfield Co., Nov. 8, 1832. My father's name was Frederick Foore, mother's name was Elizabeth, her maiden name Alspach. My Godfather's and Godmother's names were Frederick and Elizabeth Feller. My name is John Foore.

At the age of ten years father and his family moved to Hancock Co., Ohio. Again at the age of sixteen we moved to the State of Indiana, Miami County, on 160 acres of timber land, and we made a farm out of it by hard labor. Father being poor, we got no education, only thirty or forty days in a year in winter when too cold to work out of doors. I was bro't up in the Lutheran Church, catechised in that church in German and English. At the age of seventeen, I joined the Methodist Episcopal Church. In three months I was made class leader and superintendent over a Sunday School.

In the year 1853 I was married to Miss Mahala Friend, a daughter of John M. and Sarah Friend. Moved on father's farm for one year, then to Fulton Co.,

farmed that place for three years, still was class leader and superintendent. Bought 40 acres built a home and moved on it, cleared it up and made a farm out of it by hard work. I had a shingle machine, made lots of shingles, ran a threshing machine; hard work. My class leader and church work was moved to Mount Zion Church. I was exhorter, class leader and superintendent and a good money collector. Again I sold my 40 acres and bought 80 acres in Miami Co., Ind. Just before the war broke out, trouble crawled into the churches, and as I was not a strong believer in war I made application for a church letter and resigned my leadership and all my offices went overboard.

Built another house in the woods and cleared up another farm. By this time we had born to our union four children, one boy and three girls. The oldest girl, M. R., next, James, next Sarah E., last but not least Ida May. A scare crow near to us—soul sleepers in the shape of men teaching infidelity. I did allow myself to hear them, but we had a family of children we did not want them to be taught infidelity, so I procured an old Methodist preacher to come bury soul-sleeperism. Well he got there and the house was crowded with anxious listeners. The preacher's name was Isaac Stallard, and Bro. Wagoner came also. That day changed my mind clear and I changed, and if no change, no advance. Well I thank God first, second Bro. J. F. Wagoner, Jacob Shaffer and Bro. Richard Corbaly, and last that I was no war man, and that put me to study the Bible. I was baptized that same fall in 1861 by Jacob Shaffer, after that set apart for the ministry by Hugh Barnhill and S. A. Chaplin at old Antioch church, but they have fallen asleep in Jesus, and I started out just as the great Apostle Paul did. See and read 1 Cor. 4-12-13-14-16. I kept that up for 54 years, never preached on a salary, nor passed the hat around, but accepted free will offerings. Also 1 Cor. 1 to 19 to 23.

In the year 1866 I had two debates with Bro. J. F. Finimore at Macy, Ind. The second hitch he yielded and he was afterwards baptized by G. M. Myers. G. M. Myers was one of my Kansas converts. In 1869 on May 8th, we bid farewell to father, mother, brothers, sisters, and neighbors, all so dear to us. The most solemn day that I ever witnessed in all the days of my life. I am the last one out of six brothers, and my wife is

the last one out of their family. All of them have fallen asleep; they have paid the debt, Heb. 9:27, and are at rest, Job 17:13 to the end. In thirty-two days of hard travelling, we landed in Neosho Co., Kansas, in company with two other families, Jeremiah Woodring and a widow lady by the name of Jane Elkins, all safe and sound. June 17, 1869, we moved on our ranch into a box house 12 by 14. Now I began to preach the Gospel as preached by Christ and the apostles, but it was like taking a stick and stirring into a hornet's nest; all the churches were after me; all ready for a debate, but one after another they learned enough to find out that would not do, as they would lose too many members by it. We soon had made many converts at North Liberty. In four weeks, we baptized eighty-five souls and appointed W. H. Rees as their elder. One at South Liberty with forty members with Will Knowlin as elder and Law Coons as Deacon, one on Big Creek, forty members with Horatio Hole and John Grady as Deacon and elder. Next church in Coffey County with forty-three members, Will Norbury and Paten as their officers.

In one month I got a letter with \$3. Come at once. When I got there I found a Seventh Day Advent preacher who had got all my members but three. Well, that evening we started in to preach with the preacher with us. Before the week was up, we had them all back and a few more, and the preacher went home and so did I.

Now for Crawford County on Lightning Creek. Here we organized with forty members with Uncle James Smith as elder. On Limestone Creek is where I caught G. M. Myers on the live forever in the tree of life and the eternal life in Christ. After he was baptized he went to Indiana, where they had more money to support a preacher with, as in Kansas we were all poor alike; all saw hard times. All the wealthy ones were against us so we had to look around sometimes to see where the next meal would come from, or a suitable suit of clothes would come from to preach or wear for my folks to go to church in, but we did go.

One debate after another and souls added to the church. Next was in Wilson County on Duck Creek. Another discussion with a Christian preacher. I picked him up as I did Myers. Where was the live forever, he did not answer, but it cut the debate short. In three months we organized a church with some forty

members, bers. The near Temp C. A. Say to come a red miles Saylor's fr started to ty-three at thirty. Tr sas for a ed to Ari years. Tre for a far sas, moved While i trip to Angeles, showing th of God. A Mills. Mo John Mor us, so in stood a f and every Next ti Blush, co We did There the or rather members, stands th leave out worth, M had a g the Secor there, Church o to that p all saw Restituti vents. Y church c to help I shape. I State of travelled states se kingdom eleven v so-called preacher of their many p Pleasant Rich H and Ba too lon Will b into th Wife Nov. 6, sixtieth membe of love er. I 1 years r preach eightee two le J. Hol los Jol the ch almost mind t F. D. things be, eq of pict

members, took their best members. The next church was in or near Tempe, Arizona. Dear Bro. C. A. Saylor sent me a \$40 draft to come and help. Fourteen hundred miles I went and found Bro. Saylor's family. C. A. Corbell started to preach, baptized twenty-three and organized with some thirty. Traded my farm in Kansas for a farm in Arizona, moved to Arizona, stayed there two years. Traded my Arizona farm for a farm in Miami Co., Kansas, moved back to Parsons, Kan.

While in Arizona, I made a trip to San Diego, and Los Angeles, Cal., and other places sowing the seeds of the kingdom of God. A cry came from Morse Mills, Mo., by our dear Bro. John Morse, come over and help us, so in a few years there stood a fine little church house and every thing went alright.

Next there came a call from Blush, come over and help us. We did as soon as we could. There they remodeled the church, or rather put new life in the members, and the little church stands there. Well, I cannot leave out the church at Bosworth, Mo., where once they had a good organization, but the Second Day Advents got there, calling themselves the Church of God and I was called to that place to help them. They all saw the difference between Restitution and world burner Advents. Yes I left the Ripley church out. I was called there to help them; left them in fine shape. I was also called to the State of Oregon, and I have travelled over sixteen different states sowing the seeds of the kingdom, had twenty discussions, eleven with Christian, preachers, so-called, got four of their preachers and over one hundred of their members. Can't call the many places that I have been. Pleasanton, Kan., Prescott, Kan., Rich Hill, Mo., Climax Springs and Banister, Mo. My article is too long now, not half done. Will be thankful if I get this into the Restitution Herald.

Wife and I, if we live until Nov. 6, 1913, will celebrate our sixtieth anniversary. Brethren remember us and send us a token of love if just a secret prayer. I have preached forty-three years at the now Rollin Church, preached the funeral sermon of eighteen of our members, only two left of the older ones. N. J. Hole, and Manda Mitchel. Delos Johnson is now the elder of the church. He is well posted on almost any subject you have a mind to talk on. His P. O. is R. F. D. 3, Chanute, Kansas. But things are not as they should be, especially in the last days of picture shows and lodge meet-

ings, church festivals and euchre parties. Our days are nearly over. Wife was 81 the 15th of August, 1913, I will be 81 the 8th day of November 1913, and if we live until Nov. 6, 1913, we will celebrate our 60th anniversary. Now brethren, remember Nov. 6, 1913. Send us a simple twig for a token of love, if it is only a secret prayer and subscribe for the Restitution Herald.

If we never meet on earth in this life, may it be our happy lot to meet in the earth made new, Rev. 21:1-8, where there is no sickness, sorrow, pain or death; all tears wiped from our eyes. 2 Tim. 1 to 8. When this is completed, then my last work will be ended. V. 6. For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day, and not to me only, but unto all them that love his appearing. Good bye and God be with you till we meet is my prayer.

A lonely pilgrim weary on my way to rest. Pray for me.

Uncle John Foore.
Parsons, Kansas.

Are These Errors?

Is it an error to believe that "The Lord God formed man out of the dust of the ground? Gen. 2:7.

Is it an error to believe that the Creator then "breathed into his nostrils the breath of lives" (see Dr. A. Clark's Com.) and as a consequence man became a living soul? Gen. 2:7; 1 Cor. 15:45.

Is it an error to believe that the man, as alive was the living soul? Gen. 2:7.

Is it an error to believe that the phrase "living soul" does not mean "immortal soul"? If so, then the fish are immortal, for the same term is used—"living soul." Rev. 16:3.

Is it an error to believe that the beasts were called living souls before man was created? Gen. 1:20, 21 (margin) also verse 30.

Is it an error to believe what Jehovah said to Adam the living soul: "In the day that thou eatest thereof (the restricted tree of knowledge of good and evil), dying, thou shalt die." Gen. 2:17, margin.

Is it an error to believe that Adam became subject to death from the day of failure, and actually ceased to be a living soul at the age of 930 years? Gen. 5:5.

Is it an error to believe it was a lie the old serpent told when he said, "Ye shall not surely (really) die"? Gen. 3:4.

Is it an error to believe that as we are the offspring of Adam, the sentence of death came also upon us, so that we all "fade as a leaf"? Rom. 5:1; 1 Cor. 12:21; 15:21-22; 2 Cor. 1:9.

Is it an error to believe that the grace of God unto life eternal is made manifest in Jesus (Christ "Who hath abolished death, and brought life and immortality to light through the gospel"? 2 Tim. 1:10.

Is it an error to believe that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"? John 3:16.

Is it an error to believe that "He that hath the Son hath (the) life, and he that hath not the Son of God hath not life"? 1 Jno. 5:12.

Is it an error to believe that "He that believeth and is baptized (immersed) shall be saved, (have life) but he that believeth not shall be damned" (cut off from life)? Mark 16:15-16.

Is it an error to believe that "There shall be a resurrection of the dead, both of the just and unjust"? Acts 24:15.

Is it an error to believe that "They who have done good shall hear the voice of the Son of God and come forth to the resurrection of life; and they who have done evil to the resurrection of damnation"? Condemnation, to the second death. Jno. 5:28-29; Rev. 20:12-15.

Is it an error to believe that the condemned shall "go away into everlasting punishment, but the righteous into life eternal"? Matt. 25:46.

Is it an error to believe that "The wages of sin is death," and not eternal life in torment? Rom. 6:23; James 1:15.

Is it an error to believe that "The gift of God is eternal life, through Jesus Christ our Lord"? Rom. 6:23.

Is it an error to believe that "He that doeth the will of God abideth forever," and he that doeth not the will of God will not abide forever"? 1 Jno. 2:17.

Is it an error to believe that "The Lord preserveth all them that love him, but all the wicked will he destroy"? Does destroy mean to preserve in torment? Psa. 145:20.

Is it an error to believe that the preaching of the gospel is a sweet savor of Christ to God, "in them that are saved, and in them that perish. To one the savor of death unto death; and to the other the savor of life

unto life"? 2 Cor. 2:16-17.

Is it an error to believe that the wicked will be burnt up as tares and stubble and briars, both root and branch in fire unquenchable? Isa. 1:28, 31; Mal. 4:1-3; Matt. 3:12; 13:20; Luke 3:17.

Is it an error to believe that "The soul that sinneth it shall die," and not that it is immortal and cannot die? Ezek. 4:20; 18:4-20.

Is it an error to believe that finally every creature that liveth in every part of God's universe or creation will combine to praise him? How could this be if untold myriads of the lost were alive in conscious misery in the torments of the hell of orthodoxy? Would they not be cursing him while writhing in agony? Rev. 5:12-13; 1 Cor. 15:28.

Sinner, why will ye die? Jesus has said, "I am the resurrection and the life; he that believeth in me, though he were dead (has died like Mary's brother, Lazarus) yet shall he live (when I come the second time); and whosoever liveth (is alive at the time of my coming again and believeth in me) shall never die." Believest thou this?—S. Fersey in Messiah's Advocate.

Bear, in the presence of God, to know thyself. Then seek to know for what God sent thee into the world; how thou hast fulfilled it; art thou yet what God willed thee to be; what yet lacketh unto thee: what is God's will for thee now; what thing thou mayest now do, by His grace, to obtain His favor, and approve thyself unto Him. Say to Him, "Teach me to do Thy will, for thou art my God," and he will say unto thy soul, "Fear not; I am thy salvation." He will speak peace unto thy soul; He will set thee in the way; He will bear thee above things of sense, and praise of man, and things which perish in thy grasp, and give thee, if but afar off, some glimpse of His own, unfading, unsetting, unperishing brightness and bliss and love.—E. B. Pusey.

As soon as we lay ourselves entirely at His feet, we have enough light given us to guide our own steps; as the foot-soldier, who hears nothing of the councils that determine the course of the great battle he is in, hears plainly enough the word of command which he must himself obey.—George Eliot.

It is astonishing how soon the whole conscience begins to unravel, if a single stitch drops; one little sin indulged makes a hole you could put your head through.—Buxton.

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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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.

Rensselaer, Ind., third Sunday in each month.

Morse Mill, Missouri, Saturday evening and Sunday, Nov. 8th and 9th, 1913.

In so far as it is possible, do not call the editor of this paper to preach funerals on Sunday.

Word comes to us that Bro. R. P. Story of Hollbrook, Neb.

is grandpa again—this time to twins, a boy and a girl. This makes 12 grandchildren for Bro. and Sr. Story. Wish we were near enough to run in and help them to celebrate.

This office is now equipped with a new Oliver typewriter, something which has been much needed for some time. Having always especially admired this make of machine, this is the first we have ever been privileged to use one.

Next issue must be put in the forms rather earlier than usual owing to the fact that we expect to be absent about a week in Missouri. If your article does not appear as you expected, you will know that this is the reason. We have a few contributors who keep several numbers ahead and this assures their articles of regularity of issuance.

We are rather overstepping our policy in this issue in giving so much space to an autobiography, but because of Bro. Foore's age, his long and faithful service and the sacrifices he has made we do it.

On Saturday, Oct. 25, we were called to Adeline, Ill., to lay away in the tomb the infant son of S. W. and Minnie Coffman. S. W. Coffman, the father, was a student of ours 26 years ago. A little time works great changes. On Monday, Oct. 27, we were called upon to perform a like sad service for Mr. and Mrs. Arthur Gruber, Oregon, Ill. The little ray of sunshine which came to gladden the home just 7 weeks before, has gone out leaving gloom and sadness. How much we need the Life Giver.

The editor is in close personal touch with a wide range of our brotherhood. He knows of many of God's worthy ones who are needy and in some cases, in distress. Giving is as much an act of worship as is praying. If there are any brethren who wish to put their prayers into actual service by aiding needy brethren, we can put such in touch with the needy ones. If our young people could once get a taste of the joy that comes from helping the actually needy, we believe there would be more money spent in this way and less at picture shows and nonsensical entertainments.

We call attention to Bro. Eychaner's appeal in this issue. We know the brethren whom he seeks to help, having labored among them. "Patient in tribulation" fits their case exactly. With

repeated crop failures, yet they are cheerful in the service of God. With all the early crops burned out and a poor prospect for corn when we were there, yet almost everybody in the neighborhood went to church and we do not remember seeing one person wearing a discouraging countenance. It was a silent rebuke for one who lived in a part of the country where crop failures are never known, but where a "kick" or a "grouch" may be heard almost anywhere any day. By all means help these brethren to a tent.

DON'T FORGET THE VISITOR.
Send a Visitor to Your Friends.

It contains 212 pages of gospel truth. Single copy, 25 cents. Address Harriet E. Boice, 1009 S. Wright St., Champaign, Ill.

Reader, This Means You.

Nebraska needs a gospel tent. We have not enough money to buy the tent. We are not begging, and only informing you as a Christian brother of this opportunity of doing good. We are buying the tent now for next summer, because it can be made cheaper during the winter.

All donations, however small or large, will be receipted for. Personal checks will be considered as good as gold, if you have a bank account. Postage stamps are acceptable. Send to A. J. Eychaner, Cedar Falls, Ia., or to John H. Adams, Hollbrook, Nebraska.

Whatever you donate, do it NOW. Opportunity comes but once for doing good. Open the door promptly when she knocks.

A. J. Eychaner.

Among the Brethren.
Eld. C. C. Maple.

The church at Millbrook, Mecosta Co., Mich., has been the result of the work of Eld. B. W. Woodward and wife. They have visited that section of the state for over thirty years and by their untiring efforts have kept the cause of truth alive. The church there has met during these years in the Decker School House, about three miles from Blanchard. They now number about 40 members, have a Sunday School presided over by Sister Thomas Hill. Bro. John Hill is the elder of the church and Bros. Amos Albach and Thomas Hill, deacons. Sr. Hazel Hill of Millbrook is church clerk.

Bro. and Sr. Woodward supply the pulpit at this place once each month. The prospects are good for opening the work in two fields near there:

one at West Millbrook and the other at Blanchard.

We are much encouraged by the prospects of advance work in our state. We may not see all the results we might desire, yet we are not expecting to make the truth popular. It never has been; it never will be in this age.

To our workers in the Conference, let us say in the words of Paul, "Be not weary in well doing. In due season we shall reap if we faint not."

The Sunday School.

By Anna E. Drew.

The World's Temperance Lesson, Nov. 9, 1913. Rom. 14:7-21. Abstinence For The Sake of Others.

Golden Text.—It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.—Rom. 14:21.

Paul was at Corinth when he wrote the Epistle to the Roman Christians, about A. D. 57 or 58. It was written to help them. The church at Rome consisted partly of Jews and partly of Gentiles, from which circumstances disputes appear to have arisen in it, at a very early period, and that chiefly on two points, the eating of certain meats and the observance of certain days. Now that they had become children of God, they were troubled as to how far they should be governed by the requirements of their former religious beliefs.

Some of our present day problems closely resemble the questions to those early Christians as to food and drink, and our lesson text will help us solve them.

Questions.

What does verse 7 teach us? "That each human being is closely associated with the lives of many fellow beings, and this brings us duties and obligations to them." What is it to 'live unto the Lord'? 1 Cor. 10:31; Col. 3:17, 23-24; Titus 2:12, 13. To 'die unto the Lord'? Matt. 24:13; Rev. 2:10; (last clause), Rev. 3:11. What is the hope of those who live and die faithful to the Lord? 1 Pet. 1:3-5; 5:4.

What, then, was one object of Christ's death and resurrection? Jno. 11:25-26. For what is Paul pleading in v. 10? Brotherly kindness.—not to find fault or condemn a brother, but to be considerate. Why? All are fellow

servants and must appear seat of Christ account of able to and intent judgment 4:5. What disciples a Matt. 7:1-1 promise i Has this what mu (Not for himself). V do 1 v. 13.

When tl rifices of : fit for fo burnt as s der, a par priests, pe homes, to vited Ch quaintance was large to public arose, wa meat. How 14; 1 Cor there is question.—Cor. 8:8-1 texts teach tians kno and that and that yet if son had not say, "Th idols," t from it, i science o saying h ers the e a partak the idol fered, an be sin t they sho in lawfu not the example.

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servants and fellow sinners, who must appear before the judgment seat of Christ, and render an account of their conduct. He is able to discern the thoughts and intents of the heart and His judgment will be just. 1 Cor. 4:5. What did Jesus teach His disciples about judging others? Matt. 7:1-5. What old testament promise is quoted? Isa. 45:23. Has this been fulfilled? For what must each give account? (Not for another, but each for himself). What rather should we do? v. 13.

When the heathen offered sacrifices of such animals as were fit for food, only a part was burnt as sacrifice, of the remainder, a part was given to the priests, people feasted in their homes, to which they often invited Christians of their acquaintance; and if the animal was large, part of it was sold to public market. The question arose, was it right to eat such meat. How does Paul answer? v. 14; 1 Cor. 8:4; 10:25-27. But there is another side to the question,—what is it? v. 15; 1 Cor. 8:8-11; 10:28. Paul in these texts teaches that though Christians know 'an idol is nothing,' and that there is but one God, and that all meats are lawful, yet if some weak brethren who had not that knowledge, should say, "This has been offered to idols," they were to abstain from it, because of the weak conscience of the other, for by so saying he shows that he considers the eating of the sacrifice as a partaking in the worship of the idol to whom it had been offered, and if he partook would be sin to him. For this reason they should deny themselves even in lawful things, that they lead not the weak into sin by their example. Explain. verse 16.

The good here spoken of refers to their Christian liberty. What are "these things" in v. 18? Phil. 4:8; 2 Cor. 8:21. What does Paul tell them to follow after? v. 19. Rom. 15:2; 12:18; Ps. 34:14. Edify means to build up. "While the strong Christian may gladly yield his liberty for sake of the weak brother, he is not to suffer that brother to remain weak, but is to strengthen and build him up." What is the "work of God," v. 20? 1 Cor. 8:11. (Not for personal gratification should be lead one into sin and loss of eternal life). How effect those who cause another to stumble? 1 Cor. 8:12. What was Paul's resolution concerning these things? 1 Cor. 8:13. Should we make it ours?

How shall we settle the question regarding worldly amusements? A very good rule has been given:—"Whatever weaken

your reason, impairs the tendency of your conscience, obscures your sense of God, or takes off the relish of spiritual things in short, whatever increases the authority of your body over your mind,—that is sin to you, however innocent it may be in itself." If our indulgence in such things does not effect us, yet our example may lead a weaker one into sin, for that reason we should deny ourselves, What of the person who takes just 'one glass'? By their example they help to spread the habit of drinking, which may lead weaker ones to a drunkard's grave.

What of the use of tobacco? Should Christians prohibit that? "Tobacco is one of the most deadly poisons known. The reason why those who use it are not poisoned at once, is because the human body has the wonderful power of throwing it off and becoming accustomed to it, but it injures the brain and muscles and brings on disease." Have we then any right to weaken ourselves and lead any brother to do so, by our example?

How far are liquor dealers accountable for the crimes of the drunkards? Is it right to use wine, brandy, etc., in our cooking? Are those sinning against God who license the saloon?

If we follow Paul's teaching, we will apply the law of love in our actions for the sake of our brother, subject all our passions and feelings to conscience, and reason and the word of God refusing to be a stumbling block in the way of others, giving up things that are harmless and right in themselves, rather than cause others to fall into sin.

**Random Thoughts.
By the Editor.**

"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."—Paul in 1 Cor. 15.

If the soul (real man) survives the death of the body, and is more alive than ever, or as much, so, then what difference can it make whether Christ ever arose from the dead? And why should they who are fallen asleep in Christ be regarded as "perished if there is no resurrection?"

A man may be religious and still be found in unbelief.—Rom. 3: A man may be exceedingly zealous in what he regards as a righteous cause and still be classed by the Word as unrighteous.—Rom. 10:1-3.

A man, then, may be zealous in his religion and still be found in unrighteousness and unbelief.

It is possible for a man to be religious all his life and still hear the Master say at his coming, "I never knew you; depart from me, ye that work iniquity."—Matt. 7:23.

Perhaps 90 per cent of the people you meet in every day walks of life claim to belong to some church; or in other words, you will find them religious. Christ says: "Nevertheless when the Son of man cometh shall he find faith on the earth?"—Luke 18:8.

From these thoughts one is led to conclude that there will be a great body of religious people on the earth who will not be admitted to the Kingdom of God. To which do we belong? Can we afford to allow some one else to do our thinking for us when eternal life is in the question?

If to "do right" will lead to salvation, then why was not Cornelius in a saved condition? He was devout; he feared God; gave much alms to the people, and was constant in prayer. Acts 10:2. This caused him to be universally loved. Acts 10:22, yet he was "unsaved," for Peter in rehearsing what he had done says that the angel sent Cornelius to him as the one who could "tell thee words whereby thou ... shall be saved." Acts 11:14.

Conclusion: While God wants us to do right things, yet true righteousness that saves, rests rather in believing what God tells us. Belief and faith in God and His utterances leads to the righteousness that saves.

God Knows.

We, my husband and I have just returned from Millbrook Conference. And what an effort he made to go to that meeting, hardly able to make the trip of 75 miles, but he was very anxious to go there and greet the familiar faces once more. For thirty years we have been going there as nearly once in four weeks as we possibly could. The brethren there seem like our own family; every face is dear to us; and he longed to see them all once more.

We were there for the first meeting Friday at 2:30 P. M. Only a few came out, but we felt the eve would bring more, but it came with a heavy, threatening sky which soon broke into a heavy thunder storm. Our hearts seemed like the storm outside, for the empty seats told so much of the enemy's work, and we were reminded of the sorrow it had wrought while we have tried to kneel submissively, for God knows and they had been faithful unto death, and we were assured a crown of righteousness awaited

them.

While waiting Saturday for services to begin, we thought of Bro. West, always at church, always faithful; now for many months a helpless invalid, and his good, true wife, who would never miss a meeting if it was possible to get there. Of dear Sr. Chaffee in her Chicago home, an invalid, but with her faithful husband. How we did want them with us. A letter of cheer from her, and a substantial money order from Charley for Conference work reminded us their hearts were with us. God knows Sr. Chaffee and will temper every wind that blows. But there were others who would surely come, and we watched the door to greet them, but were told afterward they would not come as they were away from home. God knows why, we do not. The judgment will show them what they missed, and how we missed them at that meeting. God knows the struggle of the faithful few at Millbrook, and our prayer for them is Jesus' exhortation to the church in Smyrna: Be ye faithful unto death, and I will give thee a crown of life.

M. A. Woodward

Forms Of Attempted Self-Justification.

The commonest form of self-justification is probably the attempt to make out that a course of action is righteous when it is evil, to evade the guilt entailed by a confession. Upon this Jehovah pronounces a curse, saying, "Woe unto them that call evil good and good evil." Such are they who are so ready to quote the scripture about what goes into a man's mouth to justify using liquor and tobacco.

Next comes the one who would shift the blame to his neighbor, as Adam did to Eve, and as Aaron laid the blame of the golden calf to the fire. Such is frequently done by those who regard the devil as a convenient dumping place for their sins, and the doctrine of substitutional atonement.

Then comes the one who pleads his good morals as the price of salvation, saying, in close quarters, "Well I am as good as Sam Jones, and he is a church member." That is, he is as good as a black sheep, in other words, no better than a hypocrite. Such should realize Paul's statement that those who compare themselves among themselves are not wise, and that to trust in the goodness of self is itself the sin of pride, and ever to speak of one's own goodness is the sin of boasting.

Evolution would justify man

by having us believe "Nature" will perfect him by bringing him up from monkeyism to divinity. Socialism would have us believe politics will vote in the kingdom of God. The school system would teach us morals and so save the nation. The secret orders would teach men charity and brotherly love, and so save them. Moral teachers would inculcate "character building" and so the world is drunk on "moral" books, novels and theaters.

The world argues that conscience is a safe moral guide. The nations imitate divine law in their civil codes, and fondly dream of righteousness by law. And they have brothers in religion whose dreams are the same. Kindergarten and school teachers are arguing, "Notice only the good in the child, and never speak of its faults." Scientists are dreaming of a perfect race by proper generation, instead of by a new creation of which Christ is head. Doctors trust medicine without a thought of God's providence sometimes. "Notobac" the Keeley cure and the Don't-Worry Club plead their power to rescue from sin. Linguists hope that esperanto may be the language of the Kingdom of God. Anglo-Israel teaching might make us trust the blood and flesh of Israel will save us, and hurry to enlist their genealogical record in one of Jacob's tents. The nobility of the courts have not quite ceased to plead "the divine right of Kings," and the rich are haughtily preferring themselves as better than the poor.

In religion we hear that sprinkling will give children a "birth right," that if we are good enough we would never be sick or die, that sickness will soon be conquered by the medical skill of man. That man is so much above the animals that he already possesses God's free gift, immortality, in the form of a deathless spirit within him. That we do the works of righteousness ourselves. That Christ's death was only as a martyr. That God did not design death in the plan of salvation, that Jesus just chanced to be the first man who kept the law, that any of us might still do the same, and that all we need in Christ is an ideal to follow, and so save ourselves by our own good works.

The world is thus full of these and others altars of flesh and the heavens are clouded with the stench that goes up.

J. W. Williams.

The Man and His Money.
Linden J. Carter.

One of the finest things we know of on the subject of giving

is a tract written by Rev. A. F. Shauffler, D. D., and entitled "Money, Its Nature and Power." "Money, he claims, 'is myself.'" To make it plain let us quote further:

"I am a labouring man, we will say, and I can handle a pickaxe, and I hire myself out for a week at two dollars a day. At the close of the week I get twelve dollars, and I put it in my pocket. What is that twelve dollars? It is a week's worth of my muscle put into greenbacks and pocketed; that is, I have got a week's worth of myself in my pocket. Or, I am a clerk and hire myself out, being an intelligent and capable clerk, at twenty dollars a week. Saturday comes and I get my pay, and when I put that in my pocket, I pocket a week's worth of myself as clerk. Or, I am a merchant, and I have larger affairs; I have the handling of many clerks and require a higher brain power than that of the ordinary man. At the end of the week I strike my balance sheet and find I am to the good one thousand dollars. That is a week's worth of the merchant, a higher grade of intelligence. But my name is Edison, and I toil with a brain of extraordinary power, and I complete an invention, and at the end of the week I sell the invention for fifty thousand dollars and pocket the check. That is a week's worth of the highest inventive brain that there is. But it is all the same anyway. The muscle man, the mind man, the genius, when he gets the money, is really getting the result of his own labor in the shape of cash."

The writer goes on to show how money is stored power, representing extended power, as we have seen. It is stored up, and then loosed again, a part of one's self being poured out. He speaks of one young man who takes this week's worth of himself and pours that much of himself back into his brain by taking an educational course with it; of another who pours a part of himself back into his mother's lap, in the form of a ten-dollar bill; of yet another who pours a week's worth of himself into the mission field, a week's worth of himself transplanted in far off China; and of another who kills himself with this stored power by expending a week's worth of himself at the saloon.

The interesting tract closes with these words:

"Do you see what a blessed, what a solemn thing this giving is, this giving of my stored self to my Master? Surely we need, in the matter of giving, consecrat-

ed thought as to where to loose ourselves, earnest prayer in the guidance of the choice of where to loose our stored power, and earnest prayer to God to add his blessing to the loosed personality in this money that we have sent abroad, that there may come a tenfold increase because of our personal power that we have sent. When we think of money that way, and pray about it that way, and give in that way, and tell others of it, then we will have the church of God saying: 'Hasten Quick! let the ushers pass down that we may loose ourselves for Jesus' sake, and send our stored power the world around for the sake of him who gave himself for us.' That is consecrated use of money."

If we can only get this conception of the relation of a man and his money it does seem as if it will throw new light on the subject of our giving. One will then be able to see how we can give our lives for the Master, in that it is possible for us to transform muscle and brain into dollars and cents in turn into sermons and missionaries. The man for instance, who dies having left his life's savings, or a lifetime's worth of himself for mission work is as much of a missionary as the man who lives and dies at the very front. And possibly this may throw new light on the text, "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." Matt. 16:25. It becomes still more suggestive when we translate it, "Whosoever shall lose himself," etc.

Brother, sister, how much of yourself are you giving for him who gave himself for you? And in the sense we have been using the word, how much of yourself will be burned up in the coming fires of judgment? And how much so invested as to appear with interest in the world to come.—The Crisis.

Golden Gems of Thought.
Sel. by R. E. Lloyd.

Rev. J. R. Miller, D. D., says: "Mary's ointment was wasted when she broke the vase and poured it upon her Lord. Yes, but suppose she had left the ointment in the unbroken vase. What remembrance would it then have had? Would there have been any mention of it on the gospel pages? Would her deed of careful keeping have been told over all the world? She broke the vase, and poured it out, lost it, sacrificed it, and now the perfume fills all the

earth. We may keep our life if we will, carefully preserving it from waste, but we shall have no reward, no honor from it at the last. But if we empty it out in loving service, we shall make it a lasting blessing to the world, and we shall be remembered forever.

All the practical side of religion is summed up in the exhortation of St. Paul, that we present our bodies a living sacrifice to God. Anciently, a man brought a lamb and presented it to God, laid it on the altar to be consumed by God's fire. In like manner, we are to present our bodies. The first thing is not to be a worker, a preacher, a saver of souls. The first thing in a Christian life is to present one's self to God; to lay one's self on the altar.

We need to understand this. It is easier to talk and work for Christ than to give ourselves to him. It is easier to give God a few activities than to give him a heart. But the Lord must be first, else even the largest gifts and services are not acceptable. "'Tis not thy work the Master needs, but thee; the obedient spirit, the believing heart." A living sacrifice. A sacrifice is something really given to God to be His altogether and forever. We cannot take it back anymore. One could not lay a lamb on God's altar and then a minute or two afterward run up and take it off. If we have become His at all in a sacrifice which he accepts, we are His always.

How can we present our bodies as a sacrifice to God? By the complete surrender of our heart and will and all our power to him. Absolute obedience is consecration. The soldier learns it. He is not his own. He does not think for himself, to make his own plans. He has but one duty—to obey. Payson used to talk of his lost will,—lost in God's will, he meant. That is what presenting one's self a sacrifice means. It is a living sacrifice. Anciently, the sacrifices were killed. They were laid dead on the altar. We are to present ourselves living. The fire consumed the ancient offering; the fire of God's love, and of his spirit consumes our lives by purifying and filling them with divine life. Those on whom the fire fell on the day of Pentecost became new men. There was a new life in their souls, a new ardor, a new enthusiasm. They were on fire with love for Christ. They entered upon a service in which all their energies flamed.

The living sacrifice includes all the life, not what it is now, only, but all that it may become.

Life is not seed, with less growth
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Life is not a diamond, but a seed, with possibilities of endless growth.

Dr. Lyman Abbott has used this illustration: "I pluck an acorn from the greensword, and hold it to my ear, and this is what it says to me, 'By and by the birds will come and nest in me. By and by I will furnish shade for the cattle. By and by I will provide warmth for the home in the pleasant fire. By and by I will be shelter from the storm to those who have gone under the roof. By and by I will be the strong ribs of the great vessel, and the tempest will beat against me in vain, while I carry men across the Atlantic.' O foolish little acorn, wilt thou be all this, I ask. And the acorn answers, 'Yes, God and I.' I look into the faces of a company of children, and I hear a whisper, saying: 'By and by I will be a great blessing to many. By and by other lives will come and find nest and home in me. By and by the weary will sit in the shadow of my strength. By and by I will sit as comforter in a home of sorrow. By and by I will speak the words of Christ's salvation in the ears of lost ones. By and by I will shine in the full radiancy of the beauty of Christ.' You frail, powerless little one I ask, and the answer is, 'Yes, Christ and I.'" And all these blessed possibilities that are in the life of the young person must go on the altar in the living sacrifice.

To be continued.

(From an old tract).

THE KINGDOM OF GOD.

Was Bishop Mallalieu Right?

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

In the New Bedford Standard of July 28th, 1890, is the report of a sermon which Bishop W. F. Mallalieu preached at the Martha's Vineyard Camp-meeting on the Sunday previous. The text was Dan. 2:44, and the following is an extract:

"The text unquestionably refers to Christianity. It was established by the God of heaven, when men did not want it; when Greek and Jew agreed to reject it; when emperors and governors and priests conspired to overthrow it. It was established when the earth trembled to its center, and the heavens were clad in midnight gloom. It was established among tears and

blood and death, when the Son of God bowed his head upon the cross. It was established in joy and triumph when the Holy Ghost fell upon the waiting, praying disciples at Pentecost. And ever since that day it has been superior to all assault, and we are sure that the gates of hell will never prevail against it."

This interpretation, which is quite common, leaves out of consideration entirely many important passages of Scripture. Many seem to think that the gospel era is the consummation of redemption as far as this earth is concerned, and that the glowing prophecies of a time when wickedness shall cease, and the earth be filled with the glory of God, are to be realized through the preaching of the gospel and the conversion of the world. This is a mistaken idea. The wheat and the tares will "grow together until the harvest," and at the day of judgment, when the wicked shall have been destroyed, and earthly dynasties ended, the kingdom of God will be established and earth's promised time of righteousness and glory begin. The following is a brief summary of the reasons which lead many to believe that

THE KINGDOM OF GOD, REFERRED TO IN THE TEXT, IS NOT CHRISTIANITY BUT A FUTURE LITERAL KINGDOM.

1. The text itself, literally interpreted, teaches this.

There is nothing which would lead us to expect anything else than a real and visible sovereignty over the earth. The offices and functions described are those of a great political power, a tangible dominion, a literal kingdom.

"If the king understood what kingdom meant when applied to his own empire and sovereignty, he understood what it meant when applied to the kingdom that the God of heaven should set up."—Prof. H. Lummis, Methodist. "The Kingdom and The Church," Premillennial Essays.

2. The other kingdoms of this prophecy were all literal.

"By the universal consent of all ages, and of all sections, the first four are allowed to be the Babylonian, the Persian, the Grecian, and the Roman empires; and the last, the still future kingdom of the Son of Man. The internal scriptural and historical evidence in favor of this interpretation is overwhelming and the agreement of all students and commentators, of the early church of the Greek and Roman Catholic churches, and of all Protestant churches, so complete, that the few who have of late years ventured to call it in question, must be regarded as

rash, unsafe, presumptuous guides, who would destroy the very basis of all sound and solid interpretation of Scripture prophecy."—Rev. H. Grattan Guinness, "The Approaching End of the Age."

"This is a kingdom, in respect of nature the same with the kingdoms represented by the great image; that is, it is outward, as they are outward, which appears—1. From the general scope and drift of the prophecy, which runs upon outward kingdoms. All the first four kingdoms or monarchies are outward, as none can deny. 2. Because it is not proper to say that a bare spiritual kingdom, considered only as spiritual, should break in pieces, beat to very chaff, grind to powder, the great image—that is, destroy the very being of earthly kingdoms—which work is yet, notwithstanding by this stone. 3. Because the stone to the end that there might not be a vacancy in the world, comes straightway in the place and room of the great image so soon as the same is totally broken. For as the great image, while standing bears rule over all the earth, so, the same being broken, the stone becomes a mountain and fills the whole earth; therefore must the kingdom of the stone be such a kingdom as was that of the great image—namely, outward; or otherwise the coming of that in the place of the other, now taken away, could not supply the absence of the other." Tillinguist, an old Scotch Divine. Dr. Berg, "The Stone and the Image," and Dr. J. A. Seiss, "Voices from Babylon." (Porter and Coates, Phila.) both quote the above argument as conclusive, the latter remarking that if it were not for certain forgone theories, no other idea would ever have been heard of.

3. This was to destroy and supersede earthly kingdoms.

The great image was not only broken to pieces by the stone, but so completely demolished, that "like the chaff of the summer threshing floor," scattered by the wind, no trace of it could be found remaining. And after the destruction of this symbol or all human dominion, in the very room and stead thereof comes the empire of the stone. Christianity does no such work as this. It has broken no sovereignties, overthrown no dominions, and superseded no kingdoms. On the contrary, Christians are commanded to be subject to "the powers that be," "to obey magistrates," governors and kings, and to pray for "all that are in authority."

(To Be Continued).

His Coming Near and Conditional Immortality.
Jennie Saley.

As to the nearness of Jesus' return to earth there is little doubt in the minds of those who look for him. I used to think when the time came for the Jews to live in unwalled villages around Jerusalem, that this would be a sure sign of his return. Now we see this fulfilling in our day, and when their time of trouble comes, then Jesus comes to deliver them. But even if the Lord's return is not so near, it is still near to each individual on account of death. It will be the same to those who sleep, as though he came that day, for they know no time in the grave. Then we can understand why the early Christians lived this faith, for the time is also short to them. When Jesus said, Behold, I come quickly, surely his coming is just as near to the saints of old as to us, for while they sleep they know nothing. All Christians should think and talk more about the Master's return than they do of death. But I am forgetting that all do not believe in conditional immortality, a plain Bible doctrine. If such could only know how much more comforting truth is than error, they would search for it as for pure gold. Surely this doctrine will prove to them the key to God's treasure house, which unlocks many doors to truth.

When I was a young girl enjoying a happy Christian experience, I wondered why the Bible didn't say anything about going to heaven when you died, as it was a great theme among believers as far as I knew. I verily thought that Christians had advanced since the apostles' day. My earliest experience in singing hymns was like this:—

"There is a dreadful hell,
And everlasting pains,
Where sinners must with devils dwell,
In darkness, fire and chains."

I was a little child trying in vain to be good so that I might escape this terrible fate, and go to the world above. I am heartily glad that children can be taught the truth, for they can not understand how dead people are in heaven or hell when they are buried. Then how important it is to teach children just what Jesus and his apostles taught, that our hope of living is in the resurrection.

If you do not wish for His kingdom, don't pray for it. But if you do, you must do more than pray for it; you must work for it.—J. Ruskin.

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He That Climbeth Up Some Other Way.

How often we hear this text misapplied even by pulpit orators: "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but

climbeth up some other way, the same is a thief and a robber."—John 10:1.

Jesus is here considering false shepherds—not false sheep. The sheep are in the sheepfold and Jesus is speaking of those who would enter the sheepfold to possess themselves of the sheep who are not the true shepherds. There is but one true shepherd, and to show that he is that one he must enter by the door, which door is opened only by the porter when the proper shepherd applies. That door was the door of death which was opened in resurrection by the porter, (spirit of God—Rom. 8:11). Overcoming death by a resurrection was the test of Messiahship and the test Christ told the Pharisees would be performed by Him when He told them that He

would be three days and three nights in the heart of the earth. Anyone who could not pass this test, but tried to win leadership as a shepherd over the flock of God in some other way, was to be regarded as an imposter who had no right to the sheep. Read the context in John 10 and you will see that this is the thought all the way thro'. Do not apply this to people who are trying to get into the church in some other than the appointed way, for this is a wrong application of the text.

S. J. Lindsay.

Paul saw for himself, no hope future, except through a resurrection of the dead. And what did he write to Timothy when Nero's block and decapitating axe were in sight? He said, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight. I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing." It was not on the day of his death he expected a crown, when he would have no head on which to wear it, but at that day, meaning the

day of his appearing, whenever that was to be. Until that day he reckoned only on remaining asleep in Jesus. The Dantean hell has long ago lost its power to move the masses, and the fanciful heaven we are supposed to reach by dying is really not believed in, only we are slow to admit it. But we shall soon be forced to admit it, and preaching will be adjusted to that fact or suffer great loss. The way to reach the masses is to keep in touch with them. They have so little sympathy with our conception of Christianity and our other world theories that they have drifted away from the churches.—Sel.

If content and thankfulness, if the patient bearing of evil, be duties to God, they are the duties of every day, and in every circumstance of our life. If we are to follow Christ, it must be in our common way of spending every day.—Wm. Law.

The world is a seminary; man is our class-book, and the chief business of life is Education. We are here to learn and to teach—some of us for both of these purposes—all at least for the former. Happy he, and greatly blest, who comes divinely qualified for a Teacher.—Greeley.

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THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, Nov. 12, 1913.

Number 5.

An Unsuspected Opportunity.

The minister had waited a full hour or more in the little country cemetery, and he was wet and cold when he stepped down from his buggy to offer a simple prayer at the grave. The doors of the two carriages were opened during the prayer, but none of the occupants got out in the driving rain. It was a dreary unfeeling burial, the minister mused, as he drove slowly homeward over the three miles of miry road, and a trace of bitterness crept into his heart. Nobody had thanked him for losing a half day from his books and his parish duties. Nobody had shown any grief for the dead or any courtesy to the living.

Six years passed, and the minister had quite forgotten the incident, when a letter came to him from a college student in Ohio, whose name, even, the minister had never heard.

As a boy of sixteen, the young man said, he had attended the funeral of a great-aunt at L—. He told how greatly the dark, leaden sky, the driving of the rain on the carriage windows, and the jolting of the slowly moving vehicle had depressed him. Moreover, under their heavy mourning veils, the relatives had discussed the probable disposition of Aunt Lorena's property, and the sordidness of it all had affected the boy's sensitive nature like a blow.

"Ours had never been a religious family," the letter went on, "and this was my first contact with the serious side of life. I don't think I heard a dozen words of the prayer, but for days I could see you just as you stood there, bareheaded in the pouring rain. I supposed at first that you were paid for the service, and when I learned from a light remark on the way back that you weren't, I wondered why a man should do what brought him neither pleasure nor profit—why he should do it for total strangers, at all events.

"By degrees, I came to see that the kind of life I was most familiar with went to pieces when misfortune or death came. Father was always nervous and restless for days after any of the men in his business circle died, and then I'd think of you, standing so calm and quiet out there in the rain, praying, not because you were paid for doing it, but because you believed in prayer.

TRUST.



When we cannot see our way,
Let us trust and still obey;
He who bids us forward go,
Cannot fail the way to show.
Though the sea be deep and wide,
Though a passage seem denied;
Fearless let us still proceed,
Since the Lord vouchsafes to lead.

—Anon.

That seemed to point to something higher, and I began reading the New Testament to find the next step.

Father was angry when I joined the church and decided to study for the ministry. He had other plans for me, but I couldn't see my duty anywhere except in the church, and so I'm here, working my way through college. I've written this to tell you where the good impulse started—a place where you might think there was the least chance of exerting any influence at all."
—Youth's Companion.

Random Thoughts. The Editor.

There has been running through our mind the oft-repeated boast of liberty, so much relied upon by speakers and writers, to win the applause of those before whom they come. Not only in the political field is this seen, but in the religious as well.

We have read articles from so-called liberal writers in religious matters, which could be regarded not far short of blasphemy. We should remember that back of the words written in the Bible there is a God to whom all reverence is due. Let us be careful, then, not to take a disrespectful liberty with Him or His word. That word should be studied and regarded with the deepest degree of reverence. So to regard it, keeps us in the humble station where we should ever be found. Much irreverence is shown when we set ourselves to combat what we believe to be error. To make fun of another's belief is irreverent because the subject matter deals with the Word of God. It is possible that the one who sees fit to differ with you has studied the same Word from a different angle, but with just as honest a pur-

pose as you have, and for this he deserves your humble assistance and regard, and it may be that after all you are not so nearly right as you thought you were.

If any of us had ever reached that stage where we are never mistaken, then there might be some excuse for "lording it" over others.

"Yes, let us be liberal in thought but let us be sure it is thought, and not random guesses or wild speculation upon theories.

We have often observed that those who are the most radical in their notions of Bible matters and who seem to enjoy hurting another's feelings over what he has been taught to hold sacred, are not noted especially in the field of letters for their ability to interpret thought from the printed page.

Let us encourage thought in religious matters—real thought—but let us discourage religious demagoguery.

SERMONETTE NO. 59. I Shall Be Satisfied.

Text.—As for me, I will behold thy face in righteousness; I shall be satisfied when I awake in thy likeness. Ps. 17:15.

1. Introduction.

There was in the mind of the sacred writer who penned this text, a vision of the living God. It was a picture which thrilled him, and filled him with a longing desire to be like the one he beheld. He was possessed with a desire to be like him in righteousness. He had the hope that some glad day he might look upon the face of God in fact. It was a hope which looked beyond the dark mysteries of the tomb; when the longing of his heart would be realized, and he would awake in his likeness. To

reach this state, to him would be a positive pleasure and only then would he be truly satisfied.

2. Are We Satisfied Physically?

As I look at humanity in its various moods, with its unrest, seeking for something they know not what, hunting pleasure at the sea side, in the mountains, in the burning plains of Africa and the Amazon, or amid the fields of ice and snow in the arctic, then I know they are not satisfied. The individual is only a type of the whole race; for he shows the same unrest.

Are you satisfied with your physical body? Is there pain, or deformity, or disease—is there environment that just suits you? Is your locality suitable? Is your condition according to your highest ideal of physical life? Do you not wish for a more perfect physical condition. I would truly be sorry for that one who desires nothing better than the plain upon which he lives. Such an one has no hope of incorruption and immortality.

3. Are You Satisfied Mentally?

Is your mind fully developed? Do you know all you desire to know? Is your memory perfect? Is your language all it could be? Is your method of expression perfect, and are you satisfied with your mental ability? Does not the public school show we are not satisfied mentally? Astronomical observatories are built, and furnished with costly equipage in order that we may know more about the influence of the sun, moon and stars upon the seasons of our earth. We buy books and study them, that we may profit by the knowledge of others. The saddest regrets of many are the facts that they have either neglected the opportunities of youth, or whose environment cut them off from the sources of knowledge. In many, very many ways we are not satisfied with ourselves mentally, and we are longing for the time when "We shall know even as we are known."

4. Are We Satisfied Morally?

It may be possible that there are some self-righteous men and women who say that they are as good as they want to be. There is no hope of salvation while the mind is in that condition. Christ died for the un-

godly. He came not to call the righteous, but sinners to repentance. The text touches upon this point. The writer is determined to behold God's face in righteousness. He yearns for the moral image of his Maker. He desires to be clothed with the law of right. He desires to be cleansed from secret sins. Searching our lives and comparing them with God's standard of righteousness, we can easily see that morally we are not satisfied.

5. Are We Satisfied Spiritually?

Are we walking in the spirit? Are you satisfied with your Christian life? Have we never deviated from the path of rectitude? In all things have we always been led by the Spirit of God? Does the Spirit itself bear witness with our spirit that we are the children of God? Are we not waiting for the manifestation of the sons of God? Are we not waiting for the redemption of our body? If we are, then are we not yet satisfied.

6. When We Shall Be Satisfied.

1. If the sleep of death overtakes us, it will be when we shall awake in the likeness of Jesus. 1 Jno. 3:1-3.

2. If alive when Jesus comes, it will be when the dead in Christ shall arise to meet their Lord. 1 Thess. 4:16-17.

3. It will be when we are sons of God by resurrection out from among the dead. Luke 20:35-36.

4. It will be when this mortal puts on immortality. 1 Cor. 15:54.

5. We shall be satisfied when we have the life everlasting. Matt 19:29.

Yes. We will behold his face in righteousness. We will be satisfied then.

A. J. Eychaner.

The Signs of Our Times.

All those servants watching for the return of their Lord, and patiently waiting for the kingdom, are by virtue of their calling and their hope, exceedingly interested in observing the fulfillment of the prophetic Scriptures.

It doubtless appears more or less strange to the church going multitude that Christians should have any religious interest in what is transpiring in the political world, only so far as politics and civil affairs can be utilized for the betterment of present conditions. The betterment of the present state of society is certainly desirable, but our faith and hope, if it be founded in truth, is not limited to the present. We are looking

for something better than the present world, however much it may be improved or reformed by human agencies. We also know that the means employed to make things better are not adequate to accomplish the desired end. Moral delinquency and iniquity are to abound more and more until the end. The return of Christ to the earth is the only possible remedy for the evils from which society suffers.

This may not be palatable to some minds who regard the present world, if not in theory, at least in practice, as their all, but nevertheless it is the only true solution of all these questions to which social reformers are devoting so much attention. God has revealed his purpose to establish on this earth a kingdom and dominion of nations under the rule and sovereignty of his son, whom he "hath appointed heir of all things."

He has made this purpose known through the testimony of prophets and apostles, who have spoken and written as they were moved by the Holy Spirit. In the meantime his servants are admonished not to fret because of evil doers, but rather commit their way unto the Lord, trust also in him, rest patiently in the Lord, and wait patiently for him, for such as be blessed of him shall inherit the earth, and they that be cursed of him shall be cut off. The reign of Christ will establish justice and righteousness in the earth, and bring peace to nations. Moreover, it will put an end to that in constant and discontented spirit of unrest that prevails at the present time.

The faith and hope of the gospel does not consist in, nor contemplate any effort on the part of believers to set right a world that is out of joint. This work is held in reserve for an age yet future, and to be consummated by one whom God hath clothed with the necessary wisdom and power to put down all rule and authority opposed to what is just and good. Those waiting for the return of the Lord's anointed, are continuing to pray, "Thy kingdom come, thy will be done on earth as it is in heaven." The attitude of faith and zeal.

God has not left his servants in the dark, as to his purpose, nor withheld from them the signs indicative of the fulfillment of his word. He has given the history of human affairs in advance, not in detail, it is true, for details would confuse, but in a general outline of all important events, and critical epochs, affecting Israel as a nation and their land.

As we pass the land marks of history, and the mile stones of prophecy, we can hardly fail to see the hand of God guiding all things, and controlling all human agencies, with reference to a predetermined end. There are certain lines of prophecy that focalize not only upon intermediate dates and periods of time but also upon one grand and glorious epoch that inaugurates the reign of Christ, and the day of release for all his servants.

Only for the encouragement and strength derived from the visible fulfillment of the prophetic word, the moral fitness for the Master's use could hardly be attained. The requisite discipline in self denial, patience, gentleness and brotherly love, as well as in faith, hope and purity of mind could scarcely be worked out successfully in our daily walk and conversation if God did not favor us with a view of prophetic events, that foreshadow the coming glory of his work and purpose in the earth. How can a servant of Christ be indifferent and negligent of the prophetic events of his own day and generation?

Is it possible to imagine any greater incentive to the love of God, and confidence in his providential favor than the evident manifestation of his presence as seen in the ever changing scenes of passing events foretold by the prophets of old?

The prophecies are adapted to every generation of believers. They were not written for the worldly wise, who give themselves over to hardness of heart, and unbelief, but for those who revere the name of God and tremble at his word, seek to honor him by joyfully submitting themselves to the required discipline of faith and obedience.

The reader's attention is invited to a few important dates and epochal events pertaining to two great politico-religious systems, that have, and are still filling no small place in the history of the world. I refer to Mohammedanism, and the papacy. They are both state and church combined. They apportioned the territory of the old Roman empire about equally between them, occupying the seat and wielding the authority formerly possessed by the Caesars. The moslem in the city of Constantine, and the papal hierarchy in the old city of Rome. These two systems, somewhat alike outwardly, are nevertheless antagonistic to each other. For more than 1200 years they have been at war but neither was quite strong enough to destroy the other. The more they fought, the more they weak-

ened each other.

Mahomet, the Arabian prophet and the pope, the spiritual mouth piece of Latin Europe, made their appearance in the world about the same time.

Providentially they have both been restrained from accomplishing all that their ambition contemplated. Europe did not become all moslem, and Asia has not become all Catholic. Both are an abomination of desolation. The Arabian prophet, the physical and the Roman prophet, the spiritual desolation.

The Ottoman power desolated Israel's land, cut down its olive groves and vineyards, and turned its green fields into a desert. The Roman hierarchy at the same time doing its work of spiritual desolation, making war against the saints, arrogant, intolerant and despotic, it silenced the voice of truth, and wore out by fire and sword the God-fearing men and women in all the pope's dominion. "Kill these heretics," was its slogan.

A definite period of time is allotted to both. It is symbolically expressed as a "time, times and a half," or in plain English 1260 years. The 1260 years in Dan. 7, and in Dan. 12, are not identical in application, nor in their beginning and ending. The Moslem's 1260 begin A. D. 637, when under the Califf Omer, Jerusalem and the Holy Land became subject to the rule of the Mohammedans. They come to an end in A. D. 1897, the year of the first Zionist Congress and mark the fulfillment of the words, "When he shall have accomplished to scatter the power of the Holy people all these things shall be finished." Dan. 12:7. The scattering of Israel having been fully accomplished, their up-building begins, and the year 1897 is the date where the national resurrection has its starting point. The first Zionist Congress therefore marks the beginning of the end, a very important epoch, a turning point that changes the history of Israel and their land. The changed conditions tending towards national unity, and the recovery of the promised land, are becoming quite visible to those watching the course of events.

Another epochal date appears to be indicated in the statement "And from the time the daily is taken away to set up the abomination of desolation, there shall be 1290 years." The addition here of 30 years to the 1260, measures the time for Israel's upbuilding and the colonization of the land, as foretold by the prophet Ezekiel, chapters 37 and 38, and prepares the way for Gog's invasion, when he goes

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The 1290 years brings us to A. D. 1927. We may therefore look for great political changes during the next 14 years. National affairs in Europe are in a very unsatisfactory state. The Balkan war has made affairs worse instead of better, and although things on the surface are quiescent, yet no one knows what is going on under the surface. The line up of the great powers has not as yet been made known to the public. The change in the map of Eastern Europe, has created a condition as yet unsettled, and to which there must be and will be a readjustment of conflicting interests. On what basis the readjustment will be effected can hardly be forecasted with any degree of certainty. It is possible but not probable that the Turk will be driven out of Europe, before a satisfactory adjustment can be made. The Moslem holds the key to the holy land, and can open the door for Jewish emigration and colonization. The conflicting interests of the great powers would hardly tolerate any of the European nations to administer on what is yet remaining to the Turk. This is the proper agent to favor the new order now in the process of formation that must obtain in the upbuilding of Israel as a nation, and the recovery of their land.

The continental powers of Europe hold each other in check at present by virtue of alliances that are about equal in military and naval strength, thus maintaining what is termed the "balance of power." How long this hard and fast policy of preserving peace will continue, it is impossible to say.

It is however quite evident that the time is at hand for a new alignment of the continental powers with reference to questions growing out of the Balkan War. We may look for some move that will accelerate the work of the Zionists in the partial resettlement of the Jewish people in Palestine. At this present time, the German empire at the head of the triple alliance, holds in check any movement not in accord with what is termed the concert of the powers. But concert or no concert, the time to favor Zion has come, and no combination of nations to preserve peace can stay the hand of Israel's God. Nations like individuals are subject to circumstances, and are often forced to execute the divine will against their own selfish interests and well being. For all that we know the German power may be broken or greatly weakened in a terrif-

ic clash of arms on the field of battle. Europe is ripe for war though ostensibly for peace. All the great powers look upon each other as thieves and robbers ready to break through and steal. This is why they are armed to the teeth.

The peace of Europe is at best an expensive luxury. If we are not greatly mistaken as to the expiration of Daniel's 1260 and 1290 years as recorded in the 12th chapter, the development of the later day Assyrian as the Gog power of the north, cannot be delayed by any combination that now exists, or by any alliance that may be hereafter formed.

Gog is declared to be the leader and commander of "Gomer and all his bands," thus showing that these two military powers will cooperate. When therefore Germany and Russia shall come to an agreement as to a given policy in the conquest and spoils of the east, the situation will be fully ripe for the world wide crisis approaching. It is possible that a conflict of arms on the bloody field of battle may transpire before these two great rivals can come to an agreement.

In the end, however, the autocrat of Russia as the latter day Gog will be the dominant leader of continental Europe. It is my conviction that the day of account giving is at the door. Make ready "for in such an hour as you think not the Son of man cometh."

George Moyer.

Justification by Works.

Many have thought Paul and James were at variance over justification, in that Paul in Romans pleads faith to justify and James just as firmly upholds works as necessary to salvation. A close reading of these two scriptures reveals that while both refer to Abraham, Paul speaks of his first faith in the promised son, the type of Christ produced from the dead, to justify Abram while not a Christian, and James refers to Abraham the Christian man, in whom works were visible in offering the son long after he was born, and hence a long time after Abraham was justified by faith, or forgiven, and thus reckoned just when he was not, by God calling what was not, as if it were, because the same Powerful One who made him just by mere faith could make that imputed righteousness, real works later. And that is just Paul's argument, that God justifies, and that Abraham therefore did not justify himself. Paul in all his

epistles pleads for Christian works, but his plea is that we are dead and hence cannot work, and that we are only alive by Christ living in us, and hence that God is working, doing it himself within us by Christ, while we passively submit in death or complete submission to the word, which we have seen is the ideal faith. Paul speaks of Abram's faith as the righteousness which is only imputed when he first believed the gospel. James looks at him when he was being quickened in real works of righteousness. But James does not argue any more than Paul that Abraham was alive in himself and doing his works himself.

He had died in the figure of "deep sleep" before the incident to which James refers, and had also previously been circumcised, which the scripture shows in parallel to baptism, a figure of death and resurrection. But resurrection, not back into our own life, but into him, and henceforth alive only as he lives and works in us. So it says when we believe we enter into rest, for that death is a rest, and that when we do this, typified in baptism, we "cease" from all our "own works" since the dead quit thinking and working. That is just Paul's writing: that the work is thus God's, and hence we have no room to boast of our righteousness. That life is God's gift, that if you and I worked he would owe us our reward, but that life is his free gift, that all we receive is "from above," as James says, that we love him because it is his gift and not what we earn by working, for if we worked it out we would not love him for simply giving us what we earned, and not loving God, could not love men, as John says.

Thus we who die to sin quit all the sin of pride in thinking we can still do even good works, for the dead are just as void of good works as of evil, and the whole good work and salvation of God is his free gift, not asking corrupt flesh even to help him for trying to do that would be only hindering.

J. W. Williams.

Golden Gems of Thought.

Sel. by R. E. Lloyd.

We ought to be able to do better, truer work when we think of Christ's gracious acceptance of it. It is told of Leonard de Vinci, that while still a pupil, before his genius burst into brilliancy, he received a special inspiration in this way. His old and famous master because of his growing infirmities of age, felt obliged to

give up his own work, and one day bade De Vinci finish for him a picture which he had begun. The young man had such a reverence for his master's skill that he shrank from the task. The old artist, however, would not accept any excuse, but persisted in his command, saying, "Do your best." De Vinci at last tremblingly seized the brush and kneeling before the easel prayed: "It is for the sake of my beloved master that I implore skill and power for this undertaking." As he proceeded, his hand grew steady, his eye awoke with slumbering genius. He forgot himself and was filled with enthusiasm for his work.

When the painting was finished the old master was carried in to the studio to pass judgment on the result. His eye rested on a triumph of art. Throwing his arms about the young artist, he exclaimed, "My son, I paint no more."

There are some who shrink from undertaking the work which the Master gives them to do. They are not worthy. They have no skill or power for the delicate duty. But to see their timid shrinking and withdrawing, the Master's gentle yet urgent word is, "Do your best."

St. Luke's Hospital,
Chicago, Ill., Nov. 3, 1913.

Bro. Lindsay:

I am writing this card with a pillow at my back. I am slowly recovering. I may be at the hospital two more weeks before it will be safe to take me home. I have learned during this affliction to know the great heart of my Father's sons and daughters.

W. H. Wilson.

We must be continually sacrificing our own wills, as opportunity serves, to the will of others; bearing, without notice, sights and sounds that annoy us; setting about this or that task, when we had far rather be doing something very different; persevering in it, often, when we are thoroughly tired of it; keeping company for duty's sake, when it would be a great joy to us to be by ourselves; besides all the trifling untoward accidents of life; bodily pain and weakness long continued, and perplexing us often when it does not amount to illness; losing what we value, missing what we desire; disappointment in other persons, wilfulness, unkindness, ingratitude, folly, in cases where we least expect it.—J. Keble.

Unholy tempers are always unhappy tempers.—Wesley.

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 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.

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.

Do not inclose letters, especially those containing checks or drafts, with manuscript for the Herald. Often we lay aside manuscript for several days until a

convenient time for examining it. In this way your letter may be overlooked for some time.

Our services at Dixon, Illinois, were well attended Sunday, Nov. 2. Bro. Lyman Booth is back from the southland and the Sisters Moran of Clinton, Iowa, were with us for the evening service.

The funeral of Earl Eaton called us to Stockton, Illinois, on Monday, Nov. 3. Another home is saddened and a mother left with three small children. How the heart aches betimes to see these sad scenes cease.

Notices.

ILLINOIS QUARTERLY CONFERENCE.

The Illinois Quarterly Conference will be held in Dixon, Sat. and Sunday, Dec. 6 and 7. The business session will be held on Saturday evening at the home of Sister Anna E. Drew. It is especially requested that all who plan to attend write Sr. Drew informing her of their intention. Her address is 629 N. Galena Ave. Miss Maude Cross, Sec. S. J. Lindsay, Pres.

Reader, This Means You.

Nebraska needs a gospel tent. We have not enough money to buy the tent. We are not begging, and only informing you as a Christian brother of this opportunity of doing good. We are buying the tent now for next summer, because it can be made cheaper during the winter.

All donations, however small or large, will be receipted for. Personal checks will be considered as good as gold, if you have a bank account. Postage stamps are acceptable. Send to A. J. Eychaner, Cedar Falls, Ia., or to John H. Adams, Holbrook, Nebraska.

Whatever you donate, do it NOW. Opportunity comes but once for doing good. Open the door promptly when she knocks. A. J. Eychaner.

Obituaries.

In Memoriam.

Fell asleep in peace, Mr. James Berkey, at his home near Plymouth, Ind., Oct. 26, 1913, aged 74 years. Bro. Berkey had been a sufferer for several years and since undergoing a severe operation eight months ago he has steadily declined until he succumbed to the grim reaper as above stated. He leaves to mourn their loss, a wife and our sis-

ter, who has walked with him as his helpmeet for more than 51 years, together with one daughter, Sr. Sarah Manuwal, and two sons, Orlando M., a railroad engineer out of El Paso, Texas, and Laertes, a rural mail carrier from Plymouth; four loved ones having preceded the father into the land of forgetfulness.

The last service was said by Bro. H. V. Reed of Chicago, to a large concourse of neighbors and friends, at the country church near the home.

Through all the years of sorrows, and later of affliction, Bro. Berkley's faith never wavered, and he went quietly down into "the valley of the shadow of death" with perfect assurance that in that glad morning when the Sun of Righteousness shall arise with healing in His wings, he too shall rise to that life of peace and righteousness that passeth finite understanding.

The human heart must often ache amid earth's confusion and thorns, but "if the great Captain of our Salvation was made perfect through suffering," surely we may not shrink from the sacrificed touch of pain. And so of God's jewels, "I have chosen thee in the furnace of affliction." But when the morning has gone, and the night has come, the fires of faith are re-kindled.

When earthly hopes are stricken down like stars from the sky and our loved ones lie before us with unreplying lips; there we remember Him who hath said, "I will never leave thee nor forsake thee."

"When he who is our life shall appear, then shall we also appear with him in glory," and death shall be conquered and life shall be the victor and he who was once the lowly Nazarene shall sit as King of kings, and Lord of lords.

It softens the sorrow to know that Bro. Berkey lived and died in hope of the fulfilment of these precious promises of God. F. M. McCrory.

Lydia A. McLeland.

was born in Switzerland Co., Ind., May 7, 1843 and died at the family home north of Kempton Oct. 28, 1913, a little past the allotted threescore years and ten.

She was married to Lewis C. McCreary Dec. 12, 1867, and to them were born nine children, all of whom died in infancy or childhood except one son, Alexander, who still lives at home, and one daughter, Mrs. Nancy A. James, of Russiaville. There is one surviving sister, Mrs. Margaret Kennedy, and three broth-

ers, John, Isaac and Robert, also a number of other relatives.

She was baptized by Bro. Wagoner some nine years ago, and remained faithful till she fell asleep. She had been in failing health for three years, and the last three months was not able to be out. She suffered much, but bore it always cheerfully.

She was a good wife and kind mother, held in esteem by her husband and loved by son and daughter. She was a faithful woman, and we sorrow not as those without hope, for we shall see her when Jesus comes.

The funeral was held in the Baptist church near by, where she was then buried. The words of consolation were spoken by the writer from 1 Thess. 4, the audience showing good interest in the promises revealed.

J. W. Williams.

Reports.

Dear Bro. Lindsay:

Permit me to say through the columns of your paper to the brethren abroad that the brethren at Ripley, Ill., and also several other brethren from a distance have recently enjoyed a series of meetings conducted by Bro. J. W. Williams of Plymouth, Ind. By request he came the 17th of October and remained until the 26th. He delivered in all twelve good, stirring discourses. Speaking scripturally, forcibly and in a kind and courteous manner, seeking to convince by an appeal to the standard of truth, and by the use of right reason. He showed how the spirit of Christ was manifested in his every day life and character by faith and obedience to his Father's commands, and an entire submission to his will. And also that he did not let the world and its interests exert any influence over him. So to be a Christian is to be in union with Christ; short of this his faith was nominal, and his works vain.

Two became obedient to the faith. Mrs. Hattie Long of Macomb, Ill., and Miss Ruth Maddox whose home is here. Our prayer is that they may "endure hardness as good soldiers for Jesus;" outride all storms of an ungodly world, and at last sit down in the kingdom of God. Let us bow in submission to God's revealed will.

Jennie Cox.

Ripley, Ill.

Among the Brethren. Eld. C. C. Maple.

Our first quarter for the Michigan conference ended with the

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Quarterly Meeting at Millbrook, Oct. 10-12. The Quarterly Meeting being four weeks late, made our quarter somewhat longer than usual and will make the present quarter somewhat shorter. Only a part of our time was spent in Michigan during the past quarter work being done also in Iowa, Illinois, Indiana and Ohio.

Over one hundred sermons were delivered during the quarter; seven were baptized, fifteen places visited. No definite record of families visited, miles travelled or tracts distributed.

We find in our visits from places over the Conference that our people are much interested in the work and we hope for a year of prosperity in spiritual things. Our people are going to give our church paper their loyal support. Many of our brethren who have not taken the paper are making preparation to start their subscription soon.

One of the chief things in making our work a success is co-operation, and this we are glad to see. When we all put together, the work will move forward.

We can use tracts in our work. Please correspond regarding them or send them at any time to us at Box 21, Dutton, Mich. We wish to thank those who have just sent several bundles.

The Sunday School.

By Anna E. Drew.

The Death of Moses.

Nov. 16, 1913. Deut. 31:--8; 32:48-52; 34:1-12.

Lesson Text. Deut. 34:1-12.

Golden Text.—Precious in the sight of Jehovah is the death of his saints.—Ps. 116:15.

Time.—Forty years after Israel left Egypt. B. C. 1459, Beecher, 1454, Usher.

Place.—The Israelites were encamped on the plains of Moab, east of Jordan, opposite Jericho.

Moses died and was buried on Mt. Pisgah, the summit of the Moabite highlands, about 8 or 9 miles east of the northern end of the Dead sea, at the mouth of Jordan. Deuteronomy, the second law, the fifth book of Moses, consists chiefly of three discourses of Moses. "In these discourses, the history of Israel's forty years in the wilderness is reviewed, a summary of the laws is given, and the Israelites are exhorted to be loyal to Jehovah

in order to personal and national prosperity. Following these, is Moses' song, the list of blessings pronounced upon the tribes and an account of Moses' death. It has been described as the most spiritual book of the Old Testament."

Questions.

Where were the Israelites encamped at this time? Deut. 1:1. Why was not Moses permitted to enter the land of Canaan? Num. 20:12; 27:12-14. Who was to be his successor? Num. 27:15-23; Deut. 3:28. What was Moses' charge to Joshua? Deut. 31:7-8. What privilege was granted to Moses? Deut. 32:49.

"The mountain of Nebo was a peak about 640 feet high above the plateau of Moab, which plateau was 3500 feet above the Jordan near which Israel was encamped, and the descent was very steep. Projecting from the plateau toward the Jordan is a ridge half a mile wide and two miles long on which was the peak Nebo, and a mile further toward the river, on the verge of the ridge was Pisgah, a peak 200 feet lower than Nebo. From Pisgah, thus projecting over the valley, was the finest view of all the Jordan valley and the land of Canaan beyond." In Num. 27:12; Deut. 32:49; 34:1, we find the three names Abarim, Nebo and Pisgah. From the manner in which they are associated, it is inferred that Abarim is the name of the ridge of mountains of which Nebo and Pisgah are peaks. Here Moses surveyed the scene, and was privileged by the spirit of prophecy to foresee and predict the fate and future circumstances of the several tribes as given in Deut. 33.

What lands were shown Moses? Locate them on a map. Gilead was the region east of the Jordan from the Dead Sea as far north as the sea of Galilee. This region had already been conquered, and Reuben, Gad, and half the tribe of Manasseh had already occupied it. Naphtali, the country north and northeast of the sea of Galilee. Ephraim and Manassah, an extensive region the center of Palestine from the Jordan to the Mediterranean. The land of Judah, from the Dead sea to the Mediterranean.

What is meant by 'south' in v. 3? The general name of the southern part of Palestine. What is Jericho called in v. 3? Do you think Moses really saw this great extent of land or was it a vision? Deut. 3:27.

Travelers tell us that every land mentioned can be seen from Mt. Pisgah, but not every part of the land. Mt. Hermon in the northern part of Palestine was

seen from Pisgah by Canon Tristan.

What land did God tell Moses this was? What further in the promises to the fathers? Gen. 17:7-8; 22:18. Were these promises fulfilled when Israel entered Canaan? Why not? What satisfaction do you think it was to Moses to view this land? To what did he look forward? Heb. 11:26, 39-40. What is Moses called in this record of his death? v. 5. What is implied by the word "servant"? Where was he buried? Some depression in the Pisgah range near Mt. Nebo. Bethpeor was a city of Moab, famous for the worship of Baal.

What do you think was the reason in concealing his grave? "Israel was so prone to idolatry, they might have made it an object of idolatry." How old was Moses at the time of his death? What of his physical condition? How did Israel show their respect and sorrow? This was the period of mourning for one of high rank, (Gen. 50:3-10; Num. 20:29), while seven days was the usual length.

What is said of Joshua, Moses' successor? What of his character in our first notice of him? Num. 14:6-9. Could he equal Moses? None like him until Christ. Deut. 18:18; Acts 3:20-23. What was the secret of Moses' greatness? v. 10; Ex. 33:11. What impressed his greatness upon the people? vs. 11, 12. Mention the chief elements in Moses' character and greatness. "The few failures, imperfections, slips of tongue, and temper, are carefully noted in the Bible narrative, both because they were true, and because they show him to be human. Otherwise he would be of no use as an example. Moreover, if you mark the circumstances, you will see his faults show the greatness of the struggle, the mighty forces and human passions with which he had to contend."

The first five books of the Old Testament were written by Moses with the exception of a few verses added after his death. The ninetieth Psalm is also ascribed to him. What do the books of Moses contain of vital interest to us? The great and precious promises that form the foundation of our faith. How does Moses still influence the world?

Berean Column.

Love.

Since love is the fulfilling of the law, should we not examine ourselves to see if we really do love as we are commanded to,

viz.; "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." The question asked by the lawyer in Luke 10:25, is just as burning a one now. Jesus answered it by the parable of the good Samaritan. Are we doing these every day acts of charity and unselfish love? Let us not deceive ourselves by finding excuses for not doing it, as they will do us no good when we are before the judgment throne.

If we say we love God and our neighbor, and do not obey that command to give even the cup of cold water, our religion is vain. If love of self comes first, we need to wake up and make a big effort to get rid of our besetting sin, whatever it may be. Each of us has his share and let us help each other overcome. When we stop to think that these sins form a barrier between us and the glorious reward of immortality, it is easy to confess them and ask help to get rid of them.

"Beloved, if God so loved us we ought also to love one another." No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. If any man say "I love God," and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen. 1 Jno. 4:11, 12 and 20. Read all of the 4th and 5th chapters.

We cannot hope to get rid of such sins unless we have faith as our prayers would never reach the throne. 1 Jno. 5:14, 15 says: And this is the confidence that we have in him, that, if we ask according to his will, he heareth us. And if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him. He may not answer at once, but at the time and in the manner best for our eternal good.

God would not have given this command if he knew we could not keep it, it seems to me. So let us buckle on the whole armor of God and we are sure to succeed with the Savior's help. I do not mean to say that we will ever reach the point when we will be free from sin, but we can reach the condition that will fit us to enter into the perfect state when Christ comes. We must be willing to say, Thy will be done, in all things.

When we are tempted to cater to the lusts of the flesh instead of giving over our minds to spiritual things, and spending our

time at the Master's work instead of so much of it on the things of the flesh, we will profit greatly.

Gertrude Logan.
Virginia.

Strive To Do Good.

"Let us not be weary in well doing, for in due season we shall reap, if we faint not." For we read in Rom. 2:7: "To them who by patient continuance in well doing seek for glory, honor and immortality, eternal life."

While to the unrighteous, indignation and wrath, tribulation and anguish. What a difference in the rewards and strange to say, the greater number choose the broad road that leads to destruction. But let us as Bereans strive to keep in the narrow way which leadeth unto life.

We are also commanded to bear one another's burdens and so fulfill the law of Christ.

"Confess your faults one to another that you may be healed." Be patient with all men. Let us ever strive to do good, slow to find fault with our fellow men, ever ready to forgive, so that at the return of our Savior, we may hear the welcome applaudit, "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."

And so when we are tried we shall receive the crown of life which the Lord hath promised to them that love Him, is the hope of your sister.

Mrs. Ernest Gesin.

"I Pray Thee Have Me Excused."

"Then said he (Christ) unto them, A certain man made a great supper and bade many, and set his servant at supper time to say to them that were bidden, Come, for all things are now ready, and they all with one accord began to make excuses. The first said unto him, I have bought a piece of ground and I must needs go and see it. I pray thee have me excused. Another said, I have bought five yoke of oxen and I go to prove them. Have me excused. Another said, I have married a wife and therefore I cannot come. I pray thee have me excused. Luke 14, 17, 18.

Mr. A to B, Good morning. I am glad to see you.

B. I came over to see if I could borrow a dollar. My wife is sick and we have no provision in our home.

A. I am very sorry for you, but I pray thee have me excused. I really have no money to

lend for they are very close times just now and interest is exceedingly high. Pray to God, brother B. He is kind and will answer the petition of the poor and needy, I am sure, in some way. "Be ye warmed and filled" is the language of the Bible, you know. Good day, Bro. B. I shall think of you often in your sad condition.

Mr. C. Good morning, Mr. A. Could I hire a hundred dollars of you this morning?

A. Certainly. Any amount you desire.

C. What interest do you charge?

A. Twenty per cent. That is the least I am getting at present. By the way, could I persuade you to join our church? We have such a nice, good preacher, and besides our church is becoming quite popular. The expense is but a trifle. I have been a member for over 20 years, and it has not cost me five dollars. Our minister is not of much expense to us, you know.

C. I should want to lay up in the great treasury house of God more than five dollars in twenty years. Mr. B. is a member of your church, is he not?

A. Yes, and a good and faithful child of God too.

C. As I passed B at your gate this morning he told me his wife was sick and they had nothing in the house to eat. He also said he had been here to see if he could borrow a dollar of you for a few days, in order to buy some bread, but did not get it, so I gave it to him.

C. I could not let him have it, there being such a call for money and interest so very high. But he and I prayed to God he would answer our prayer and help him out, and how soon God sent relief and answered our petition. Nothing like trusting God to answer our prayers and send relief to the suffering and needy.

C. I think it would have been far more commendable in you to have given him the dollar and thereby answered your own prayer as you should, and then you would have six dollars laid up in God's treasury perhaps.

C. Good morning, Mr. A. I thought I would go with you this Sunday morning and hear your minister preach. Are you ready to go?

A. Well, no, I cannot. It looks so much like rain, I pray thee have me excused, for it will not do for me to get wet on Sunday. It appears as though rain was so much wetter on Sunday than any other day in the week. But I would urge you to go and enjoy the meeting, as I know you will. Besides, I believe they are to take up their yearly collec-

tion today for the heathen in Africa (by the way, where is the state of Africa situated on the map?), and I think your contribution would be a great help in raising that amount, and also one for the pastor, as he is in extreme need just now as the mortgage I hold on his little home I must close in a few days, unless he pays up. By the way, are you going down to widow D's sale tomorrow? You had better go. Things will go cheap as she is in great need of money and must sell.

C. Perhaps I may, but I must go now, as that is the last bell for church.

Mr. A to Mr. C. Going down with me to the sale?

C. No, I think not. It is raining so hard. I think it hardly worth while.

A. What! A little rain like this will not hurt you, will it? I have driven my team all day in a harder rain than this, in order to collect and make dividends and no harm came to me for so doing.

C. Is not the rain during any week day just as wet as on Sunday? Yes, I will go for I think the poor woman is in need of wood and fire. I saw the widow had but little fuel yesterday as I passed her home on my way to church.

A. Well, I am not surprised at the result of widow D's sale. I made it exceedingly profitable going there. Things went so very cheap.

C. Going to widow D's funeral this morning?

A. Well, no, I pray thee have me excused. I have some hay out that must be secured today.

With much sadness and many tears the widow, a child of God, by kind hands of loving friends is laid in her last resting place and there she quietly slumbers on free from pain, want, and oppression, waiting the bright morn of the resurrection to be clothed with life eternal. Only a rude stone marks her lonely resting place, but the eye of God is upon it as surely as upon that of Moses, whom he buried centuries in the past.

Mr. C. to Mr. B. Going over to Mr. A's funeral this morning?

B. Yes, it is the last act of kindness we can do for him in this life. But his great grasp for wealth could not prolong his days, or give peace and rest to his mind. I fear it will not prove any real advantage to him in the day of judgment. With much parade and show the man of the world has now passed to his long home. A costly monument is raised to mark his showy resting place, and he

slumbers on, awaiting his reward.

The bright morn of the resurrection bursts upon a startled world. The reapers come to gather in the vintage of earth, and he who minded his riches and honors and neglected the poor and needy, was placed beneath earth's costly graves and monuments, comes to life and stands before his God saying, Lord, Lord, open unto us, saying, have we not prophesied in thy name, and in thy name done many wonderful works. And then (will he) will I (the Lord) say, I never knew you, depart from me ye that work iniquity. Why? Answer, "For I was a hungered and ye gave me no meat," and then, they will answer saying, When saw we thee a hungered or thirsty, or a stranger, or naked or sick, or in prison, and did not minister upon thee? Inasmuch as ye did it not to one of these the least of these my brethren, ye did it not unto me." Depart ye workers of iniquity. I never knew you. Oh, how very easy it is for us to say, "I pray thee have me excused." "I have bought a piece of land. I must needs go and see it. I pray thee have me excused." Another said, "I have married a wife and cannot come." Deeming this an unsurmountable one he begs to be excused from and farther labors in the Lord's vineyard. Did you ever see any such people? Another says, I have bought five yoke of oxen and I go to prove them. I pray thee have me excused. Another says, I must go to the ball game. I pray thee have me excused for today. Another says I have just bought a new auto, and I must run down to Indian Lake today and try the machine. I pray thee have me excused. Another says, I am the owner of a dance hall and I must warm and light it up for another ball. I pray thee have me excused. Deeming all these reasons sufficient, they become satisfied and drop out.

Again the angel enters the silent church yard to gather God's jewels of earth. The costly marble, which marked the resting place of the rich and unfaithful, are all passed by, unnoticed, and he stops before a lone and sunken grave, with nothing to mark the sacred spot save the wild flowers, no foot prints of friends or loved ones there. The spot has long since been forgotten by man. But God knows a jewel for his kingdom is sleeping there. The earth parts asunder, the stone is rolled away, and the long forgotten jewel stands before his God and the Lord speaks unto them and says, "Come ye blessed of my

father, inherited prepared for you tion of the w I was an hur me meat. I gave me drin the righteous ing, Lord wh hungered and saw we thee thee drink? have done it my brethren. unto me." W ported to he serve God, unto Him. It ten ask to l be forever e many privile the great he who have t; and have be of the day, crown and that summe rest. Who there exclai have me exc

On Oct. sisters in t Ill., Marian with their took the t reside. The Berean me vious, and ian brethru fell on Pa him, som the words they "sho more."

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taught cl. School. O to sing w faith, su throne of sands of "Where, rew chil promised

The y the effort er and hi Reed, the came to Dixon, T ly receive loved the and sacri

father, inherit the kingdom prepared for you from the foundation of the world." Why? "For I was an hungered and ye gave me meat. I was thirsty and ye gave me drink." etc. Then shall the righteous answer him saying, Lord when saw we thee an hungered and fed thee and when saw we thee thirsty and gave thee drink? "Inasmuch as ye have done it unto one of these my brethren, ye have done it unto me." We need not be transported to heaven in order to serve God, or do a kind act unto Him. It is those who so often ask to be excused that will be forever excluded from very many privileges and honors in the great hereafter, while those who have taken up their cross and have born it amid the heat of the day, will then wear the crown and enjoy an eternity in that summer land of eternal rest. Who would then and there exclaim, "I pray thee have me excused"?

L. S. Bronson.

On Oct. 1, 1913, our beloved sisters in the faith at Dixon, Ill., Marian and Mary Thatcher with their niece, Anna L. Adams, took the train for Florida to reside. They met with us for Berean meeting the Sunday previous, and we felt as the Ephesian brethren did, when they all fell on Paul's neck and kissed him, sorrowing most of all for the words which he spake, that they "should see his face no more."

The family of William Thatcher, consisting of himself and wife, and four daughters, Marian, Mary, Elizabeth, and Mrs. Lyman Adams and one son, William, came from New York to Illinois in the early fifties. Just before starting, a friend gave Mr. Thatcher a book on the nature of man. He called it very strange doctrine, but he read the book and pondered. He was a deacon in the Baptist Church and of high standing for righteous character, and what it means. The three daughters taught classes in the Sunday School. Oh, the songs we used to sing with big enthusiasm and faith, such as "Around the throne of God in heaven, thousands of children stand," and "Where, oh where, are the Hebrew children? Safe now in the promised land."

The years passed and thro' the efforts of Bro. John Becker and his faithful wife, H. V. Reed, then about 21 years old, came to preach the gospel in Dixon. These willing hearts gladly received the word, for they loved the truth above all else, and sacrificed position and

friends in a popular church for its sake. In the year 1869, the four sisters were immersed, and through all the after years, faithfulness and devotion, without wavering, were conspicuous in their lives. In the Christian's voyage on life's sea, they took their places at the wheel like pilots steadily guiding and leading us on. Mr. Thatcher died many years ago, but his faithful daughters have been with us nearly fifty years.

Dear Sr. Lizzie Thatcher was our Bible Class teacher. Memory brings her in loving retrospect to our eyes, turning over the leaves of her much used Bible. She did not think of consulting any other book to settle a discussion. One in talking about these precious truths, she would say, "I like truth, and what would we do without the Bible." She was modest and true, never dreaming of the lasting influence she was exerting over those around her. She is a precious sleeper, waiting for the resurrection call. Sr. Adams, Anna's mother, was naturally gifted to make the deep things of God clear and satisfying to the mind. She also sleeps, awaiting the divine summons to that immortality she longed for.

Dear Marian has walked her 90 years of life in high integrity of character, a leader, beckoning us on to faith and duty. Dear Mary, we all love you, for you gave us so much love and you remind us of that other Mary who loved to hear Jesus. And Anna, faithful daughter of such a faithful mother, our leader in music and song, and teacher in our little Sunday School, ever ready to help the cause you loved. The little flock at Dixon misses you all very, very much, and thought, swifter than the lightning's flash, clasps your hands, looks into your faces, and communes with you. Your brethren in the faith in Dixon, join with me in this loving tribute.

Alice J. Kerr.

A Vindication of the Government of God Over the Children of Men. The Promise and Oath of God to Abraham.

In our previous numbers we have set forth this promise and oath as found in the Old Testament, both in its letter and spirit, abundantly sustains the certainty of the fulfillment of the same. In thee and in thy seed shall all the families of the earth be blessed. It is important that we understand what is included in blessing.

Blessings are divided into two classes, which we call antecedent

and consequent. The first is given to enable the recipient to secure the other. Man needs and desires an endless life; but of himself he has it not, nor the means to obtain it. God in his love to man, provides the means entirely independent of man and without any effort on their part. They are presented as a free gift. Without this gift, man never could attain to eternal life. This blessing is an antecedent to anything performed by man.

God proposes to confer on him a life without end, if he will improve this blessing. This eternal life is a consequent blessing, and dependent on the improvement of the antecedent one. But in order to an improvement he must first be put in possession of the antecedent blessing; without which he cannot do anything, because he is destitute of any means with which to do.

To illustrate our meaning, God has not only given man natural life, but he has given him the earth or soil, sun to warm it, rain to moisten it, and to man wisdom to know how to cultivate the soil, seed suitable to raise fruit for food, etc. All these are antecedent blessings, a free gift of the creator. Without these blessings, man, though he has life, could not produce food to sustain life. Notwithstanding these unsought and free gift of blessings, we all can see that man must improve them, or he will not receive food or protract life. The product of improvement is the consequent blessing; and the man who would argue that because God had given him the antecedent blessings, therefore he need make no effort to secure consequent ones, for God is too good to withhold them, seeing he has done so much entirely gratuitously, we say such a man would be condemned by all thinking persons. Blessings consequent are always dependent on improvement; or are conditional.

It is the antecedent blessings or those which are essential to man in a condition to obtain eternal life by improvement, that man needs in his helpless state. These God has provided richly and freely, in the Son of his love. But the provision itself would prove no blessing if never known, and no opportunity ever given to improve it. God, therefore has pledged himself by promise and oath, that all the families of the earth shall be blessed in Abraham and his seed. That is, they shall have these antecedent blessings which are necessary to enable them to secure eternal life, making that further blessing dependent upon

improvement conditional.

Faith is the first, and principal condition. "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. Is he a preacher of the gospel who does not give the same testimony, or who denies that all nations, not excepting the heathen, are to have the gospel proclaimed to them, and an opportunity to secure eternal life? "All nations" includes all the families of the earth; and all the families includes every individual of those families; hence, Jesus said, "Preach the gospel to every creature." That commission, or command, as I have said, embraces all that the promise and oath of God to Abraham embraces, and as a pledge of the fulfillment of it; and God gave Jesus power over all flesh that He should give eternal life to as many as God had given him. John 17:2.

All flesh—all the families of the earth, then are to have an opportunity or the means granted them to secure that eternal life. The proclamation made to them of God's provision in Jesus, his only begotten son, he that believeth and is baptized shall have life. That is eternal life. He that believeth not shall be condemned; i. e., to death; or not see life.

Keep all your numbers, or what is better yet subscribe for the Restitution Herald, and then buy volume 1 to 6, on till I am laid away, or the Lord comes. Get all the good you can out of them.

To be continued.

Uncle John Foore.

It is by doing our duty that we learn to do it. So long as men dispute whether or no a thing is their duty, they get never the nearer. Let them set ever so weakly about doing it, and the face of things alters. They find in themselves strength which they knew not of. Difficulties which it seemed to them they could not get over, disappear. For He accompanies it with the influences of His blessed Spirit, and each performance opens our minds for larger influxes of His grace, and places them in communion with Him.—E. B. Pusey.

That which is often asked of God, is not so much His will and way, as His approval of our way.—Smiley.

As soon as we are with God in faith and in love, we are in prayer.—Fenelon.

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How do we know we are the children of God? Paul says The Spirit beareth witness with our spirit that we are the children of God. Children of God! This is a high calling. The Scriptures teach that one may be a child of God by a new birth. He must be born again, born of God. Can we have a greater witness of sonship than the spirit? He that believeth on the Son hath the witness in himself. God does not leave his children in doubt. This same Spirit bears witness with the spirit of the one who believes on the Son who forgives sins and sheds the love of God in the heart by the Holy Ghost. When we see God's great love for us revealed in the gift of his only begotten Son, and think of the sacrifice of Calvary, how our hearts

should be stirred with love for him. To behold the Lamb of God is to see the love of God. "We love him because he first loved us." Love conquers. When we think of the price that bought us—in himself he made atonement for our sins on the cross—should not our hearts burn with in us? What a great triumph it would be if each one who feels that he is a child of God would be the means of bringing one soul into the glorious haven of rest. Let us all strive to do what personal work we can, that souls may come to the knowledge of the truth as it is in Jesus. His ear is always open to the sincere prayer of the poorest and humblest person. By faith we are the children of God.—Sel.

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The Quaker Poet.

The following is told of the boyhood of John Greenleaf Whittier: "In an old, historic town of Mass., near the laurel bordered Merimac, there once stood a low school-house, weather beaten and brown. One Saturday afternoon, long years ago, the winter sun shone over it at setting and fell on the face of a little, culprit who stood before the teacher's desk deep scarred by rap's official.

"John," said the teacher, "why do you not say your catechism with the other boys?"

The child ran his finger thro' the tangled black curls, and hesitated.

"John Greenleaf," demanded the master, more severely, "why don't you say this catechism?" The black eyes flashed as the boy answered bravely, "I can't; father says I mustn't, because it isn't true."

The pupils listened to this response breathless and awe-struck; but the master's Puritan blood tingled with an insult.

"John," he said, "if you don't

say this catechism, I'll whip you."

"Thee can whip me if thee likes, but thee can never make me say it," was the quick, firm response.

In the lad's face could be seen that unconquerable spirit of his Quaker ancestors, who had died 'for righteousness' sake.' This boy was afterward styled "The Quaker Poet," and it has been said that this incident of the boy strikes the key-note of the man.

Acrostic.

E. R. B.

Look! Look! you weary ones,
nor faint,
In heaven you'll see a beacon
light
Falls on the earth, comes unto
men.
Emmanuel! God with us sing;
Emmanuel! our Christ our king.
To Him be praise, Him homage
bring
Each day, each eye look
on
Remembering His bitter cup.
Ne'er was there such a friend to
all,
Among sin cursed ones meet
to save;
Lord, grace we crave this life
to have.

Who serves best commands best.

THE RESTITUTION HERALD.

Volume 3.

Oregon, Illincis, Nov. 19, 1913.

Number 6.

Don't Complain.

Don't Complain. What is the use? Nobody thanks you for burdening them with your load of troubles, large or small. And they are pretty sure to seem small in other people's eyes, how ever large in you own. "Go bury thy sorrow; the world has its share," and does not care to take any more. Besides, the trouble gets larger, the more you talk about it, or even think about it in a complaining spirit. It is amazing how a grievance grows, if only it be dwelt on with sufficient persistence. He who looks at it long will see in it plenty of things that are not there at all.

It is easy to fall into the habit of grumbling about every little thing that does not just suit; but who, on calm reflection, thinks it really pays? We doubt if anybody ever did. It has an ill effect on one's own spirits, sending them down below zero on the smallest provocation. It makes those around us constantly uncomfortable. And, most of all, it is a sin against God, a most ungrateful return for his abundant mercies.

How much better to keep things in the sunshine, and to take hold of things by the smooth handle. One can always find the bright side if he looks for it.

So we say complaint is always out of order. Christians should never cease to keep good-natured. If anything troubles you, talk it over quietly with the Lord first of all; after that, if further counsel be required, an intimate friend may be called in. In any case, don't complain, don't fret, don't make yourself a nuisance. "Look up and not down, look upward and not back, look out and not in, and lend a hand" of help to every one in need.—The Presbyterian.

The Best Gift

When Jesus gave himself for our redemption, promising to save to the uttermost all who will come unto him, and to keep and comfort each individual believer even unto the end of life, he presented to each member of the human family the most valuable gift that heaven could bestow. He is the best gift; He is

UNKINDNESS



Since trifles make the sum of human things,
And half our misery from our foibles springs,
Since life's best joys consist in peace and ease,
And tho' but few can serve, yet all can please;
Oh, let the ungentle spirit learn from hence,
A small unkindness is a great offence.

Hannah More.

the desire of all nations; He is all in all to those who learn to know Him. One day a mother, who often left her home for a few days and was in the habit of bringing each of her children a present on her return, purposefully neglected the usual gifts, wondering how it would affect them. The little ones all met her with expectant faces. "I did not bring you any presents this time," said mother, "because—" "We do not care, mama," said one of the children, "for you are the best present after all." That is true of a good mother, and it is supremely true of Jesus. If we have Him, no matter what else we lack, we are rich; if we have him not, but enjoy all that the world has to give, we are awfully poor.—Telescope.

"Who should repent? Every one can see why the prodigal son should repent. His way is so clearly wrong that there is no hope for him unless he shall turn. But men who have never wandered into such depths of shame have equal need of repentance. God commandeth all men everywhere to repent. So far as moral conduct is concerned there is no difference. The most respectable man in the community who has not done his whole duty in everything is as certainly in the wrong way as the most reprobate and vicious sinner."—Sel.

Nothing is small or great in God's sight; whatever He wills becomes great to us, however seemingly trifling, and if once the voice of conscience tells us that He requires anything of us we have no right to measure its importance. On the other hand, whatsoever we may think it, is as nought to us. How do you know what you may lose by neglecting this duty, which you think so trifling, or the bless-

ing which its faithful performance may bring? Be sure that if you do your very best in that which is laid upon you daily, you will not be left without sufficient help when some weightier occasion arises. Give yourself to Him, trust Him, fix your eye upon Him, listen to His voice, and then go on bravely and cheerfully.—J. N. Grou.

Justification By Faith.

From the dawn of man's creation through all the centuries till now the mass of the race would justify themselves before the Creator, saying, "What shall we do that we might work the works of God?" "How shall we rid ourselves of the condemnation of sin?" "How shall we justify ourselves?" To whom Jehovah makes answer, "This is the work of God, that ye believe." "The flesh profits nothing." "So then they that are in the flesh cannot please God." So that to be justified they must leave behind the flesh life and enter the spiritual body through death and resurrection, which frees us from "the body of sin" and therefore justifies or makes us just, and which necessitates the death and resurrection of a Savior who shall in turn rescue them from death into this other life that is free from sin because free from the fleshly life, the lusts or desires of which are the source and cause of sin. And that while living the rest of our days in the flesh in reality, and in the future life reckonedly, we are justified only by faith, "waiting for the adoption, to wit, the redemption of our body." So that the righteousness we have when we first believe is only that which God has imputed to us because of his ability to make us so, calling things that be not as though they were. As Paul

says of him, we then believed him and became righteous in faith of what he promised to make us to be. So that justification is first by faith. Faith in the work he is later to perform in us, and therefore the later justification, which is the reality, is by works. His works, not our own.

Justification by faith is the imputed righteousness: that by works is the reality. The first is his promise to us of what he will do: the second is the fulfillment in us daily of the promise that he will free us from the bondage of sin, from which we cannot deliver ourselves any more than any slave can redeem himself. Both justification by faith and by works are of God, hence boasting is excluded, since if we do not believe of ourselves and do not work ourselves, no ground is left for pride and glory of the flesh. The faith is his gift, both in the word preached for us to believe, and in submission as faith, as those who are dead to sin and because dead, completely submissive as we have seen in past study.

The work is his gift because he it is who works in us "both to will and to do, of his good pleasure," since the dead cannot work, and we are reckoned dead from the time we confessed the sin in us which law pointed out, and died to sin in figure of the burial in water. Then since baptism figures next a living again, the quickening to righteousness must henceforth be his work, not ours, since the dead cannot quicken themselves. Therefore the whole work of salvation is his, and we cannot work the deeds of law to save.

J. W. Williams.

Nothing is too little to be ordered by our Father; nothing too little in which to see His hand; nothing, which touches our souls, too little to accept from Him; nothing too little to be done to Him.—E. B. Pusey.

When you start off to have a good time, take a tremendously good temper along with you.

There is great fret and worry in always running after work; it is not good intellectually or spiritually.—Keary.

God's Promise and Oath to Abraham, A Vindication of the Promise to Abraham.

He that believeth not shall be condemned, i. e., to death, or not see life.

Our Lord thus fixes the final doom of the sinner on unbelief, which would be no sin, if the individual had never heard the proclamation of a provision made for him. Hence, in order to a final condemnation to death, men must have been blessed with knowledge of God's merciful provision for them; a rejection of that provision fixes their destiny in the dominion of death. But the idea of a provision made, yet never proclaimed to men, and death eternal inflicted for a sin of which they never could have been guilty, is too much like the administration of an ancient tyrant, who caused his laws to be placed so high as to make it impossible for the people to read them, and yet punished them for not conforming to them. Such an administration is not to be attributed to the God who gave his son up unto death, for us all to be testified in due time. 1 Tim. 2:6. God's time is not so limited as our finite minds may suppose, and his will surely come, in this age, or the ages to come. Eph. 2:7, when all the families of the earth will be blessed in Abraham and his seed; which seed is Christ; and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Gal. 3:29.

Hence Abraham, personally, and all his seed by faith will be concerned in carrying out God's promise and oath of blessing all the families of the earth; if this present age is soon to end, another age, or ages, are inevitable to complete the work of the promise and oath. It seems to us that Christians generally do not yet understand for what the present age was given. It was not given to convert the world: for God well knew it would be a wicked and corrupt age; evil men and seducers waxing worse and worse, deceiving, and being deceived; 2 Tim. 3:13; and that the time would come when men would not endure sound doctrine, but after their own lusts, would heap to themselves teachers, having itching ears, and turn away their ears from the truth, and be turned unto fables. 2 Tim. 4:3-4.

Such is the present age, and God foresaw that it would be so. Hence, he provided for ages to come. Eph. 2:7, that he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.

The nation of Israel having failed to become a kingdom of priests, Ex. 19:6, by rejecting their King, God determined to visit the Gentiles, to take out of them a people for his name, Acts 15:14; people to do the work that ancient Israel was called and set apart to do, but utterly failed by their unbelief and final rejection of God's chosen King and Leader in the work of blessing all the families of the earth. From that time, the grand privilege of doing this work was taken from the nation of Israel, according to the flesh, and thereafter a people taken out of the Gentiles were to constitute the kingdom of priests. At the head Jesus was to be placed, as their King and High Priest to carry out God's promise and oath to Abraham, that "in thee and in thy seed all the families of the earth shall be blessed."

The present age or dispensation has been and still is the age in which God is gathering that seed of Abraham, of whom Christ was and is the first fruits, and preparing them for their work of blessing all nations and all kindreds of the earth. This dispensation, or age, in which we now live, was not designed to witness the fulfillment of the promise and oath of God, but to prepare a people free from carnal and selfish designs, earnestly desiring not only to see God's promise and oath to Abraham carried out, but a like one to Moses by the same God, viz., "As truly as I live, all the earth shall be filled with the glory of the Lord."

The promise and oath, that in Abraham and his seed all the families of the earth, all kindreds, all nations shall be blessed, I understand to relate to all the race of Adam without exception: to be fulfilled in this life or a future one: all men, of every age and nation are embraced in it, and cannot fail of having an opportunity, here or hereafter, of receiving the benefit of that promised blessing. At this point we are met by the objection that such a view conflicts with the doctrine taught in the Bible, that there is to be no resurrection of the wicked dead. Here, then, it is proper to inquire whom this class embraces.

Next article, No. 5, will be, Who are the wicked dead?

To be continued by Uncle John Foore, 2012, W. C. St. Many good religious tracts to be given away. Some cost as high as 60 dollars for 500, to get them published. Help me to send them out as a silent preacher.

Uncle John,

Dear Bro. Lindsay:

I wanted to write an article on the plainly fulfilled prophecy, and the prophecy that is now being so rapidly fulfilled, and some of the unfulfilled prophecy, that will be turned into history in the near future, but as I am so very weak and uncertain, I will leave such articles to those that are more competent, but I will send a few words of exhortation, to the careless, indifferent ones that enlisted for life in the Christian warfare, by being baptized into Christ.

The deserter of a worldly warfare, if caught, is many times put to death, but it is much worse for one that deserts the Christian warfare, for he is sure to be caught, and sure to suffer a second death, which is eternal death. I will ask the dear ones that give their whole time to the comforts, sometimes tortures, fashions, worldly popularity and its amusements, do you believe the Bible to be absolutely true? Many that are not too far down the broad way that leads to destruction, will say, "Sure, I believe every word of God is true, and is sure of fulfillment." You think you believe God's word, but now let us do as told in 2 Cor. 13:5: Examine yourselves, whether ye be in the faith; prove your own selves, (not another); and 2 Thess. 5:25: Prove all things; hold fast that which is good.

Do your every day acts prove that you believe God's word? Now to illustrate. If you were very destitute and suffering for temporal needs, as for spiritual needs and a friend that you thought you had perfect confidence in his word, would say, "Come with me, and I will get you a lasting job that will net you at least ten dollars per day, and is a legitimate business," you refusing to go, would prove conclusively that you had little or no faith in what he said. Just so with faith in God's word. The actions many times prove to the world, if not to self, that there is a great lack of faith in those that say they believe God's word. See the prophecy that I believe will very soon be turned into history? I think we have several good reasons for believing that many who are now living will have to witness that awful time that we read of in Rev. 6:15-16: the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, (see it takes in all classes) hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall

on us, and hide us from the face of him that sitteth on the throne and from the wrath of the lamb.

Is it possible for those that say they believe God's word and yet live in conformity with the world to believe it possible for them to escape that awful time of suffering, that they think they believe is coming, but whose actions prove beyond doubt, that they do not believe one word of it, just the same as the man in financial distress, has no faith in the promise of relief.

One more illustration. Give to a child that has no knowledge of the value of money, six twenty dollar gold pieces to play with. Another child comes in with a bright shining horn, cost five cents, and the small child gladly trades all of the gold pieces for the tin horn, plainly showing its ignorance of the value of gold. We expect nothing better of the little child, but dear ones, I have enough love for all, that I am deeply grieved to know that many have made a thousand times worse trade, by trading their reasonable hope of eternal life, for the momentary pleasures of sin, or as Moses puts it, The pleasures of sin for a season; at the best, the time is very short until the indifferent ones will be sorry after it is too late that they traded \$120 for the five cent tin horn. But many are making a much greater mistake by the neglect of searching God's word for wisdom, for in Prov. 3:14-15, it is said to be more precious than rubies, and all the things thou canst desire are not to be compared unto it. The merchandise of it is better than the merchandise of silver, and the gain thereof is more than fine gold.

Hosea 4:6, says: My soul is destroyed for lack of knowledge. In Dan. 12:10: The wicked shall do wickedly and none of the wicked shall understand, but the wise shall understand. So I can conscientiously advise a diligent search after wisdom which is from above. The wise man in Prov. 4:7, said; Wisdom is the principal thing, therefore get wisdom; and with all thy getting, get understanding. You may wonder why I urge so hard, the necessity of wisdom. The reasons are many, I will give but one or two. We see by Heb. 11:6 that without faith it is impossible to please God, and we know it is impossible to have much faith without the wisdom, or knowledge that makes one acquainted with God, our most profitable acquaintance, tho' the writer has not the wisdom and understanding that he would like to have, I do know that what I have gained by diligent

search of God's word, more than two years ago, than it has been before, and all I give. So I will give you and understand as I am favored. It gives me more to read articles in the papers and see to be more deep than their own and of more value, than of things of glad to get the of our preaching, but feel that acquainted with I especially Bro. Bro. Reed, the letters from you. They must be years, probably have clear mind to learn, and I know, which I witness to prove a person never are born children get over it, childish, but not at most any; do as Paul did, men and put a will never get I know it is in the animal I want to advance ones, young; those that Christ, to pat soldiers of the obey the fifth 12, to honor a mother whether alive, that they upon the lamb thy God give ones, there is itable in our mortal life, our spare time to be a Christian though one night search it will not s life, like late amusements, chance for near future, future life, for the life I am very or write, but words that spoken, but in a dark a bad man likely to lo well keep his great d doesn't h hope the 1 words for are worth with God's of fulfillm to us that

THE RESTIT

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search of God's word, has given me much more comfort in the last two years of sore affliction than it has been possible for the doctors and all of my friends to give. So I will search for wisdom and understanding as long as I am favored with eyesight.

It gives me much comfort to read articles in the paper from brothers and sisters that appear to be more deeply interested in their own and other's eternal welfare, than of the temporal, fleeting things of this life. I was glad to get the photos of seven of our preachers that I never met, but feel that I am well acquainted with by their writings especially Bro. Eychaner and Bro. Reed, that I have read letters from for so many years. They must be well along in years, probably eighty, and still have clear minds, not too old to learn, and go on to perfection, which I believe is a good witness to prove my theory that a person never gets childish. All are born childish, and many never get over it, and so, don't get childish, but more childish, and at most any age, but those that do as Paul did, when they become men and put away childish things will never get childish again.

I know it is natural for all, even the animals, to want life, so I want to advise the indifferent ones, young and old, especially those that are baptized into Christ, to pattern after the old soldiers of the cross, that do obey the fifth command, Ex. 20: 12, to honor thy father and thy mother whether they be dead or alive, that thy days may be long upon the land which the Lord thy God giveth thee. So dear ones, there is nothing as profitable in our short period of mortal life, as to spend all of our spare time in learning how to be a Christ-like person, even though one stays up late at night searching 'God's word, for it will not shorten the natural life, like late hours at worldly amusements, but will give a good chance for eternal life in the near future, but if there was no future life, it is time well spent for the life we now live.

I am very careful what I say or write, but sometimes speak words that would be better unspoken, but if I meet a man in a dark night, driving toward a bad mud hole, where he is likely to lose his team, I can't well keep from warning him of his great danger, even though he doesn't heed the warning. I hope the reader will take my words for what they think they are worth to him; but not so with God's word, for it is sure of fulfillment, and worth more to us than all things of a temp-

oral nature. I can't help having great interest in all, and especially those who have made a start for the kingdom, and I feel very near related to all who are faithful in Christ Jesus. I would be glad to have more photos, especially the editors, Bro. Lindsay and Bro. Huggins.

I have often thought of Bro. Huggins' short account of the birth of his baby boy. He said; "Another preacher is born in to the world." If the parents both work in accordance with that thought, he is most sure to make a preacher when he has become a man, and will be worth hearing. In conclusion, I will urge all to diligently search for wisdom which will make one rich in faith, which without a dollar will give more comfort than all the wealth of the world. In lots of love. I feel like saying good-bye, but will say your true friend, and brother in hope,

G. W. Calder.

The Christian Life. Ora McCance.

The fundamental fact of Paul's Christian life was his experience of Christ. He knew Christ. On the Damascus road evidence came to him that Jesus was still alive. There Paul felt the searching of the living Savior upon his soul. Jesus was not a dead teacher whose doctrine he accepted. He was not a vanished ideal whose memory he revered. He was a risen, living present personal force whom Paul had experienced, in whom his will and heart and mind moved and dwelt.

We do not live in a vacuum. Each of us lives in something. Some live in themselves, life being perversely wound in upon itself. Some live in others, life being ever led forth in generous thought and loving service. The true Christian must know Christ as Paul knew him. It is not necessary that we have a thrilling experience of conversion as Paul had on the Damascus road, for some of us are brought up in Christian homes and little by little, step by step, we learn of Christ so gradual we cannot tell the hour, the day, or the year we gave our lives to him; although we do not know the time or place we know the reason he drank death's cup that we might live, and it is necessary that we know him as a personal living Savior, and that we pattern our lives after his life to be a Christian.

The Christian life is supernatural. We come into the world with a sinful, dying nature; our life can be transformed only as we accept Christ as our Savior

and only through him do we receive the gift of God eternal life. Christianity is not mere self culture; it is not mere human pursuits or lofty ideals; it is not a battle in man's own strength against evil and for the conquest of the kingdom of Christ. It is true fellowship with God in Christ. The love of Christ bound Paul in every impulse and desire, and yet its binding was perfect liberty, as he said. "The love of Christ constraineth us." This was the center of all life to him and as every life must have a center, every Christian life must take Jesus Christ for its center. Christ's love should surround the Christian and lift him up above all restraints; it should be a power to urge us on to right thoughts and good deeds; which can in spite of our natural selfishness make us live and act as brothers and fellow workers in Christ. It becomes Christians to exercise continued care, lest their conduct even in things which are in themselves lawful, should be an occasion of leading others into sin. Christians very often pursue a course of conduct which may not be in itself unlawful, but which may lead others who have not their intelligence or strength of character, into error. One may be safe where another is in danger; one may be able to resist temptation which would entirely overcome another. Nothing is of more value than a correct Christian example, an example of self denial, of plainness, of abstinence, of perfect trust; for the sake of those whom the Christian may influence.

Christ was rich, yet so loved us that all may safely imitate him; though he was honored of God and exalted to the highest office as redeemer of the world, yet he lived so that all in every rank might follow him; though he had all power and was worshipped by angels yet so lived that he might teach the humble and lowly how to live. It is impossible for human nature not to feel when persecuted, maligned, slandered, or when near earthly friends are taken away. But religion will calm the troubled spirit, light up a smile in the midst of tears, cause the beams of a calm lovely morning to rise on the anxious heart. Religion will keep us from immoderate grief and sustain the soul; even when in distress nature forces us to shed the tear of mourning. Christ sweat great drops of blood and Christians weep; but the heart may be calm and peaceful if confident in God, on the darkest night or severest tempest of calamity. To be true

Christians,

- 1 We need more faith.
2. We need more patience when provoked.
3. We need more meekness when injured.
4. We need more love when despised and ridiculed.
5. We need more forbearance when words of harshness or unkind treatment is administered to us. This comes only through a knowledge of Jesus Christ, a greater effort to live like he lived, making him the center of our thoughts and lives.—The Bible Advocate.

Oh, when we turn away from some duty or some fellow creature, saying that our hearts are too sick and sore with some great yearning of our own, we may often sever the line on which a divine message was coming to us. We shut out the man, and we shut out the angel who had sent him to open the door. There is a plan working in our lives; and if we keep our hearts quiet and our eyes open, it all works together; and, if we don't, it all fights together; and goes on fighting till it comes right, somehow, somewhere.—Annie Keary.

Receive every inward and outward trouble, every disappointment, pain, uneasiness, temptation, darkness, and desolation, with both thy hands, as a true opportunity and blessed occasion of dying to self, and entering into a fuller fellowship with thy self-denying, suffering Saviour. Look at no inward or outward trouble in any other view; reject every thought about it; and then every kind of trial and distress will become the blessed day of thy prosperity. That state is best, which exerciseth the highest faith in, and fullest resignation to God.—Law.

Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than the display of great talents and accomplishments.—M. A. Kelty.

Why should I start at the plough of my Lord, that maketh deep furrows on my soul? I know He is no idle husbandman, He purposeth a crop.—S. Rutherford.

"I couldn't live in peace if I put the shadow of a wilful sin between myself and God."—Eliot

Give to a gracious message a host of tongues; but let ill tidings tell themselves.—Shakespeare.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

Entered as second-class matter October 16, 1911, at the post office at Oregon, Illinois, under the Act of March 3, 1879.

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The Restitution Herald will 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.

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 running in this issue two Sunday School lessons so that hereafter the lesson will appear something over a week in advance. We are doing this

by request of some who value the lessons as an aid to study.

Bro. A. Wallace Mason writes that he expects to start in about a month for Scotland to remain during the winter and that he may send us an occasional report. We shall be glad to have him do so.

If the editorial make-up lacks interest this week, it is because the editor is 300 miles away from the business end of the paper.

November renewals are coming in very satisfactorily and many new subscribers are being added. The helping fund is rather lower than we like to have it. By this means many are reading the Herald who could not otherwise have it.

Bro. John Foore wishes us to state that he and his good wife have been the recipients of many remembrances in the way of cards and presents and even a splendid cake that came all the way from Oklahoma. Of course his heart is overjoyed. Whose wouldn't be under the circumstances? He says to them all that he may never see their faces again in this life, but he wants to finish his days in such a manner that he may meet them all in the morning. He says he cannot write each the thanks he wishes to express and uses this method to do it. We give clipping from Parsons, Kans. paper elsewhere.

Announcements.

ILLINOIS QUARTERLY CONFERENCE.

The Illinois Quarterly Conference will be held in Dixon, Sat. and Sunday, Dec. 6 and 7. The business session will be held on Saturday evening at the home of Sister Anna E. Drew. It is especially requested that all who plan to attend write Sr. Drew informing her of their intention. Her address is 629 N. Galena Ave Miss Maude Cross, Sec. S. J. Lindsay, Pres.

Meeting at Coats Grove, Mich.

A series of special meetings will be held with the church at Coats Grove, Barry Co., Mich. (D. V.) during the latter part of November and the early part of December. We expect to begin by Nov. 25. Pray for the success of the meeting. Eld. C. C. Maple, State Evangelist.

Obituaries.

Mrs. Josephine Birdie Eisminger died at East St. Louis, Ill. on Friday, Oct. 31, 1913, leaving a husband and a little girl, Helen, eleven years old, and a number of friends to mourn her loss. She was born on Jan. 15, 1884. By request funeral services were conducted by the writer. Text, Job 14:14-15. May God, through Jesus Christ, His loving Son, comfort and sustain the bereaved ones.

R. E. Lloyd.
East St. Louis, Ill.

The Sunday School.

By Anna E. Drew.

Joshua, The New Leader.
Nov. 23, 1913. Read Josh. 1-2.
Lesson Text. Josh. 1:1-9.

Golden Text.—Be strong and of good courage. Josh. 1:9.

Time.—Near the close of the 30 days of mourning for Moses, (Deut. 34:8), and three days before the crossing of the Jordan. (Josh. 1:11). B. C. 1459-Beecher.

Place.—The plain of Moab, near the Jordan, opposite Jericho. Egypt had nominal control of the country, but exercised little or no authority.

The title of the book of Joshua from which our lesson is taken, does not necessarily imply that it was written by Joshua, though it may have been compiled largely from the records kept by the great general or his contemporaries. It records the history of Israel during the thirty years Joshua was its leader.

Questions.

How long did Israel mourn for Moses? Deut. 34:8. Who was now the leader of Israel? Joshua was a descendent of Joseph, through Ephraim. His grandfather, Elishama, had been head of his tribe. Num. 1:10; 1 Chron. 7:26-27. His name was originally Oshea, and was changed by Moses to Jehoshua, of which Joshua is a contraction, Num. 13:16, and signified "Jehovah is salvation." The Greek form of the name is Jesus, and is so translated in Heb. 4:8, and Acts 7:45. See R. V. His first appearance in scripture history is at the battle of the Amalekites. Ex. 17:8-16. He was about 83 when he became commander-in-chief of Israel. He must have been born in Goshen in Egypt, where his parents were in slavery. He with Caleb, were the only ones of all those of a-

dult age, that came out of Egypt, that were permitted to enter the promised land.

The Lord "spake unto Joshua,"—in what manner? Num. 27:21. Not face to face as with Moses. What positive statement in v. 2? "Moses is dead." This was spoken by God, and though none witnessed his death, nor had his body been found, must be believed.

What did God commission Joshua to do? v. 2. "This Jordan"—what does it imply? That the river was close at hand. At this time of the year the banks were overflowed., Josh. 3:15, and not possible to ford.

Whose gift was this land? How much of Canaan would Israel possess? v. 3. Though every square foot of land might be theirs, only so much as they took actual possession, would be theirs. Does this same principle apply to all God's promises, our opportunities, etc.? "Though God gives, we must take or the gift will never be ours." Rom. 5:17. What were the boundaries of this promised land? v. 4.

The wilderness was the great desert that lay south of Palestine, through which they had traveled, on the edge of which they had camped at Kadesh-barn-ear. Their boundary ran north to the Lebanon mountains and on to the sources of the Euphrates river. This northern region, now Syria, was then the land of the Hittites. The western boundary was the great sea, the Mediterranean.

What did God promise regarding the enemies they should meet? v. 5. What personal promise to Joshua? Whose experience did Joshua have as an encouragement?

In every new difficulty before Joshua—and they were many—he could look back upon a greater one from which God had delivered Moses. Here lies one of the great advantages of studying the Bible history and biography. For in them we can see how God dealt with His people, how He kept His promises, how He delivered them in trouble, and also how men of old received and trusted God and were not disappointed. God is unchangeable; and the principles in accordance with which He dealt with men centuries ago are exactly the same today."

What should give Joshua strength and courage implied in v. 6? Physical, in the conquest of the land. The people of the land dwelt in walled cities against which the Israelites had no sufficient weapons. The Jordan was also at its flood, impassable for an army, much more so for the whole people of Is-

rael.

What kind of courage needed? "Tearfulness defined through success. It is courage to deal righteously."

How strict is this law? What did Joshua do? Explain out of thy mouth be the result and obedience. Psa. 1:2, 3. study of God.

We should imitate upon it. How much of Canaan would Israel possess? v. 3. Though every square foot of land might be theirs, only so much as they took actual possession, would be theirs. Does this same principle apply to all God's promises, our opportunities, etc.? "Though God gives, we must take or the gift will never be ours." Rom. 5:17. What were the boundaries of this promised land? v. 4.

The wilderness was the great desert that lay south of Palestine, through which they had traveled, on the edge of which they had camped at Kadesh-barn-ear. Their boundary ran north to the Lebanon mountains and on to the sources of the Euphrates river. This northern region, now Syria, was then the land of the Hittites. The western boundary was the great sea, the Mediterranean.

What did God promise regarding the enemies they should meet? v. 5. What personal promise to Joshua? Whose experience did Joshua have as an encouragement?

In every new difficulty before Joshua—and they were many—he could look back upon a greater one from which God had delivered Moses. Here lies one of the great advantages of studying the Bible history and biography. For in them we can see how God dealt with His people, how He kept His promises, how He delivered them in trouble, and also how men of old received and trusted God and were not disappointed. God is unchangeable; and the principles in accordance with which He dealt with men centuries ago are exactly the same today."

What should give Joshua strength and courage implied in v. 6? Physical, in the conquest of the land. The people of the land dwelt in walled cities against which the Israelites had no sufficient weapons. The Jordan was also at its flood, impassable for an army, much more so for the whole people of Is-

What should give Joshua strength and courage implied in v. 6? Physical, in the conquest of the land. The people of the land dwelt in walled cities against which the Israelites had no sufficient weapons. The Jordan was also at its flood, impassable for an army, much more so for the whole people of Is-

rael. What kind of strength and courage needed in v. 7? Moral courage. "The course of righteousness defined in the law given through Moses must be pursued by Joshua if he would win success. It would require true courage to live righteously and deal righteously."

How strictly must he follow this law? What book of the law did Joshua have? Deut. 17:18-20. Explain "Shall not depart out of thy mouth"? What would be the result of meditation upon and obedience to this law? v. 8; Psa. 1:2, 3. Apply this to our study of God's word.

We should teach God's truth, Isa. 8:20, study it earnestly, meditate upon it, until we are "imbued with its spirit and can see the power and glory of each portion of truth,"—and then "observe to do it." All study would be in vain, if we be not doers of the word. "No one ever obeyed God's word and failed of a life worth living."

How many times are the words "be strong and of good courage," repeated in our lesson text? This was to emphasize its importance and that Joshua would have "difficulties, but with God's help he could not fail. What kind of courage do we need? Not so much physical as moral courage (strength) "to stand by what is right at all costs, to conquer besetting sins, to resist the tides of fashionable wrong, to carry on God's work and uphold God's truth." Have we promise of the same source of strength that Joshua had? Heb. 13:5, 6. R. V. Find other texts.

Crossing the Jordan.

Nov. 30, 1913. Joshua 3:1-17.

Psa. 114.

Lesson Text. Joshua 3:7-17.

Golden Text.—Fear thou not, for I am with thee.—Isa. 41:10.

Time.—The 10th day of the first month of the new year which began in March. Joshua 4:19. Three days after the last lesson. Josh. 1:11.

Place.—Shittim, one of the higher broad terraces of the Jordan at the base of the Moab mountains, a few miles north of the Dead Sea, and opposite Jericho on the other side of Jordan.

Intervening events.—Chapter two tells of Joshua sending spies to Jericho. These found the inhabitants of the land panic stricken by the fear of the hosts of Israel. This report greatly encouraged the Israelites. For some time Israel had been encamped at Shittim, a few miles back from the Jor-

dan. The time was now approaching for them to enter the promised land.

Questions.

What is the first move Joshua made? Josh. 3:1.

The name of the river Jordan means 'descender.' It takes its rise from three sources in the Lebanon mountains, eighteen feet above the sea, and flows into the Dead Sea which lies thirteen hundred feet below the sea level. Its source in direct line is only about 90 miles from the sea, but it takes such a winding course that it measures more than 200 miles in length. Its descent is always considerable, and this causes great rapidity in its current, and the river has never been navigable. The Jordan has, we may say, three banks. The first holds the stream in its ordinary flow in a basin from 90 to 100 feet wide, with its waters varying from three feet deep at the fords, to a depth of 12 feet at some points. The second bank is back some 300 feet on each side from the first. When the spring floods come through the valley, the river reaches out beyond its second bank, and becomes a mile or so in width and of great depth.

Who were to lead the hosts on this occasion? 3:3. What was the 'ark of the covenant'? One of the pieces of furniture of the tabernacle. For description, see Ex. 37:1-10.

In the ark was deposited the tables of the law, Aaron's rod that budded, and the pot of manna. Heb. 9:4. During the march of the Israelites it was covered with a purple mantle and borne with great reverence by the priests in advance of the host.

What preparation were the people commanded to make? Josh 3:5. Of what was this cleansing symbolic? Psa. 51:2, 10. How far in advance was the ark to be carried? Josh. 3:4. (About three quarters of a mile, as a guide). How does God inform Joshua that the Jordan is to be crossed? v. 7. By miracle, like as with Moses at the time of the exodus from Egypt. How would it magnify Joshua? (This was to be but the beginning of God's wonders through Joshua).

What was Joshua to command the priests? To whom does Joshua direct his people as their real leader? v. 9. What was to give them assurance of His presence? v. 10.

The inhabitants of Palestine at this time were not one great nation, but a mixed population, divided up among a number of small city states, each with its own king.

What in verse 11 should give them strength and courage? What

are the people now told? How the crossing was to be effected. What must first be done? The priests must show their faith in God by actually stepping into the waters. Joshua's directions are now concluded and what took place is now related. How did the procession set out? What was the condition of the Jordan at this season of the year? v. 15.

The barley harvest in this warm region occurs in later March or early April. "The time of the crossing was a wisely chosen Providence. Though the time of the spring floods seemed to render the crossing impossible, God could remove that difficulty, and this manifestation of His power and care for His people, would inspire them with faith and courage for days to come. At the same time it would fill the hearts of their enemies with fear and terror. The swollen river would put the Canaanites off their guard, for they knew no army could march through those raging waters. For a people entering a new country, there was no time of year so good as the season of spring harvests with its abundant supplies of food."

What happened when the priests stepped in the water? v. 16.

"The river's course was immediately arrested, the waters collecting in a heap above the place where the priests stood, while the lower waters ran off into the Dead Sea, leaving the channel dry to the extent of several miles, while the people passed safely over to the number of 600,000 men, besides women and children."

What position did the priests take while the Israelites crossed? Toward what city did they march? Jericho was five miles from the river. In v. 12, a number of men were chosen—for what purpose? 4:1-5, 9. What were the stones to signify? 4:6, 7, 21-23. Where was this memorial placed? 4:19-20.

Was there another monument erected? Who were the last to leave the river? 4:10, 11, 15-18. When they reached the other shore, what occurred? 4:18. What was the lesson in this miracle? 4:24. What promise have all who trust in God? Golden Text.

The Israelites' journeys are typical of those of the Christian,—point out the types in today's lesson.

My dear Bro. Lindsay:

Enclosed find check for \$3.85. Also will say that I received the goods in a good condition. Am well pleased with

the neat work and good material and the promptness it was attended to. Also the reasonable price. I can recommend your work.

Yours in the hope of the coming King,

Theo. Klingenstein,
(Cleveland, Ohio.)

Side Lights.

A word of greeting from Adrian, Michigan. Our faithful little church near here is doing nicely. A good attendance comes out from time to time and much interest is manifested. We have a wide awake and growing Sunday School which is preparing its first Christmas program this year. May its efforts be crowned with success is our prayer.

Among the brethren in the city who can seldom get out to the church, we have just organized a Berean or Bible study class which meets one night each week to search the Scriptures. We regret that Michigan has not an organized State Berean Society, as some states have, but hope that by having the work started up in places, this may be accomplished in due time.

Yours in the work,

Frank E. Siple.

SIXTIETH ANNIVERSARY.

Uncle John Foore and Wife Celebrate Their 60th Wedding Anniversary.

Uncle John Foore and Aunt Mahala's sixtieth wedding anniversary has come and gone, and many presents as a token of love which showed the respect the children and grandchildren had, and the brethren in the Church of God they had for their teacher. Uncle John will be eighty-one years old, Nov. 8, 1913. No large crowds were present but many letters and cards from Missouri, Illinois and Oklahoma. Those two of their nieces from Macy, Ind., names Mayme Snodgrass and Priscilla Musselman, third, Mary R. Clough from Buffalo, Kansas, their oldest daughter, wife of P. Clough, fourth, Mary Brimhall of Ft. Scott, Kan., fifth Dolos Johnson and wife from Rollin, Kansas, sixth, Marion Mathes and wife from Shaw; seventh, John Womeldorf and wife, youngest daughter of Uncle John and Aunt Mahala, and their two boys, Frank and Don; eighth, Jim Foore and wife Alice; ninth, Chas. Gribben and wife Maude Foore Gribben and their son, John Sylvester Gribben. He was weighed by his great grandpa, and weighed 18 pounds, nine months old Nov. 7, 1913. Uncle and Aunt have only two great grandchild-

ren. Maynard James lives in Buffalo, Kans., poor boy, he did not come; tenth, Luther Morrison and wife, Blanch Womeldorf Morrison. Elder Johnson took Uncle John and Aunt Mahala, Jim Foore and Mrs. P. Clough out for an automobile ride, which was fine indeed. Sr. Johnson had a kodak and took all our pictures. Sure a fine and happy set, but the shaking hands began, perhaps never more to meet until the kingdom of God will come. Good bye and God be with you until we meet again.—Parsons (Kan.) Eclipse.

Reports.

Our Visit To Missouri.

In answer to a call from brethren at Morse Mill and Fredericktown, Mo., we left for those points on Thursday evening, Nov. 6, arriving in St. Louis on Friday evening where we spent the evening in a visit with Sister Letota Hanson, of St. Louis, and Bro. Peter Jeffrey of Murphysboro, Ill. Saturday evening Sunday morning and afternoon we spoke to interested listeners at the church near Morse Mill. Brethren from surrounding communities were present and we had a very enjoyable time together. On Monday we left for the Blush church near Fredericktown and on the way were obliged to lay over at Bismarck, the home of Sister Sutterfield. Never having met her, we started out to get acquainted, and just as we were leaving the depot she appeared on the scene and made herself known. In her we met one of God's faithful children with whom it is a pleasure to meet. At Fredericktown we were met by Bro. "Bilby" Cooper and while old "Nig" plodded along, we improved the time in pleasant conversation. The roads here must have been improved since Bro. Jeffrey rode over them seated on a board in a lumber wagon, for he gave that road a black eye in his report to us. Out at Blush we found the brethren all very much interested in the work of the gospel—poor in this world's goods, but rich in faith. Here the men are in the majority in singing. Bro. Graham leads and they have no musical instrument but they make splendid music just the same. Monday night, Tuesday morning and night and Wednesday morning, we spoke to these good people. We were impressed with the number of young men who here take hold of the work.

Bros. Cooper and Graham have certainly done faithful work both

in the community and in their families. This is an interesting field and one where a minister can do good because he is sustained by the brethren. We have found our Missouri brethren to be faithful and hospitable in the extreme and we hope to be favored with other calls to these localities as our labors may permit. May the Lord bless the faithful ones.

The Editor.

Dear Bro. Lindsay:

The gospel has had such grand success the past three weeks that I want you and all to know of it, that God's glory and the power of his word may be more manifest to all. Bro. Adams came to Palmer, Oct. 16th, and commenced holding meetings Oct. 18th in the Methodist church. As is usual, at first the attendance was poor in numbers, but those that did come were very attentive and came regularly. After a few evenings they began to come in larger numbers and from that time to the close of the three weeks' meetings, there was very good attendance and splendid interest.

There was very little opposition, but those who attended regularly seemed to have their hearts and minds open to the truth from the first. A question box was instituted and the questions that were put in seemed to be put in more with a view to learning than to oppose. In fact there was so little said against the truth that we were deceived and thought it was not sinking very deep; not striking home very forcefully. We began to think they were coming just because they saw in Bro. Adams an entertaining speaker. We would hear these remarks, "He beats anyone I ever heard;" "I could listen to him all night;" "He is the best talker I ever heard and proves everything he says too;" "I would come every night if he stayed all winter." etc., but very few questions, or remarks that would show real interest in the truth.

Imagine our surprise then, when during the last four evenings 15 took a stand for the truth and were baptized Nov. 7, thus placing themselves with us, in a position where they have the right to enlist Christ's help in making themselves worthy of his coming, so that they need not be ashamed nor afraid to stand before him.

We, ourselves, have learned a good lesson. While we were at home worrying, and looking long faced for fear the truth was not taking a hold, God was giving the increase thro' the word as Paul says he does. We have no

need to worry over that point. That part belongs to God. All he has given us to do is to present the truth and there our responsibility ends, and he does away with any possible loophole for us to assume any of the glory. It all belongs to God. It is his word that is presented and it is his word that changes the thoughts and minds of the listeners.

Bro. Adams could not even be a clear and convincing speaker if he did not have God's pure truth to back him up, so even in that we must yield the glory to God. Bro. Adams commenced Saturday evening to hold meetings in the Methodist church at Cushing, 10 miles west of home. Up to date he has preached three sermons on the "Power of the Gospel," "What the Gospel is," and "The Promises." There has been very good attendance and interest from the first. Nine of the new ones in the faith came in their autos last evening and brought some of their friends along. May the work here have the prayers and interest of all, and in this way we can help Bro. Adams in his untiring efforts to spread the truth.

In the one faith.

Alta King.

(From an old tract.)
The Kingdom of God.

4. It was to come, not by slow growth, but by sudden smiting.

Not slowly and persuasively, like the onward progress of the religion of Jesus, is the kingdom of the stone to come, but with a crushing blow, with sudden violence.

"The implication in the interpretation, and this has been generally admitted by commentators, is, that these great empires represent universal world empires, each successive one merging its predecessor in its own sovereignty. With even greater force the explanation of Daniel implies the forcible reduction of all other political power to nothing, and the occupation of absolutely universal world dominion. ... It has not yet come—breaking with a rod of iron, shivering to pieces as a potter's vessel is shivered. Psa. 2:8-9. The clang of the stone striking the feet of the huge image has not yet been heard: the crumbling of dynasties and the sweeping away of their debris as with the breath of a tempest has not yet been seen. But it approacheth."—Prof. H. Lummis.

5. The stone representing the kingdom, smote the image ON THE FEET;

whereas Christianity was established while Rome was universal: that is, in the symbol, before the lower limbs were reached at all. "In the days of these kings" cannot be located until (1st.) the empire is divided, and (2nd.) until the miry clay—the democracy, "the sovereignty of the people"—mixes and mingles with the old monarchic iron. The Roman world having now reached this condition it is now in order to look for the kingdom of God. Therefore it is not surprising that so many evangelists and clergymen of world wide reputation are proclaiming the near coming of the Lord.

6. It was not to be established by human agencies, but directly and supernaturally by the God of Heaven.

In the case of other empires God gave dominion to mortal men, and permitted them to achieve victories and win for themselves kingdoms; but here no human instrumentalities intervene. The stone was "not in hands." God himself is to establish and administer the sovereignty of this final dominion.

7. It was to be universal and eternal.

Other universal empires, so called, have occupied but a small portion of earth's territory, but this is to fill "the whole earth." And its duration shall be as eternal as its sway is unlimited. "It shall stand forever." But the institutions of Christianity are not unending. They terminate with the end of the age and the return of the Saviour. "And the kingdom shall not be left to other people." This cannot be said of the kingdoms of this mortal age; human dominion passes from one generation to another as death lays low its victims. But here is a picture of eternal dominion. The subjects of this kingdom are those over whom death has no power. They must be immortal. 1 Cor. 15:50. Surely we must identify it with "the world to come." Heb. 2:5-8; Ps. 8:4-8, of which we read:

"They shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection."—Luke 20:35-36.

8. According to the 7th of Daniel, it does not come till earthly thrones are cast down; till the ancient of days sits in judgment, and the Son of man comes with the clouds of heaven.

"I saw in the behold, one like and came to them and they brought him; and Him dominion, kingdom, that tions and langu Him. His dom lasting dominion not pass away, that which shall ed."

In harmony vision we here dom of Christ very sovereign before exercise kingdoms, and come until all minion has been sequently it n a kingdom as dispossesses an it would seem, its establishment; for the 1 long centuries: role assigned by the "little ho deprived of which is the drama before the great day, near the time tured by John

"And the se ed; and there voices in heav The kingdoms become the ki and of his Ch reign forever the nations v Thy wrath ca of the dead t the time to g Thy servants, to the saints, fear Thy nan the great; an that destroy 11:15, 18, R.

9. The thron dom promise literal.

Notice the 1. There is our world at heir. "And t prince of whose day i iquity shall saith the Lo diadem, and this shall no alt him that him that is l overturn, ov shall be no whose right give it him.

2. He is throne. See 1 29:23; Jer. of David ma noting the r

"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him; and there was given Him dominion, and glory, and a kingdom, that all people, nations and languages, should serve Him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

In harmony with the previous vision we here see that the kingdom of Christ is to possess the very sovereignty over the earth before exercised by the beast-kingdoms, and therefore cannot come until all such human dominion has been overthrown. Consequently it must be as literal a kingdom as those which it dispossesses and supercedes. Nor, it would seem, can the era of its establishment be far distant; for the papacy having for long centuries filled the bloody role assigned by this prophecy to the "little horn," in 1870 was deprived of temporal power, which is the last scene in this drama before the judgment of the great day. Evidently we are near the time so graphically pictured by John the Revelator:

"And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdoms of the world are become the kingdom of our Lord and of his Christ; and He shall reign forever and ever. ... And the nations were wroth, and Thy wrath came, and the time of the dead to be judged, and the time to give their reward to Thy servants, the prophets, and to the saints, and to them that fear Thy name, the small and the great; and to destroy them that destroy the earth." Rev. 11:15, 18, R. V.

9. The throne and the kingdom promised to Christ are literal.

Notice the following facts:

1. There is a vacant throne in our world and Christ is the only heir. "And thou, profane wicked prince of Israel, (Zedekiah), whose day is come, when iniquity shall have an end, thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is, and I will give it him."—Ezek. 31:25-27.

2. He is to sit on David's throne. See 1 Kings 2:12; 1 Chron 29:23; Jer. 22:30. "The throne of David may be a metonymy denoting the royal rule and domain

of David, but it cannot mean empire on which mortal eye never gazed, or be in some remote world of which human imagination has but dimly conceived."—Prof. H. Lummis.

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom."—Is. 9:7.

"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.

"Knowing that God had sworn with an oath to him (David), that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne."—Acts 2:30.

3. He is now on his Father's throne, but is one day to occupy the throne promised to him.

"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."

"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."—Matt. 25:31; Rev. 3:21.

4. Jesus is the lawful successor to Adam's dominion, the seed and heir of Abraham, and the ruler of the "world to come." (Oikumene, the inhabited earth. Heb. 2:5.)

See Mic. 4:8; Gen. 1:28; Psa. Gen. 13:14-17; Rom. 4:13; Gal. 3:16, 18, 29; Acts 7:2-5; Matt. 5:5; 2 Pet. 3:13; Rev. 5:10; 21:1-4.

To be continued.

The Kingdom of God.

To the earnest student who is anxious to know what the teachings of the Scripture are aside from all man made creeds and systems, the following quotations are important. They are taken from the work of A. B. Davidson, D. D. L. L. D. L. i. J. J. D. who was professor of Hebrew in New College, Edinburgh, and the work was edited by J. A. Patterson, who succeeded him in that chair. Patterson says Old Testament prophecy was Dr. Davidson's favorite study and the final result of 40 years strenuous thinking on this profoundly interesting subject. Dr. Davidson performed every piece of work he undertook with extreme conscientiousness. Professor Driver says whatever subject Prof. Davidson touched, there are always two epithets which may be applied to his treatment of it. It is masterly and it is

judicial. No one had a better power of penetration to the heart of a subject, no one was more skillful in the discovery of characteristics of an age, the drift of an argument, the aim of a writer. ... His mastery of a subject was always complete.

His work, Old Testament Prophecy, contains the following statements, page 167: "The prophets knew nothing but their own dispensation. That dispensation was a kingdom of God in a certain form and it may be safely said that they had no knowledge of a kingdom of God in any other form. In these ancient prophets the church, even of the glorification still cleaved to Zion Hill as its earthly center. And I must repeat that it cannot be shown that the prophets ever used the words Zion, Jerusalem and the like as mere symbols of the church of God. ... Such terms in the prophets are always to be taken in their literal, natural sense. This I consider the first principle in prophetic interpretation, to read the prophets literally, to assume that the literal meaning is his meaning, that he is moving among realities, not symbols, among concrete things like peoples, not among abstractions, like our church world, etc."

Page 188. "Every prophet predicts the return of Israel to her own land in the latter days. In the final state of the kingdom of God upon the earth, the people shall again dwell in the ancient heritages. Now this idea of the prophets must certainly be taken literally if we desire to understand what they mean. They are not, when they do speak, using an elaborate system of symbolical language, according to which Israel is a symbol of the church or people of God, and the land of Canaan, a symbol for those spiritual blessings which God shall richly bestow upon His people when the kingdom is the Lord's. To suppose so is to entirely misunderstand the prophets. It is to make wholly inexplicable the ideas prevailing even among the disciples of our Lord's ideas, which they express when they put such a question to Him as this: "Wilt thou at this time restore the kingdom unto Israel?" We must read such language in the prophets literally, if we are to comprehend their meaning and the sense in which all who heard them, understood them."

Page 310. "This king (that is the Messiah) belongs to the latter days, the time of the end, the final perfection of the kingdom of God upon the earth. And I need not to remark that the conception of heaven so familiar

to us, was unknown to the prophets. I mean heaven as the abode or final dwelling place of the perfected people of God. Heaven was the abode of God; the abode of man was earth. The perfection of the people of God was attained not by their being translated to the sphere of God's abode, but by his coming down and dwelling among them. In all the Old Testament prophets, the Church of God made perfect still dwells upon the earth, though it is a transfigured earth. Psa. 115:16. The heaven, even the heavens, are the Lord's, but the earth hath he given to the children of men. Verse 17. The dead praise not the Lord, neither any that go down into silence.

Page 341. "The prophets were as earnest in their conceptions and delineations of the future as men now are in their conceptions of heaven, tho' these may be in some degree untrue."

A. Wallace Mason.

What do our heavy hearts prove but that other things are sweeter to us than His will, that we have not attained to the full mastery of our true freedom, the full perception of its power, that our sonship is yet but faintly realized, and its blessedness not yet proved and known? Our consent would turn all our trials into obedience. By consenting, we make them our own, and offer them with ourselves again to Him.—H. E. Manning.

God knows us through and through. Not the most secret thought, which we most hide from ourselves is hidden from Him. As then we come to know ourselves thro' and thro,' we come to see ourselves more as God sees us, and then we catch some little glimpse of His designs with us, how each ordering of His Providence, each check to our desires, each failure of our hopes, is just fitted for us, and for something in our own spiritual state, which others know not of, and which, till then, we knew not. Until we come to this knowledge, we must take all in faith, believing, though we know not, the goodness of God towards us. As we know ourselves, we, thus far, know God.—E. B. Pusey.

You have not fulfilled every duty, unless you have fulfilled that of being pleasant.—Buxton.

If there is any person to whom you feel dislike, that is the person of whom you ought never to speak.—R. Cecil.

I must be violent about nothing.—Fenelon.

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Is The World Growing Better?

I know it is not popular to be a pessimist. Optimism is now the essence of popular religion. Facts are stern realities, neither Eddyism, Russelism, nor the consolidated churches can change the decree of God. And to assert that the world is growing good when wickedness rules the powers that be, only shows blindness and degeneration.

How few are truly awake to actual conditions now prevailing. The devil is more strongly entrenched and fortified in and by false religions than ever before. Our United States is a supposed Christian nation, we say on our dollars that "We trust in God" but continue to trust in navies and standing armies and the income of a hellish damn-

ing business.

What do Sunday School statistics amount to when Sunday Schools are run by formal religion. The world's religions are consolidating, but their power is political and not spiritual; they trust in the arm of flesh, but by works deny the power of God. A person cannot be less than blind when deceived by the false prophets of our time and made to believe that the millennial is being brought about by the consolidated churches.

For the year ending June the 30th last, our government report shows that the record of past years has been broken, and that our people who are said to be getting better have eclipsed all previous records in the consumption of strong drink and tobacco.

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THE RESTITUTION PUB. CO., Oregon, Illinois.

The drinkers of this country, which falsely says on our silver dollars "In God we trust" consumed last year the enormous amount of 143,000,000 gallons of whiskey and brandy. This breaks the highest previous record by 7,300,000 gallons. The highest record for beer drinking was exceeded by 1,000,000 barrels and 64,500,000 barrels of beer flowed down the throats of our people who are said to be getting better.

Smokers puffed into space, 7,707,000,000 cigars and 14,012,000,000 cigarettes during the past year. This was 217,000,000 cigars and 2,790,000,000 cigarettes more than has ever been consumed before in a single year and they say the world is growing better. 403,200,000 pounds of tobacco was used, an increase over 1912 of 9,400,000 pounds.

Snuff users increased their pace by 3,000,000 pounds, using a total of 33,000,000 pounds. Our temperance reformers can boast of 18,000 saloons less than the previous year, but Uncle Sam took in \$344,426,884 internal revenue, an increase of \$21,900,000. Yes Uncle Sam trusts in God just like modern religionists who hold the balance of power in these United States. We get \$1.00 license on each gallon of whiskey consumed just because we

license an unnecessary evil.

There is not a Christian nation on earth today. It is hyporeacy to feign righteousness and serve the devil. While we talk of peace we continue to spend more for war prepraations than ever before. This is hypocrisy and is worse than open rebellion.

In the last days people will have a form of Godliness, but deny the power thereof, lovers of pleasure more than lovers of God, from such turn away.—The Gospel Searchlight.

Cheered by the presence of God, I will do at each moment, without anxiety, according to the strength which He shall give me, the work that His Providence assigns me. I will leave the rest without concern; it is not my affair. I ought to consider the duty to which I am called each day, as the work that God has given me to do, and to apply myself to it in a manner worthy of His glory, that is to say, with exactness and in peace I must neglect nothing;

When you "stoop to conquer," do not go down so far that you can't get back again.

A "dog in the manger," before he gets away, is likely to be sorry he ever got there.

THE

Volume 3.

Nothing Bac

A writer in Wat this pertinent illu don't see why tha have more influen of boys," said on a teacher. "He u them such beautif have been in his r them." The ans w a little laugh fro felt no need of q the subject. "The well enough, but bout as valua stamps without m back of them stick." The carel volumes of meani of advice, teachir tiful talk," will feet in influencin there is somethin in the life of th thing in the perspire his hearers earnest devotion ter's service.

There is always the cross resting i an path. Is that you should avoid take the duty? If up your mind to follow your Mas else, save when i path that leads t that your religio you change it th religion of the Lo is the religion of unless we take u can never follow

Obedience Better

The agent of a wealthy business opportunity by sure he could ma profit for the fir der to do so he pelled to disobey structions which him. He disobey and carried throu cessful deal, by ployers won larg had obeyed his c have lost. Contra pectations, instea mended for his s was promptly di their employment firm acted wisel not trust an emp

THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, Nov. 26, 1913.

Number 7.

Nothing Back Of It.

A writer in Watchword gives this pertinent illustration: "I don't see why that man didn't have more influence on his class of boys," said one, speaking of a teacher. "He used to give them such beautiful talks; I have been in his room and heard them." The answer came with a little laugh from one who felt no need of questioning on the subject. "The talks were well enough, but they were about as valuable as postage stamps without mucilage, nothing back of them to make them stick." The careless reply held volumes of meaning. No amount of advice, teaching, or "beautiful talk," will have much effect in influencing others unless there is something back of it in the life of the giver—something in the personality to inspire his hearers to emulate his earnest devotion to his Master's service.

There is always the shadow of the cross resting upon the Christian path. Is that a reason why you should avoid or not undertake the duty? Have you made up your mind that you will follow your Master everywhere else, save when he ascends the path that leads to the cross? Is that your religion? The sooner you change it the better. The religion of the Lord Jesus Christ is the religion of the Cross, and unless we take up our cross we can never follow him.—W. HAYDEN.

Obedience Better Than Success.

The agent of a powerful and wealthy business house saw an opportunity by which he felt sure he could make an enormous profit for the firm, but in order to do so he would be compelled to disobey the explicit instructions which had been given him. He disobeyed his orders and carried through a very successful deal, by which his employers won large profits. If he had obeyed his orders he would have lost. Contrary to his expectations, instead of being commended for his shrewdness, he was promptly discharged from their employment. That business firm acted wisely. They could not trust an employe who would

THANKSGIVING-TIDE



Years ago in late November,
When the winds were cold and chill,
And the snow-white fleece had fallen,
Over woodland, vale and hill,
Came a valiant band of Pilgrims,
From a far and distant shore,
To the coast of old New England,
With its ocean's ceaseless roar.

'Twas a day to be remembered,
Long as years and cycles run,
And while seasons change and vary,
And each season's work is done,
Ne'er shall we forget the blessing,
That our Pilgrim fathers gave,
When they crossed the foaming waters,
In the Mayflower, fearless, brave.

For their thanks for mercies many,
And their praise to God above,
Echo back from olden Plymouth,
Echo on in peace and love,
And the advent of Thanksgiving,
Brings to us Thanksgiving-tide,
With a storehouse filled with bounties,
From the harvest far and wide.

Autumn's bounteous ripened fruitage,
Garnered sheaves of golden grain,
Grown the year with untold plenty,
Sing to us a sweet refrain,
And with hearts uplifted nearer,
To the throne whence goodness springs,
We to God our praises render,
For the joy Thanksgiving brings.

—Mary Louise Lewis.



not obey orders. Next time he disobeyed he might have lost heavily. God does not demand of us success, but obedience; it is for us to keep his commandments, and he will take care of results.—L. A. Banks.

Thanksgiving Day. Selected by Garnet Weaver.

Today you should be grateful
For all the Father sends,
For stores of garnered treasure,
For loved ones, home and friends.
To me these words meant nothing
My heart was full of strife—
So few the fitful pleasures,
That came into my life.

And why should I be thankful?
The question o'er and o'er
I asked my heart, recalling
My slender, meager store.
My past was sadly checkered
With bright, enchanting dreams

Of golden flight of fancy,
And empty, broken dreams.
Then through the open doorway,
There came a merry shout
Of childish song and laughter,
Where small feet danced about.
Ah yes, I had the darlings—
Not one had gone away,
Not one wee face was missing,
Since last Thanksgiving Day.

Beside the ruddy hearthstone
My aged mother smiled,
With love and gentle counsel,
To guide her thoughtless child.
What need was there for silver,
And sordid, fleeting gold?
Was there not greater treasure
My empty heart might hold?

Then came a voice insistent,
A symphony of rest:
"Child, He who clothes the lily,
Will give thee what is best,
And wilt thou not be grateful,

For life and health and friends,
For love that feeds the raven,
And what it daily sends?"

And then my heart was crowded
With gratitude untold,
For all the treasures given,
For blessings manifold,
All penitent and grateful,
I tried my thanks to bring,
To him whose love is boundless,
For I had everything!

My Birthday.

There are certain times known as epochs. These are divided into a given number of years. These periods may be longer or shorter, as events mark the beginning and the ending.

It would be useless to look back over the various events and incidents which make up the sum total of one individual life. History refers back to all that has passed. Prophecy is history anticipated. The mind that gathers up in its memory that which has already passed, may in the fullness and clearness of its vision, foresee what is yet to be. It is memory which holds within its chambers the golden sunset. It is prophecy which waits in the darkness, for the full-orbed sun in his glory and in robes of light.

The everlasting stars do not forget the place of their beginning. Their measured cycles hold them in their flight, and true to the law of their orbit, fulfill their prophetic mission.

Birds in their flight cherish the universal law of history and prophecy in their migrations from the southland, to the waters and forests of the life zones of the north.

Bereft of history, there is no past. Deprived of prophecy there is no future. The tides of mighty ocean keep time with the ever moving worlds and confirm that wisdom which says: "That which has been, shall be."

The inspired poet of the land of Uz tells the truthful story: "He bindeth the floods from overflowing; and the thing that is hid bringeth he to light." The history of all past time is stored in the Temple of Wisdom, but above her dome there gleams an orb of light dispelling all the shadows, and illumines the future with immortality and victory.

"Oh that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked thro' darkness....When the ear heard me, then it blessed me; Because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem."

But how frail is man. "He cometh forth like a flower and continueth not. He who walketh in the love of the infinite in the morning of life, has assurance that in the evening time it shall be light."

Our life as measured by years, soon passes into the great halls of that long night which holds the world of the dead. New kingdoms arise, and many kings, with tarnished crowns sleep amid the unnumbered multitude, awaiting the roll call, to make and stand before their God. The floors of the seas, the dominion of death and the grave, must answer for the deeds done in body. Holy and blessed will he be who has won through faith the white robe and the palms of victory. To them the message rings out in notes which thrill all who are justified: "Awake and sing, ye that dwell in dark: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

For many years, we have been waiting at the portals of time for the new day to be ushered in. The weariness, the waiting and the watching will soon close. If we sleep, it will not be long; if we are alive when He comes, may the Emancipation Proclamation thrill my whole being with the raptures of redemption and joyous companionship with that multitude which no man can number. Blessed consummation! Unspeakable exaltation! Ineffable glory to Him who has saved us by his grace and promise.

H. V. Reed.

Nov. 4, 1836 to Nov. 4, 1913.

The Sunday School.

By Anna E. Drew.

The Fall of Jericho.

Dec. 7, 1913. Josh. 5:10-6:27.
Lesson Text. Josh. 6:8-11, 14-20.

Golden Text.—All things are possible to him that believeth. Mark 9:23.

Time.—The children of Israel had crossed the Jordan on the

tenth day of the first month of the forty-first year of the Exodus. The Passover was celebrated at Gilgal on the fourteenth, just 40 years after the Passover by which they were prepared to escape from Egypt by the way of the Red Sea. It was some time in April.

Place.—Gilgal, or place 3 miles west of the Jordan, toward Jericho, 2 miles further on. Both were in the plain west of the Jordan.

Questions.

Where was the first encampment of the Israelites in the land of Canaan? Josh. 4:19.

That is, the place afterwards called Gilgal. 5:9. The word means "rolling."

What effect had their entrance to Canaan upon the inhabitants of the land? Josh. 5:1. What rite did the Israelites now renew? Josh. 5:3, 4-7. What was its purpose? Gen. 17:9, 10; Rom. 4:3, 11. It was a seal of God's covenant with Abraham. "Its political design, as making a separation between the seed of Abraham and other nations. Its moral or spiritual signification, as pointing to a greater purity of life and manners." Rom. 2:25-29; Deut. 30:6.

What was effected in this instance by the renewal of the rite? Josh. 5:9. What feast was celebrated? 5:10. What now ceased? 5:12. Why? What of Jericho at this time? Josh. 6:1. It was the most important city of the Jordan valley, situated five or six miles west of the Jordan and some seven miles north of the Dead Sea. From its location standing at the entrance of the principal passes into northern Palestine, it had become a city of commercial importance. It was strongly fortified as was necessary, for its exposed position rendered it liable to frequent attack from the many nations scattered through the land of Canaan.

Naturally, we would expect the next step of the Israelites would be the capture of Jericho, but how could they take a city surrounded by walls, its gates strictly shut up and closely guarded?

Do you think Joshua was waiting for divine guidance? Did he receive it? 5:13-15. What directions were given for the siege? 6:2-5. What was the order of the march? 6:8-9. What did the priests who preceded the ark carry?

"These were not the silver trumpets ordinarily used for summoning the people, but the jubilee trumpets used for religious purposes."

Of what was the ark symbolic?

"The presence of the Lord." What self-control were the marchers to exercise? 6:10. Describe what was done each day for six days. 6:11-14.

"All was symbolic of the great truth that this battle was not man's, but was God's. The city was not to be taken by scaling its walls or making a breach in them by battering rams or any other human devices, but by the power and skill of the "Lord's host" which was accepted by Israel with the mighty hand of faith. As to the inhabitants, they well knew what a religious procession meant. They had in memory how God had delivered His people, and this filled their minds with fearful forebodings."

What was done on the seventh day? Notice in how many instances "seven" is used—seven priests, seven trumpets, seven days, seven times. This was a sacred number, associated with the idea of fulness or completeness. Everything about the details of the arrangements was intended to keep the minds fixed upon the sacredness and solemnity of the whole procedure.

When was the shout of victory given? What directions had been given Israel regarding the spoils? vs. 18, 19.

"Accursed" in R. V. is "devoted"—that is, the city and all within it as the first fruits of the conquest of Canaan were to be devoted to God. They were not to appropriate any of the spoils lest they bring upon themselves destruction.

Who only were spared alive in the city? v. 17. Why? Josh. 2; 6:25. They "left them with that was until the rites of proselytism were gone through with and that of circumcision performed.

Describe the fall of the city. v. 20. Did the inhabitants make any resistance? Josh. 24:11. What was done to the city? 6:24.

Through what was this victory gained? Heb. 11:30-31.

What is the great lesson taught by this event? Golden Text. What are the conquests that we must engage in? Eph. 6:12; 2 Tim. 2:3-5; 1 Cor. 9:24-27. What is it that will give us the victory and make us possessors of the kingdom of God? 2 Cor. 10:4-6; Eph. 6:13-18. Jas. 1:12.

Christian Conformity.

Rom. 12:12.

Brief Sermon by R. E. Lloyd. The language of the text is generally admitted to have been written by the Apostle Paul

as there are nineteen witnesses to the existence of this Epistle before the beginning of the 3rd century, including not only religious authors, but also heretics; and they quote Paul, as the writer. As to the beginning of the church at Rome, we do not know positively. Of course, the Roman Catholic Church says it was built by the Apostle Peter in the second year of the Emperor Claudius, A. D. 42, and that he was its bishop for 25 years. But this is very doubtful. I can do no better than to quote the reasons given here by Rev. John H. Kerr, D. D. He says "This claim, however, is negated by several facts. In the Epistle, no reference is made to Peter. Surely if Peter had been at the head of this church for 25 years when Paul wrote this Epistle, he would have at least mentioned his name. And if he had been there, what occasion would there have been for Paul to write that church, for it was not his custom to build on another man's foundation. But there is not the slightest intimation in the New Testament that Peter ever visited Rome. On the contrary, there are things to indicate that he spent his life in Judea and the far east. In 44 A. D., he was imprisoned in Jerusalem by Herod Agrippa. In 50 A. D., he was in the same city when the council was called to consider the questions sent in from Antioch. In 64 A. D. he wrote his first epistle from Babylon. Then in not one of the epistles that Paul wrote from Rome during his first imprisonment there does he in any way refer to Peter as being in Rome. All these facts are in absolute conflict with the tradition that Peter founded this church. But the gospel must have reached Rome at an early date. On the day of Pentecost, when the Holy Spirit descended on the waiting disciples, there were present among others in Jerusalem, strangers of Rome. It is not unreasonable to suppose that some of them were converted under the searching preaching of Peter on that day, and that they in their return, carried the gospel to Rome."

But enough. We know there was a church of God founded at Rome, whoever did start it, but it could not have been what is now called the Roman Catholic Church. We know also from our text that some of the members were lacking like so many professors of religion today.

Christian Conformity. Hence, they were admonished, "Be not conformed to the world." Paul thro' the Holy Spirit, says: "Be not conformed." The Greek word

'susechematizo,' meaning to be conformed in same, to be like the world in fashion in living. If Christians like the world, imitate its habits, do as regular do, they are not as God them to be.

Against worldly pride read I Pet. 31:9; 1 Jno James 2:1-9; 1 Pet. 2: Against bad habits: read carefully and p Prov. 2:21-22; Psa. 119 8:11-13; Gal. 6:7-8; Re

In the second place, admonished the Christian and so would admonish other Christians. "But I formed by the renewing mind, that ye may prove that good and acceptable will of God."

for transformed is 'me to be transformed; transformed is 'konfawer given by the ins is. "By the renewing mind." Why transform us Paul. Listen brethren ye may prove what and acceptable will of

Christians, if we do take great delight, as of Prince Albert, in works, and also the of others, yes even and though the storm may beat hard upon earthly bark, we will afraid. When the great one occasion was at storm arose. The frightened, and out, "What art thou Thy vessel carries (in the awful turmoil of life, let the Christ Jesus, our great with us. Matt. 28:1 ber also Paul's admonition 12:1-2.

The Kingdom (From an old

10. The Jews expected a literal kin

Said the disciple at this time restored kingdom to Israel the Savior meet: tions? He did not was to have a li but "before Pont nessed a good con He was born to his kingdom was i. e., was not to b that time, and th of this world, or of things. He ex disciples the spi of the present taught them to p dom come," and them to underst must go away at

is 'suschematizo,' meaning to fashion in same, to become just like the world in fashion, in habit, in living. If Christians dress like the world, imbibe worldly habits, do as regular sinners do, they are not as God designs them to be.

Against worldly pride, please read I Pet. 31:9; 1 Jno. 2:15-17; James 2:1-9; 1 Pet. 2:9-12.

Against bad habits and living, read carefully and prayerfully, Prov. 2:21-22; Psa. 119:9-11; Ec. 8:11-13; Gal. 6:7-8; Rev. 21:27.

In the second place, Paul admonished the Christians at Rome and so would admonish all other Christians. "But be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God." The Greek for transformed is 'metamorphoo' to be transformed; latin for transformed is 'konfawrm.'

How transformed? The answer given by the inspired Paul is, "By the renewing of your mind." Why transformed? Tell us Paul. Listen brethren. "That ye may prove what is that good and acceptable will of God."

Christians, if we do, we will take great delight, as it is said of Prince Albert, in doing good works, and also the noble deeds of others, yes even in a child; and though the storms of life may beat hard upon our little earthly bark, we will not be afraid. When the great Caesar on one occasion was at sea, a great storm arose. The captain was frightened, and Caesar cried out, "What art thou afraid of? Thy vessel carries Caesar." So in the awful turmoils and blasts of life, let the Christian remember Jesus, our great Captain, is with us. Matt. 28:18-20. Remember also Paul's admonition in Rom 12:1-2.

The Kingdom of God. (From an old tract.)

10. The Jews evidently expected a literal kingdom.

Said the disciples, "Wilt thou at this time restore again the kingdom to Israel?" How did the Savior meet such expectations? He did not deny that He was to have a literal kingdom, but "before Pontius Pilate witnessed a good confession" that He was born to be a king, tho' his kingdom was not from hence, i. e., was not to be established at that time, and that it was not of this world, or present order of things. He explained to His disciples the spiritual character of the present dispensation, taught them to pray: "Thy kingdom come," and distinctly gave them to understand that He must go away and return again,

before the kingdom could come.

"And as they heard these things, He added and spake a parable, because He was nigh to Jerusalem, and because they thought that kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return...And it came to pass that when he was returned, having received the kingdom," etc. Luke 19:11-15.

11. The New Testament plainly teaches that the kingdom of God, of Christ, of heaven, will be established on the earth at the second advent.

Notice (1) the parable of the wheat and the tares. Matt. 13:37-43. At "the time of harvest," the "end of the world" or age, he gathers out of his kingdom all things that offend, and after the destruction of the wicked, "the righteous shine forth as the sun in the kingdom of their Father." (2). 2 Tim. 4:1. "Who shall judge the quick and the dead at his appearing, and his kingdom." (3). Matt. 25:31-43.

When he comes in his glory the King will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," i. e., God made the earth to be the territory of his kingdom. Luke 19:12; Rev. 11:15.

12. It is spoken of as a FUTURE inheritance.

"Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven...Many will say to me in that day," etc. "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 6:10; 7:21, 22; 26:29. See Mark 14:25 and Luke 22:16, 18. "Ye shall see Abraham, and Isaac and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." See Luke 12:32; 13:28, 29; 22:29-30; 23:43-51; John 3:3, 5; Acts. 14:22.

"Neither fornicators, nor idolaters, shall inherit the kingdom of God." 1 Cor. 6:9, 10; Gal. 5:21; Eph. 5:5. "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?" "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." Jas. 2:5; 2 Pet. 1:11.

13. It is not the inheritance or home of mortals.

It will be peopled by the

saints in immortality. "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption... For the trumpet shall sound, and the dead shall be raised and we shall be changed." etc. 1 Cor. 15:50-54. "Flesh and blood" is a common expression for mortality. We are to have literal bodies in the kingdom but they will be spiritual and immortal, fashioned like unto the glorious body of Him who became "the first-fruits of them that slept," and who said: "A spirit hath not flesh and bones as ye see me have." Job said: "Yet in my flesh shall I see God." Job 19:26.

Reader! The signs have appeared. The kingdom is coming. Haste to be ready.

"When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:31.

Said T. Grantham, with more than twenty thousand other Baptists in their Confession of faith presented to King Charles II in London in 1660. "Concerning the kingdom and reign of our Lord Jesus Christ...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 Mount Zion, in Jerusalem, forever." The hymns of the Wesleys contain many expressions like the following: "Erect that final monarchy," "Stablish on the earth renewed, thine everlasting throne." "When shall the Judge descend, And fix His kingdom here? With ardent love we still attend. To see our Lord appear."

Who Are The Wicked Dead?

In answering this question, we trust we shall leave all conjecture and be instructed by the Bible alone. That is a safe guide in all matters of faith. John Wesley, the founder of what is known as Methodism gave a definition of sin which is both scriptural and rational. He said, "Sin properly so-called, is the voluntary transgression of the known law of God. Sin improperly so called is the involuntary transgression of the law of God whether known or unknown." His definition of sin is clearly set forth in the Bible. Said Jesus, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their

sin...If I had not done among them the work which none other man did, they had not sin; but now they have both seen and hated me and my Father." John 15:22-24.

Here is a clear recognition of the distinction between voluntary sins and involuntary ones. It is light sinned against that constitutes sin, properly so-called; light which is the knowledge of God, his love and kind designs. An act may be sin in itself, and yet not be sin properly so-called. The apostle John says, "If any man sees his brother sin a sin not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death. I do not say that he shall pray for it. 1 Jno. 5:16. Here is a clear distinction made as to sins. Some are of a worse character than others. Paul saith sin is not imputed when there is no law. Rom. 5:12. Again he says, Where no law is, there is no transgression. Rom. 4:15. Also Paul in speaking of the ignorance of the heathen, says, "The times of this ignorance, God winked at; but now commandeth all men, every where to repent," etc. Acts 17:30.

All this testimony shows that there is a distinction in what is called sin in the Bible, which warrants the idea that sin, under some circumstances is such properly called; and under other circumstances it is improperly called sin though such in itself. Without enlarging on this point, we proceed to show that the gospel knows of but one sin which is punished with the loss of endless life. That one sin is a willful sin, and deliberate rejection of Christ after He has been made known to him by a clear presentation of the truth concerning his work of redemption from sin and death, and as the author of an endless life. Such shall not see the life of the ages, but the wrath of God abideth on him. Such is the law, so to speak, of the gospel; a dispensation under which every creature has been or must be placed before an endless life is given, or a final death can be inflicted.

Whoever has had made known to them the only true God and Jesus Christ, or has received the knowledge of the truth concerning God's love to him in sending His son to give himself a ransom for them, and thus become a propitiation for their sins, and then sins willfully by rejecting that love and Jesus as the one mediator, such persons commit a sin for which there is no more sacrifice, noth-

Continued on page 55.

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.

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.

News has just come reporting the birth of a boy to Bro. and Sr. G. E. Marsh of Marshalltown, Ia. We know that this will be cause for a general rush of con-

gratulations when the fact becomes known for both these young people have a wide circle of acquaintances.

Bro. W. H. Wilson has had a slight relapse and is not yet home from the hospital; however, he is coming along all right. Sister Jessie wishes us to say that since some of the street names have been changed their address is 625 Long Ave.

A S. S. Lesson picture card sent us by Bro. L. S. Bronson contains the following:

"While Moses was up in the mountain he died, and God took him up to his heavenly home."

Upon which Bro. B. comments: "God buried him—not 'took him to heaven.'"

This is only a sample of much of the error to be met in literature which is popular today.

Look at the label on your paper. If it reads "Nov. 13," that means your subscription was due Nov. 1, 1913. If you can not remit just now, drop us a card stating that fact. Some are inclined to let the subscription run past due for a long time, then notify us to discontinue when notified. We are putting forth every effort to use you by the terms of the Golden Rule. Will you help?

Please Read.

We must again call attention to the need for SHORT articles. In the first place, not many minds can grasp the whole of a long article, and for that reason many of our long articles are never read, as many of our readers have told us. Boil down your thoughts. Say as much as you like, but tell it in a few words. Every time you write a long article you crowd out some one else who may have something good to say also, thus overstepping the golden rule. Let your subjects be on first principles of doctrine and practice and avoid personalities, either of yourself or others. Unless these rules are observed, we will have to reject future articles. The strength of a writer is not in a multitude of words. Our Lord's sayings are notably brief and to the point. Make Him your teacher in this respect.

Reader, This Means You.

Nebraska needs a gospel tent. We have not enough money to buy the tent. We are not begging, and only informing you as a Christian brother of this opportunity of doing good. We are buying the tent now for next summer, because it can be made cheaper during the winter.

All donations, however small or large, will be receipted for. Personal checks will be considered as good as gold, if you have a bank account. Postage stamps are acceptable. Send to A. J. Eychaner, Cedar Falls, Ia., or to John H. Adams, Holbrook, Nebraska.

Whatever you donate, do it NOW. Opportunity comes but once for doing good. Open the door promptly when she knocks.

A. J. Eychaner.

The above appeal will not appear again. Let those who intend to contribute, do it now, that the tent may be ordered.

Obituaries.

Sarah A. Mann.

Died. Sunday, Nov. 2, 1913. Her death was caused by the rupture of a blood vessel near the base of the brain, while coughing. Her health had been comparatively good, and her sudden death cast a gloom over her relatives and friends. She was the mother of ten children, eight of whom are alive and were present at the funeral service. Mrs. Mann was a devoted and lovely woman, and her chief care and affection were for her husband and the children; and those who knew her best, appreciated her most. Her life was that of unselfish Christian faith and works.

Burial services were held at the home about five and one-half miles southwest of Gladbrook, Iowa, and she sleeps in the cemetery there. Her age was 53 years, 5 months, 26 days.

A. J. Eychaner.

Mrs. Sarah Jane Henderson

died Nov. 11, 1913 at the home of her daughter, Mrs. Wm. O'Keefe after an illness of several months. Mrs. Henderson had been in feeble health since last winter, although she has been up and around until within the last eight weeks. She gradually became weaker until a peaceful death ended a long life.

Mrs. Henderson was born in Kentucky, July 29, 1825, and was one of six children born to Geo. McCormick and Phoebe Anderson all of whom have preceded her.

When she was six weeks old, her parents returned to Winchester, Va., their native home, and at that place she lived until she was twenty years of age. In company with her father and a younger sister she then moved to Indiana, coming by wagon and arriving in Marshall County in August 1845.

Sarah Jane McCormick was married to John Snyder June

29, 1846, and to which union were born nine children: D. A. Snyder of South Bend, Ind., D. E. Snyder of Plymouth, Francis V. Snyder, Mrs. Wesley Rupel of Walkerton, Mary Luvinna Snyder, Jno. O. Snyder of North Tp., Mrs. Wm. O'Keefe and Mrs. Wm. Bell man of Plymouth, and Oscar Snyder. All of her children survive her except Francis V., Oscar and Mary Luvina.

After the death of her husband in 1865, Mrs. Snyder continued her residence in Polk Township, Marshall County, where her family was reared, until April 1882 when she moved to Plymouth. She was married to Alex. Henderson, Jan. 27, 1887 and resided with him near Allegan, Mich., until his death in 1890, after which she again moved to Plymouth, where she has since lived.

Mrs. Henderson resided in her own home until September of this year, since when she has lived with her daughter, Mrs. Wm O'Keefe.

In addition to the children who survive her, Mrs. Henderson also has living eighteen grandchildren and twenty-two great grandchildren. She was a member of the Church of God at North Salem. She heard the preaching of the Gospel by Elder Hugh Barnhill, one of the pioneer preachers of the church in northern Indiana, and was baptized and received into the church by him about 1860.

She lived a life of usefulness and was held in high esteem by all who knew her. Thus another of the pioneers of our county and of the church has passed from the activities of life to peaceful rest in Jesus. And again rise in memory the annals of the early struggles to forge a way of life and faith in the wilderness, and convert the forest into fruitful fields, and make the waste places bud and blossom as the rose.

No greater eulogy can be pronounced upon her earthly work, than that she was a noble wife and mother. That in her early womanhood, she joined herself to him. She loved and founded a home and gave her life blood and strength for her children.

Reared to influence and respectability, they, with their descendants, rise up today and call her blessed.

Funeral services were held at the residence of her daughter, Mrs. Wm. O'Keefe, at 1:30 P. M., Thursday, Nov. 13, 1913, conducted by the writer, and Sr. Henderson was laid to rest in Fairmount cemetery, five miles north from Plymouth, to await the coming of the great Life-giver and his resurrection.

D. E. Vanvactor.

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Reports.

Among the Brethren. Eld. C. C. Maple.

On Sunday Nov. 9, we were called to Rugby, Lorain Co., Ohio to preach the funeral sermon of Sr. Simon Shelton, who passed away at the age of 90 years, 10 months and 15 days. Her life was largely spent among the A. C. people. She believed in the Restoration Truths as taught by our people.

On Friday we arrived at Delta, Fulton Co., Ohio, to attend our yearly meeting. Have been detained by the storm three days. We found the brethren gathered from five states and enjoying the meeting together.

Eld. Blakely of Grand Rapids, Mich., came on Saturday and gave us two very able sermons. Sr. Jeffrey, Eld. Conner and the writer also preached. We hope to see an effort made in Ohio for the purpose of spreading the gospel through the state in fields where they know it not. The prospects are good for a united effort in Ohio work during the coming year.

We came to Eaton Rapids, Mich., Monday on our way to Coats Grove, Barry Co., where we hope (D. V.) to begin a series of meetings on Sunday, Nov. 23. Now that the fall work is done, we hope to see all of our brethren in the rural districts rally to the work of the Lord.

Our attention is now called to our fall and winter meetings which should receive our hearty support.

Thanksgiving Letters.

Dear Bro. Lindsay and all the brothers and sisters:

Thanksgiving is with us again. The year has flown so swiftly it is hard to realize that the day of universal thanksgiving for blessings and pleasures received during the twelve months gone by, is with us again. In most places the crops have been good, and we have reasonably good health. It is grand to live in a land like ours where we have liberty of tongue and pen and have the blessed privilege of reading our Bibles in our homes. For this we should be very thankful, and thank our Heavenly Father for his merciful kindness toward us. But above all we should thank Him for the gift of His Son.

"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.

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

We are in receipt of a letter from Sister Anna Drew in which she tells us quite a good deal about the work done at the various conferences, the Berean work, and last, but not least, about the effort our editor is making to give us a good paper, and I fear brethren, he is doing too much work, like our beloved Bro. Daniel did, and he will give way before he ought. We should be thankful for all such workers as our editor, and Sister Drew. We have also received a letter from Bro. W. H. Wilson, written in his own hand. It gave us much joy to know he was improving, and praise the Lord that he has been spared to do more work in the Lord's vineyard.

We read with much interest Bro. John Foore's autobiography. He truly is a soldier of the cross, and has endured many hardships for the sake of the gospel. I enclose \$1.50 for my subscription to The Restitution Herald, and close with much love to all the household of faith:

Yours in hope of life,
Mrs. Ernest Crundwell.
Brownwood, Texas.

The Restitution Herald:

Just a few words for the Thanksgiving number. Thanksgiving day is my favorite holiday. Not that I think we should give thanks on one day only, but every day and every hour, we have much to be thankful for to Him who is the giver of every good and perfect gift.

Enter into his gates with thanksgiving, and into his courts with praise. Be thankful unto him and bless his name. For the Lord is good, his mercy is everlasting and his truth endureth to all generations. Ps. 100:4-5.

Waiting for the King,
C. E. Hilsabeck.
Marshalltown, Iowa.

Dear brothers and sisters of the faith:

I am so happy to read so many nice letters that are so encouraging to one of the faith, where they are so far from any of their one faith as I am. At the present we are all striving for the better place and according to the Bible, we are getting in the last days.

I have read Tim. 3:2: For men shall be lovers of self, lovers of money, boastful, haughty, rail-

ers, disobedient to parents, unthankful, unholy, and we can see all of this every day and many other things coming to pass. We know it is sure to come sooner or later.

Your sister in the faith,
Annie Robins.
Gladstone, Ill.

Dear ones of the household of faith:

Does it fill us with joy and gladness to see the signs fulfilling that tell us our King and Life Giver is surely coming quickly? How it thrills the hearts of the weary, homesick pilgrims to know we are nearing the home of eternal love, joy, peace, righteousness and happiness, where no sorrow or anything that causes sorrow can ever come, where sin with all its evil consequences will be forever banished, because the whole earth will be filled with righteousness.

The black war cloud that is causing the rulers to tremble with fear, and is filling the nations with dread of the terrible tempest of fire that is coming, will soon be forever rolled away because the One that can speak peace to the troubled waves, can also speak the word of peace and the angry nations will cease from strife, and be willing to convert the deadly sword and spear into the useful plow-share and pruning hook. Surely the wickedness of the world has about reached its limit. "As it was in the days of Noah." But if we are doing God's will, we will rejoice to see these things come to pass, knowing we must pass through the wilderness before we reach the promised land.

Dear reader, if we come short of the glory of God, let us think we have not struggled all in vain, if like Moses, God will only permit us to climb the last hill, and take one longing look over into the land of promise to view the grand panorama spread out before our longing vision before He banishes us from His presence forever. If from our Mt. Nebo, we can but catch one fragrance-lade breath from the rose bower that has made the sands of the desert rejoice, or get a glimpse of the groves of evergreen trees, the fir tree, the pine tree and the box together that He says will make the place of His feet glorious, or may we but linger a moment before he says 'Depart,' to behold the grand march of the returning Lord with ten thousand of his saints in shining robes of white, while we stand thus enraptured with the glory of the sight, we see many

familiar faces in the band of glorified and immortalized saints.

Oh that we may linger a moment that we may catch a strain of the glad refrain for they are returning to Zion with songs and we catch the gleams of the harps of gold, for the sweet singer of Israel is one of the happy band, but the scene changes. The Judge of all the earth says: "Depart, I never knew you," and must we turn away from the bright, happy scene and take up the death march accompanied by the cries and curses of the drunkards, dogs, sorcerers, whoremongers, and adulterers and him that loveth and maketh a lie? Would we cast our lot with the traitors, heady, high minded, the false, incontinent, fierce, despisers of those that are good? Oh no. Let us make our calling and election sure, that we may hear Him say, "Come ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world."

Let us cast aside every weight and the sin that doth so easily beset us. Let us renew our strength that we may go in and possess the good land and not be stranded on lonely Mt. Nebo.

Laura Skeels.
Brumfield, Kentucky.

Dear brothers and sisters;

As Bro. Lindsay has requested each one to write something for the thanksgiving number, we are thankful for this opportunity and also for the weekly visits of the Restitution Herald which comes into our home and encourages us and helps us in the pathway of life.

When we stop and think how abundantly we have been supplied in the past and at this time of the year the harvest is gathered and stored for the future, how thankful we should be for these temporal blessings, how our voices should raise in praise and thanksgiving to Him who only giveth good things, and above all we should be thankful that we have learned the way of life and become a child of God and an heir with Jesus. Pray for me that I may prove faithful and hear that welcome plaudid "well done."

Inez M. Titus.
Letcher, S. D.

Good morning and God bless you all.

As our kind editor has invited all the brothers and sisters to write Thanksgiving greetings and as I opened my Bible, it opened at the 138th Psalm.

"I will give thee thanks with my whole heart; before thy peo-

ple will I sing praises unto thee.

And I gave thanks unto thy name for his loving kindness and for thy truth. And I thank him for such able writers as Uncle John and many others. May God's riches and love rest on all.

Another year has rolled away. Some have had sorrow and trouble that no one know of but our Father above. He knows all our weakness, our tears, our joys, and our short comings, and oh, how thankful we should be for that blessed Book, The Holy Bible, book divine, precious treasure, thou art mine. And how thankful we should be led to the Lamb of God that takes away the sins of the world.

I thank him every minute of the day when I am at work and when I am asleep, I dream of him, like King David of old. A sparrow cannot fall without the Father's will, and are we worth more than many sparrows? May you all have a Happy Thanksgiving is my prayer.

God bless you all and keep you all and may Uncle John have a rich reward for the many good sermons. I will try to remember him soon.

Mrs. Amy Johnson.

Albion, Iowa.

Greeting:

For this special Thanksgiving edition I feel called upon to name a few of the things for which we should be and are most thankful.

First of all is the goodness of God, to which all other blessings are subordinate, the greatest of these being beautifully stated in John 3:16: "For God so loved the world that he gave his only begotten Son that whosoever believeth in Him (His Life, death and resurrection) should not perish but have everlasting life."

In this lies our hope, without which we would be like Paul, of all men most miserable, but with which we have peace which passeth all understanding; and so, at this time, with Paul we exclaim with ecstasy "Thanks be to God for his unspeakable gift."

We are thankful for the revealed word, for its exceeding great and precious promises, its holy teachings, its offers of peace pardon, and eternal life.

"Thy testimonies have I taken as a heritage forever, for they are the rejoicing of my heart." "How sweet are thy words unto my taste, yea, sweeter than honey to my mouth."

Personally speaking, words are inadequate to express my gratitude in that I was led from orthodox and error into truth, being "called out of darkness into his marvellous light," and am become one of a peculiar peo-

ple, zealous unto good works.

Amy V. Weaver

Dear Bro. Lindsay:

I will write a short letter to the dear brothers and sisters of the household of faith that are scattered all over this beautiful land of ours. Though we will never meet in this age, we can all join in giving thanks to our heavenly Father for all his blessings in the last year.

I can say that I have been blessed in many ways, both seen and unseen, and I praise his Holy Name for all blessings, and I praise him for showing me the true gospel and the truth, that I will not be in the dark when Christ comes to set up his kingdom on earth. And another thing is all ought to rejoice in, is such a good paper as the Resurrection Herald. So many good letters and scripture lessons. My heart is made to rejoice when I take my paper and Bible and study his word together and his sweet promises that he has in store for his children when he comes. I think the time long for it is written, Eye hath not seen nor ear heard, neither has it entered into the heart of any one the thing which God hath prepared for his children. May we all overcome and meet in the kingdom is the prayer of your sister in the hope.

Mrs. Sarah Lindsay

Rickwood, Tenn.

A Crown of Thorns.

The crown of suffering precedes the one "of glory," and perfection through that suffering will be followed by the "crown of righteousness" and the "crown of life," all three of which titles are applied to that reward which is to grace the victor's brow. The son of man who in John's vision comes sitting on the clouds of judgment and bearing the sickle of the harvest is then wearing this, a crown of gold; but first he wore the thorns, was clothed in kingly purple, held the reed scepter and was hailed in kneeling obeisance, all only in mockery by the mob who unjustly took his life, and who did not realize that mocking deeds were providential symbols of a kingdom coming that would crush out the Rome and all its modern remnants of civil glory and supplant their vacant thrones with the king of glory and the prince of peace, whose robe shall be glory, his scepter swayed from heaven to sea, and from the earth even to the ends of the earth, whose obeisance will be that of kings, when every knee shall bow and every tongue con-

fess that Christ is King of kings and Lord of lords, and whose crown shall be of glory and of gold.

Then the unknown and uncrowned kings and queens of the present, who share his suffering thorns, will share his glory and obeisance, for it says he left us an example of suffering to follow, through which "much tribulation" we should enter that kingdom, that if we suffer with him we shall reign and be glorified together and that if the world hated him, it will us. His crown of thorns was the culmination of their hatred caused by his reproof of their sins. For though they were religious enemies, being the two great churches of that day, he named their denominations out and called them hypocrites and other uncomplimentary things.

Though he testified of their worldly wide and sea wide mission, he said they made their converts twice as bad as themselves. He criticized their faith unsparingly, saying to his followers to shun it as they would leaven, rottenness. He exposed not only their faith, which in Acts 23 is shown to be with the Pharisees a belief in the spirits of the dead, but he punctured their feud traditions, received from their ancestors, showing how these ideas contradicted the scriptures, and calling their religion all a vain system of worship. And in the bitterest vein ever spoken, he showed them their sins of sham, extortion, hatred and murder. So these two great popular churches found such a witness dangerous, and when their rage was burdened with envy for his admitted superior morals, pride in their own righteousness of law, set traps for his words, and when the Father's time came to offer his lamb of sin offering, he let these knaves draw the knife.

But of themselves they could not put him to death. They told Pilate that was "not lawful" for church and state with them had been severed since the days of Zedekiah, their last king, and although they still were the church Rome was the state, and in Rome's mouth was vested the sentence of death, therefore his mock trial must be double, first a religious travesty on justice, and then a civil force.

So he is first led before the high priest and the high church council, the sanhedrin, where three charges are made against him. To their first questions, those involving his own rights, he is silent, he suffers the injustice meekly, as he had unhesitatingly let them arrest him,

but when questions of the gospel arise, his answers are prompt and clear. Is he Christ? Yes. Who will witness for them to prove he should die? No one will hear the murmur alone. At last they find two, evidently hired liars, who testify. But in their thirst for blood they overstep, for the two contradict in testimony regarding his words about the temple, prophetic of his resurrection, for one says he claimed he was able to destroy the temple and rebuild it in three days, the other, "I will" destroy it, and in three days "I will build another without hands." So another charge must be brought. He worked on the Sabbath. And he did. But it was no sin, for since it was a "shadow" of him self and his sacrifice, as Paul shows, he was therefore "Lord," ruler of it and could hence do as he saw fit with it. Their mistake in charging sin to him in this was that they made more in their religion of ceremonies than of spiritual realities. But the final charge is blasphemy in calling himself God's son, and when the high priest asks him if he is, he emphatically affirms. This settles it by his own confession in their court, and for this he is sentenced to die. But Pilate must sign the death warrant, as we have seen, so now he is hailed before the monarch, who judicially asks, "What accusation?" First lies, that he taught insurrection in not paying tax. For we remember that trap did not catch him, for he said, "Render to Caesar," and even had Peter pay the fish's tax for tax when it was not owed. Next they plead their sentence of death for claims of sonship, but that is religion, and Rome wants civil charges. Well, then, here it is: he claims to be the King of the Jews. Pilate is no longer passively enduring. He is greatly interested. He calls the king in and asks him questions. But, as before, Jesus is not anxious to plead for his rights, and does not answer. But when the question, "Are you a king?" is put, faithfulness must say "yes," and he did. Then comes the soldiers' mockery of robe, scepter, crown and obeisance, and Pilate brings him out and unofficially says there is no fault in him, for Jesus has already shown him the kingdom of God will not come by conquest of the sword. But the mob are determined. They thrust Pilate a sharp cut by saying, "If you let this man go, you are not Caesar's friend, for whoever makes himself a king speaks against Caesar."

Pilate's master, the populace, threaten he shall be reported to

the superior master, Caesar, and the cowardly governor trembles. Calling in the Lord, he tries to browbeat him into talking, but gets only a gentle reproof. He comes again forth and again unofficially avers Christ's innocence and tries to leave his responsibility in a basin of water. But it sticks to him, and the mob, in answer to his question, "Shall I crucify your king?" give their victorious thrust, "We have no king but Caesar." That is, you can be loyal to a seditionist, a traitor, a pretender to the throne, but we will be loyal subjects of the greater master whom you and I both fear."

That is too much for the coward. Coming out to the judge's seat he sits in the judicial chair and sentences to death the one he unofficially said was innocent, and wrote over his head the accusation, king of the Jews. Jesus was murdered for the truths of his divine sonship and coming kingship, Who killed him? Not the Jews alone, as we fondly charge, but Jew and Gentile both, as we have seen, and as is stated in Acts 4:26-28; and if you do not believe now these two martyr truths, his blood is still on you, for all such if living then, would have helped kill him. True, there was no menace then to Rome in the fact of his kingship, for the time of his reign would not come till the Caesars should be in the dust, but there is a menace to the feet and toes of Rome, and to all the governments in existence at his second coming, for then they will all be called on to yield obeisance to the King of kings and Lord of lords. In that his preaching was the most revolutionary message ever thrust into world politics.

Why was he killed? From man's side it was Hebrew hate and Gentile cowardice; but from God's side it was infinite love, to remove sin and all its consequences, and give life and a perfect kingdom to the world. Why did he not resist the injustice and seek to have his rights? Because the crown of glory can be had only by fitting the brow first to thorns. If we resist evil and refuse to take wrong and suffer ourselves to be defrauded, as Paul says, as well as the Lord, can we share his crown of glory if we refuse the thorns?

For our crown is threefold; one "of life," "of glory," and of "righteousness." A crown because we are kings and priests to be. Of life, because that kingdom will be eternal; of glory, because the life and kingdom are both to be ablaze with the divine presence, light; of right-

eousness, because none others shall enter nor be able to enjoy it. And that righteousness is made perfect through suffering the crown of thorns, submissively, though all unjustly. Melchisedec must be "first king of righteousness" before "king of peace."

Have you suffered loss? He meekly submitted to the legal taking away of his "judgment," the "coat," then likewise submitted to the second "mile," the "cloak," in the taking away of his life. Are you hungry? They fed him gall. Thirsty? He had to drink vinegar. Do you lack clothes? They mocked him with a purple robe, then gambled over his coat. Are you a wanderer? He had no home to sleep in. Do you get lonesome, and do friends forsake? He and his eighty-two messengers converted only five hundred in three years, an average of one convert in six months for each. Then they all forsook him. One of the twelve swore he never knew him, another betrayed his blood for gold and he even asked, "My God, my God, why hast thou forsaken me?"

Even in your fewness does the world refuse you room? He had to be born in a stable. Are you humiliated? They slapped him, beat him with his mock scepter and spit on him. Persecuted? They set traps for his words. Is your message refused? They spurned his. Are you sick? He bore all sicknesses in giving his strength to cure. Weary? He fainted under his own cross. Discouraged? The heavens grew black above him. Does the Father set you a hard task? He must pray, while dying, for mercy on his murderers. Have you few friends? His closest went to sleep while he suffered. Do your kindred shun you? His brothers called him crazy and refused to believe his preaching. Are you misjudged? They called him a criminal and killed him with thieves. Are you unappreciated? He wore the crown of thorns. Do you fear the future? He perished in blood. Does death seem near? They nailed his living flesh to the cross. He trod the winepress of the wrath of God alone. Does not your crown sit "light" compared to his?

J. W. Williams.

Continued from page 51.

ing remains to them but the fearful death which devours them. John 17:3; 1 Tim. 2:5-6; 1 Jno. 2:2; Heb. 10:26-27. But what has this to do with such as have never heard the facts above stated? They have no sin in a gospel sense. Every creature must first hear the glad tidings and have

an opportunity to embrace Christ as their deliverer before their final state is fixed; their race or unbelief must be a manifest fact.

Says an objector, "Then there must be a resurrection of some into a mortal state, and we can not believe that." There are many things we may not believe, nevertheless they may be true. The scripture is our rule. It does affirm that all the families of the earth shall be blessed in Abraham and his seed. If a mortal revival into life is necessary to fulfill that promise and oath of God, then there will be such a revival into life, and who shall say that the Almighty cannot or will not cause it to take place? Mark well our view excludes from such revival all those who have been blessed with the truth, and willfully reject Jesus Christ. Such are wicked in the gospel sense, and dying in their unbelief are condemned. Not to see life, but to have the wrath of God abide on them. Jno. 3:36. Thus our view does not affect the doctrine of the non-resurrection of the wicked dead, but it defines who are properly or in a gospel sense, the wicked dead.

As to a resurrection into a mortal state, scripture facts show such has been the case, both under the Old and New Testament, and that Abraham expected it in Isaac's case, if he had slain him; because other wise God's promise would fail, that in Isaac shall thy seed be called. He staggered not at the promise of God through unbelief; but was strong in the faith, giving glory to God and being fully persuaded that what he promised he was able to perform, and therefore it was imputed to him for righteousness." Rom. 4:20-22.

God's promise and oath—two immutable things in which it is impossible for God to lie, must be honored, however improbable or impossible it may seem to us finite creatures, that the thing shall surely come to pass. By unbelief, to say the least, we dishonor God, and bring discredit on his word, and in so plain and clear a case, stated in such a solemn manner, as the promise and oath of God to Abraham, we feel bound to accept it as meaning what it says. Whatever difficulties might appear to limit its meaning.

No criticism can change this promise and oath. We therefore accept it in all its fulness, and believe to accept it thus, is to accept the gospel preached to Abraham; the unwavering belief of which, constituted that

patriarch, the father of all believers. And without the Abrahamic faith it is impossible to please God.

This is No. 5, but the best of the wine will be kept back for the last of the feast. To be continued by Uncle John. He has many good religious tracts to give away. Send for them, and don't forget to subscribe for The Restitution Herald. Send \$1.50 to S. J. Lindsay, Oregon, Ill., and the paper will come to you each week.

Uncle John.

He who is faithful over a few things is a lord of cities. It does not matter whether you preach in Westminster Abbey, or teach a ragged class, so you be faithful. The faithfulness is all.—MacDonald.

Let not future things disturb thee, for thou wilt come to them if it shall be necessary, having with thee the same reason which thou now usest for present things.—Antoninus.

"In the way of righteousness is life; and in the pathway thereof there is no death."

A liar is handy and entertaining, until he gets to lying to you.

Few people are in a hurry to heal up a scar gloriously received.

A brave man often has no idea that he is brave, until the time comes.

The more Life gives to the human race, the more Death requires of it.

Marshall Field said: "The haste to become rich at the expense of character prevails to an alarming extent and can not be too severely denounced. What is needed today more than anything else is to instil in the minds of our young the desire above all to build up a character that will win the respect of all with whom they may come in contact—which is vastly more important than a great fortune."

Henry Ward Beecher said: "Hold yourself responsible for a higher standard than anybody else expects of you. Never excuse yourself to yourself. Never pity yourself. Be a hard master to yourself—and be lenient to everybody else."

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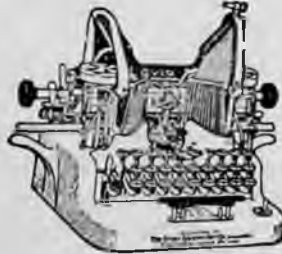
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Who is there that sets himself to the task of steadily watching his thoughts for the pace of one hour, with the view of preserving his mind in a simple, humble, healthful condition, but will speedily discern in the multiform, self-reflecting, self-admiring emotions, which like locusts, are ready to "eat up every green thing in his land," a state as much opposed to simplicity and humility as night is to day?—M. A. Kelty.

If you do your work with complete faithfulness, and with the most absolute perfectness with which it is capable of being done, you are making just as genuine a contribution to the substance of the universal good as is the most brilliant worker whom the world contains.—Phillips Brooks.

What indeed, does not the word "cheerfulness" imply? It means a contented spirit; it means a pure heart; it means a kind, loving disposition; it means humility and charity; it means a generous appreciation of others and a modest opinion of self.—Thackeray.

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work and forced to do your best, will breed in you a hundred virtues which the idle never know.—Kingsley.

With meekness, humility, and diligence, apply yourself to the duties of your condition. They are the seemingly little things which make no noise that do the business.—Henry More.

There are three kinds of people in the world: The wills, the won'ts and the can'ts. The first accomplish everything, the second oppose everything, the third fail in everything.

Laughter is not only a good tonic, but also a good index to character. We may well judge a man by what he laughs at.—Exchange.

Every noble life leaves the fiber of it forever woven in the works of the world.—Ruskin.

To persevere in one's duty and to be silent, is the best answer to calumny.—Washington

Associate reverently, and as much as you can, with your loftiest thoughts.—Thoreau.

A bad man can sometimes make goodness itself appear bad.

THE

Volume 3.

Lines to

Shall I sing you home of the And its echo my For I'm weary And I long for t And am glad tha near.

And its soft glim east

The saffron azur And its pure, fr Is like balm to Sure presage its hold.

And seem they t beautiful

These prophecies When the gates And let in the What beauties v hold.

Oh! can it be will be t

And gather upon When earth sha garments And our suffer o'er?

Oh! yes if true will stan

In the day of near, And live at l: Eden la We long for t

A Miser

David Brev his shop with cent to be m said, fumb for he was a this nonser Bah! How the word!"

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THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, Dec. 3, 1913.

Number 8.

Lines to a Friend.

Shall I sing you a song of the
home of the true?
And its echo my spirit will cheer.
For I'm weary and worn.
And I long for that home,
And am glad that its coming is
near.

And its soft glimmer away in the
east
The saffron azure and gold,
And its pure, tremulous light
Is like balm to my sight.
Sure presage its tintings doth
hold.

And seem they these shimmers so
beautiful now,
These prophecies soon to unfold
When the gates break away,
And let in the day,
What beauties we then shall be-
hold.

Oh! can it be true that we
will be there
And gather upon the bright shore
When earth shall be clothed in
garments so fair,
And our suffering then to be
o'er?

Oh! yes if true to our God we
will stand
In the day of His coming that's
near,
And live at last in the bright
Eden land.
We long for the time to appear.
L. S. Bronson.

A Miser's Christmas.

David Brewer shut the door of
his shop with a bang. "Not a
cent to be made to-morrow," he
said, fumbling with the lock,
for he was an old man, "all for
this nonsense over Christmas.
Bah! How I hate the sound of
the word!"

As he turned the corner, the
street was filled with people hur-
rying along, with bundles in
their arms and smiles on their
faces, and the sight only added
to his exasperation.

A little girl, with a shawl over
her head, stopped before him,
and held up some bunches of
herbs. "Please buy one, mister,
only five cents a bunch." "We
ain't nothin' to eat in the house
and tomorrer's Christmas."

The man looked at her, but
said not a word.

"They'd come handy when

WHAT MIGHT BE

Selected.



If every one were kind and sweet,
And every one were jolly;
If every heart with gladness beat,
And none were melancholy;
If none should murmur and complain,
And every one should labor
In useful work, and each were fain
To help and cheer his neighbor—
Then what a blessed world 'twould be,
For you and me; just you and me.

And if perhaps we both should try
That glorious time to hurry;
If you and I, just you and I,
Should smile and never worry;
If we should grow, just you and I,
Kinder and sweeter-hearted—
Perhaps in some near by and by
That good time might be started;
Then what a blessed world 'twould be,
For you and me; just you and me.

you're sick," she said, gently
moving away.

"Drat the brats and their
Christmas," he muttered, fiercely.
"What do they mean, croak-
ing 'sick' to me?"

It was a long distance to his
house, and he felt tired and
chilled as he tumbled up the
steep stairs. At the head of the
second landing a door opened,
and a woman thrust her head
out.

"A fine evening to ye, Mr.
Brewer. Would ye mind step-
ping into me room a bit till I
spake to ye? It's niver a stitch
av work 'ave the widdy down
stairs done this two weeks, and
three small childers to kape.
She's down sick av the faiver,
and niver a cint to pay the
rent fur the month—that's eight
dollars."

"Moike and me 'av made out
to scrape together five dollars,
and I've made bowld to ask ye
fur the other three, being as
ye're a single man and have no
childer. We'd be makin' her a
fine Christmas prisint."

"Not one cint will I give," said
David Brewer.

"Shure, ye'll think it over the
night. Three dollars would not be
much fur ye."

"Three dollars is three hund-
red cents to me, and I don't
mean to part with one of them,"
he answered, and he started up
the stairs.

"It's a little good yer mon-
ey'll do ye when ye come ter
be dead," she called after him.
"Shure ye're an old man. Ye'd
feel a bit aisier in yer mind,
thin, a thinkin' ye'd helped a
body in trouble. Happen now
'twould be a bit av treasure laid
up fur ye in the nixt world. What
ye give to the poor, ye're lend-
ing to the Lord, and it's His
own blessed Christmas day to-
morrer."

The moon was shining through
the little skylight as the old man
crept into bed. Somehow its
pale light reminded him of the
white face of the child with the
shawl over her head. He wonder-
ed what kind of herbs she had.
His mother used to give him
penny-royal, and catnip tea. He
wondered if that girl really had
nothing to eat. What did that
Irish woman say about his being
an old man? He wished she
had held her tongue about dy-
ing.

Yes, he was getting very old—
so his thoughts kept running on.
Seventy years, and every one
of them a year of selfishness and
greed. Perhaps he would buy a
bunch of herbs, if he saw that
girl again tomorrow.

In the morning he crept out
of bed, and into his clothes. He
looked weak and ill as he slow-
ly made his way down the stairs,
stopping to thrust a slip of pa-
per under the Irish woman's

door. It held a ten dollar bill,
and on it were the words, "A
Christmas present for the sick
woman below."

It was the one meager off-
ing of atonement and regret for
long years of selfishness,—the
witness of a greedy soul, con-
victed by conscience and applied
at the thought of death, to its
apprehension of the truth of the
Divine declaration that we must
all render an account to God
for the deeds done in the body.
—Sel.

The Legend of the Olive Tree.

There was once an aged her-
mit in the Egyptian desert. We
are told, who thought it would
be well with him if he had an
olive tree near his cave. So he
planted a little tree, and think-
ing it might want water, he pray-
ed to God for rain, so rain came,
and watered his olive tree. Then
he thought that some warm sun
to swell its buds would be advis-
able, so he prayed, and the sun
shone out.

Now, the nursling looked feeble
and the old man deemed it would
be well for the tree if frost were
to come and brace it. He prayed
for the frost, and hoar frost set-
tled that night on bar and beam.
Next he believed a hot southerly
wind would suit his tree, and
after prayer the south wind
blew upon his olive tree and—it
died.

Some little while after, the
hermit visited a brother hermit,
and lo! by his cell door stood a
flourishing olive tree.

"How came that goodly plant
there, brother?" asked the unsuc-
cessful hermit.

"I planted it, and God blessed
it, and it grew."

"Ah, brother, I, too, planted an
olive, and when I thought it
wanted water, I asked God to
give it rain, and the rain came;
and when I tho't it wanted sun,
I asked, and the sun shone; and
when I deemed it needed strength-
ening, I prayed and the frost
came—God gave me all I de-
manded for my tree as I saw
fit, and yet it is dead."

"And I, brother," replied the
other hermit, "I left my tree in
God's hands, for He knew what
it wanted better than I."—Amer-
ican Messenger.

Keep in your heart a shrine
to the ideal, and upon this al-
tar let the fire never die.

The Oath To Abraham. No. 6.

At this time or point of our argument, that all the families of the earth shall be blessed in Abraham and his seed, we will notice the supposed disproof of our views by the text in Rom. 2:12. It reads as follows: "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law." Then follows the parenthetical statement, thus: "For not the hearers of the law are justified before God, but the doers of the law shall be justified. For when the Gentiles, which had not the law, do by nature (or truly do) the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another, (when) in the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

This portion of scripture is supposed to militate against the idea that those who have died without ever having heard of Christ, may, possibly be made alive again to hear of him and so be judged by the gospel as to their final destiny. It is confidently asserted that the Apostle's language shows that heathen sinners shall perish without law, or the gospel. This text bears something of the same relation to the view we advocated relating to the promise and oath of God to Abraham, that John 5:28-29 does to the non-resurrection of the wicked dead, with the difference, however, this is a solitary text; there being none other that expresses the same sentiment this is supposed to convey. Let us examine the text and context and see if we can arrive at its true sense and intent.

The Apostle's controversy was especially with the Jew, "who rested in the law," etc., and was confident that himself was a guide of the blind, etc., vs. 17-19. Paul had told them that tribulation would be visited upon every soul of man that doeth evil, of the Jew first, and also (afterwards) of the Gentiles; but glory, honor and peace to every man that worketh good to the Jew first and also to the Gentile, for there is no respect of persons with God, vs. 9-11. He then adds: "For as many as have sinned without the law (the Mosaic or the Jewish law) shall also perish without law—the Jews' law—(when) in the day when God

shall judge the secrets of men by Jesus Christ, according to my gospel.

Thus reading the text, as we must to get the sense, without the parenthesis, we see what the Apostle designed to teach. The Gentiles to whom he preached, were not under the law of which to whom he preached, were not under the law, of which the Jew boasted; they were not to be judged by that law. If the Gentile sinned, using the term sin in its proper sense, his sin was not against the law, for he was not under it; but he sinned against the gospel light, now brought unto by the preaching thereof; his sin (be it remembered) is in the day when God shall judge the secrets of men by Jesus Christ, or by the preaching of the gospel. "For the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

It is by the preaching of the gospel, which Paul calls 'my gospel' that God shall judge the secrets of men, and it is that day when the gospel is preached to them that the judgment takes place on the hearers of it; the secrets of their hearts are then laid open; their disposition towards God and his son the Life Giver are manifested, and then, if they reject the proffered mercy although never under the law, they shall perish without but not without having first rejected the message of God's love made known to them according to the promise and oath of God to father Abraham, Heb. 6:13-14, 17-18, 19, 20. Praise God.

To suppose those who are said to perish without law, also perish without the knowledge of God's willingness to save them by Jesus Christ is to envelope God's promise and oath in a thick darkness, and is a dishonor to His government of the creatures He has made, out of all harmony with his revealed character, for "God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. Are we to admit that the same God will doom millions and millions of these same sinners, for whom Christ died, to eternal death for not believing on Him of whom they never heard? We think the apostle to the Gentiles would characterize such preaching, as another gospel, from that he preached. As to what Paul saith in parenthesis, Rom. 2:13-15, it only shows there is intelligence in human beings to see truth

when made known to them, and lays the foundation for responsibility so far as the truth is presented to their minds; but states nothing of the final doom of such as never have been blessed with the truth of the gospel of Jesus Christ, which is to judge those who hear it. It is then that they pass into the investigating judgment, which fixes their final state for life or death eternal. The light which is necessary to this end, is what God's promises and oath to Abraham secures to every creature possessed of human nature and will surely be imparted to them in some way, at some time, before they receive eternal life or are doomed to death eternal. God cannot be thwarted in his work whether we believe it or not. His promise and oath stand and will stand against all the theories and unbelief of good or bad men. He will take care to see that the end is reached, how ever impossible it may seem to us. The means are his. Faith is ours. After it has been demonstrated that this promise and oath never have been fulfilled, either to all families or all nations, it is said, "Some of all nations have been blessed in Abraham and his seed and that covers the promise." Before any one takes such liberty with God's pledge to Abraham, they should prove that some of all nations have been blessed according to the promise and oath.

But for the sake of argument, suppose we admit this assumption then the promise and oath should be altered to correspond, and would read thus: By myself, have I not sworn...that in thy seed some of all nations shall be blessed." What would be thought of an immensely wealthy man if he should promise, and confirm it by an oath, saying, "In my wealth the United States shall be blessed." But the facts prove that only one of those states ever received any blessing from his wealth or even heard of his promise and oath?

Would any thinking man, knowing these facts, say the promise and oath had been fulfilled? What is the difference between a promise to nations and to families? It takes families to make nations; and nations as cannot be blessed without the families composing it being partakers of the blessing in some degree. God, clearly, included the families when he spoke of the blessings to come through Abraham, for he expressly said so to Abraham, Gen. 12:3. He also confirms the same to Jacob, Gen. 28:14. "In thee and in thy seed shall all the nations of the earth be blessed."

To say that all nations means something short, far short, of "all the families" of which these nations are composed is making a distinction where God made none, but has expressly joined the nations, families and kindreds together, so that the one includes the other; and what God has joined together, let not man put asunder, saith Jesus.

Uncle John keeps back the best wine for the last of the feast. You had better subscribe for the Restitution Herald, the best Restitution paper now published, and you want to take the paper right away to read evenings and get all of Uncle John's good articles on God's promises to Abraham and his seed, and who the seed is and who are to be blessed through this seed. Come, get your ticket on the straight and narrow way to eternal life.

Uncle John.

Answer to Evangelist W. J. Brooks, (Campbellite). The Other Side of The "Heaven and Hell" Question.

Editor Evening Sun:

As this country is claimed to be the land of the free and the home of the brave, and the constitution of the United States grants us all the right of free speech, I hope you will not deny me the right to speak through your interesting paper on the above subject.

According to my understanding of the Scriptures, the earth, after it is purified from sin, is to be the dwelling place of God's people (see what God promised Abraham and his seed in the book of Genesis) also Psa. 37:29; 115:16; Prov. 2:21-22; 10:30; Dan. 7:27; Matt. 5:5; Rev. 5:10. What was promised to Abraham and his seed, is what God's people are to expect—nothing more, and nothing less. Read also Gal. 3:26-29. Rom. 15:8. Jesus did not believe the dead saints had gone to heaven. Read Jno. 3:13. He did not go at death himself. Read Jno. 20:17. Neither did David go to heaven at death, if the Apostle Peter told the truth. Acts 2:34. "Yes," says an objector, "That is your opinion. What about the dying thief on the cross?" All right. Let us look at this: Turn to Luke 23:42-43. Does he ask Jesus to remember him in death? No. But "when thou comest into thy kingdom." What kingdom? The kingdom that will be set up here on the earth after Jesus comes—the kingdom that Daniel says will be under the whole heavens, and given to the people of the saints of the most bright." Dan. 7:27, and Paradise, Eden which was

lost on account of (heaven was not (not heaven) w Acts 3:20-21.

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lost on account of man or sin, (heaven was not lost) and that (not heaven) will be restored. Acts 3:20-21.

In regard to hell, some evangelists and ministers tell the people that they would not be true to their calling if they did not teach the doctrine of a "literal, burning hell" of unending torment.

Now while I grant they may be honest in the declaation, yet I most emphatically deny the Bible upon careful investigation teaches such a God dishonoring theory.

Because Jesus speaks of "unquenchable fire" some persons think he meant the fire would always last. But let us see. In Isa. 34:10, the fire that was to burn up was unquenchable; that is, man could not put it out; but it went out. The fire that will burn up the unrepentant wicked will be the same. Again they quote Luke 12:6. This text does not positively say that God will destroy both soul and body, but that he is able to do it. In Matt. 3:9. Jesus says that God is able of these stones to raise up children unto Abraham," but we know Jesus does not here say God will do it. Again, Matt. 25:46 is sometimes quoted. But Jesus did not here teach "endless torment," but "everlasting punishment."

"Kolases", a cutting off, not torment. "Basisnos" and the "everlasting punishment" is a cutting off—death. Proof: Rom. 6:23; John 3:45; Ob. 16:5; Mal. 4; Ps. 37:10; 5:20; 2 Pet. 2:6; Inde. 7. Rev. 20:6; 2 Thess. 1:9. The expression bottomless pit is not to be taken literally, but is a figurative expression, in the very nature of the case, and hell is to be destroyed. Rev. 20:14.

"And death and hell were cast into the lake of fire. This is the second death." Read then 5:15: "And whosoever was not found written in the book of life was cast unto the lake of fire."

R. E. Lloyd.

N. B.—I should here state also that the expression everlasting punishment is only once found in New Testament; eternal damnation, only once; everlasting destruction, once, and everlasting fire, twice. This proves the doctrine of unending torture for the wicked, false or Jesus would have spoken of it very often. That John did not believe in it, read Jno. 4:18, and there is a great deal of torment in endless misery. Lastly, Paul tells us in Acts 20:27, he had not shunned to declare the whole counsel of God, and only once in his writings does he use the term hell, 'hades,' and there he refers to the grave. Cor. 15:55. "O death where is thy sting? O grave, hell,

hades, where is thy victory? The apostle John teaches we should serve God through love not fear. Jno. 4:7-21. Is your service of the loving kind?

Answer to Query of Oct. 8, 1913.

The Lord teaches his will to us either by precept or example and many times by both. If X and Y are both members of the Church of God, then Y must go and tell X of the wrong he has done and if he will make good the wrong, then drop it; but if he will not do the right, then Y must take at least one witness with her and repeat the charges to X, and then if he will make good, Y must drop it, but if he will not make good the wrong, then Y must bring X before the church and if he will not agree to make good to the church, then the entire church must drop him, and treat him as they do all sinners. See Matt. 18:17. X is now delivered to Satan. 1 Tim. 1:20. Brethren should never go to law with each other. 1 Cor. 6:1-10. If X is not a member of the Church of God, or has been expelled, then Y may appeal to the judges of this world for the protection of herself, and of course her property. Like Paul did under similar circumstances. See Acts 25:11. I therefore believe Y may appeal to Caesar also, and that X should then be reported to the judges of the land. See Rom. 13:1-7; Titus 3:1.

A number of the precepts given by Jesus were to his apostles only and not to any others. Now the question is how are we going to tell which precepts are for the apostles only, and which are for all the disciples. The answer is by comparing the way the apostles and disciples did after Jesus ascended up to heaven. Jesus told the apostles not to preach to the Gentiles (nations) nor to the Samaritans, but only to the lost sheep of the house of Israel. To take neither gold, silver, nor brass in their purses, neither two coats, script, shoes nor staves, for the workman is worthy of his meat. Matt. 10:1-10. But when Jesus was ready to ascend up to the Father, he gives another command to the apostles and through them to others, that they were to preach the gospel to every creature, not to the lost sheep of the house of Israel only. Matt. 28:16-20.

We are to be subject to the powers that be, (judges, etc., no individuals), as long as they do not command us to disobey God. See Acts 4:13-20. When we disobey God in obeying man, then we should disobey man. If I see A waylaying B to rob or

kill him and do not report to the officers, I am in a measure, responsible for B's misfortune. If God has blessed me with property, and has not blessed another with property, he has no right to take it without my consent. We must remember that God gave two classes of laws, both to Moses and to Jesus, which we will call moral and positive laws. Moral laws, like love to God, etc., reaches through all the ages into eternity, while positive laws, like circumcision etc., reach through a few ages and stop. Conscience has mostly to do with moral law.

H. M. Williams.
Ashton, Kansas.

Mother.

In this state, (Illinois), the first Sunday in May every year is called "Mother's Day." On that day we meet publicly in the churches and other places, to honor and in various ways to pay homage to "Mother." What a beautiful custom—and one that produces much good fruit. Yet, every day should be rightfully Mother's Day, but alas! Such is not the rule—rather the exception. After reaching manhood or womanhood, the majority soon forget this loving and faithful heart who watched over them during the first tender years of their existence. Taken up with cares and pleasures of our lives, we seem to have very little time for Mother.

Never changing, her heart is all our own. When sickness comes losses overtake us, when the finger of scorn or shame is pointed toward us, she has always a true welcome in her heart. Was it not Mother who went to death's door and suffered all things that we might live? She again it was who guided the first trembling footsteps. At her knee we learned our childish prayers and listened to those wonderful bed time stories in the long ago. She was then the sum and substance of our whole existence.

How quickly we forgot. Mother sewed, washed and slaved to make life pleasant for us; but now how different is her life—old and worn, she sits alone in the old home, with only the bitter-sweet memories of other days for companions. How vivid is each little incident of the children's lives in her memory. When the anniversary of her first born rolls around each year, she thinks with delight how she surprised him when a child with the birthday cake gayly lighted with all the little candles—but John has been away these many years, far too busy to think of

mother or birthday anniversaries. Then there is Ellen, living in a fine house, with carriage or auto always at her disposal. Yet days and weeks pass by with only an occasional hasty visit at Mother's.

If you are fortunate enough to have a mother still living, do not forget and neglect her. While there's time, show her by word and deed that you deeply appreciate all the sacrifice she made for you in the days gone by. A little gift now and then, a cheering card, and other little things which seem so trifling to you, are a great deal to her; for her life is not full of the pleasures as yours is now.

If you are far away and can not visit her, do at least write to her regularly, thereby letting her know that she is often in your thoughts. Some day she will have reached the end of her journey, and as you stand looking upon the still, cold face it will surely be a great solace to know that she never had occasion to think you had forgotten her. Do not wait until then to surround her with flowers which she can not appreciate. Scatter sunshine in her path and surround her with those pretty flowers now while she is able to see and let you know how she appreciates them. The future holds very little for her for she has reached the evening of life. It is your duty to help make her sunset tranquil and beautiful. Begin today to make it so.—Mrs. J. H. Reisacher.

Nothing can produce so great a serenity of life, as a mind free from guilt, and kept untainted, not only from actions, but purposes that are wicked. By this means the soul will be not only unpolluted, but not disturbed; the fountain will run clear and unsullied, and the streams that flow from it will be just and honest deeds, ecstasies of satisfaction, a brisk energy of spirit, which makes a man an enthusiast in his joy, and a tenacious memory, sweeter than hope. For as shrubs which are cut down with the morning dew upon them do for a long time after retain their fragrancy, so the good actions of a wise man perfume his mind and leave a rich scent behind them. So that joy is, as it were, watered with these essences, and owes its flourishing to them.—Plutarch

Thus man is made equal to every event. He can face danger for the right. A poor, tender, painful body, he can run into flame or bullets or pestilence, with duty for his guide.—Emerson.

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."

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.

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.

Word has been received that Sister Verna Railsback of South Bend, Ind., is sick with diphtheria and under quarantine. We trust nothing serious may result.

Bro. W. H. Wilson is at home from the hospital and still very weak. It will be some time before he will fully regain his former strength.

In answer to a call from Lanark, Ill., we spent Thanksgiving Day at that point where we had the pleasure of inducting into the body of Christ by baptism, Sister Ethel B. Gray, youngest daughter of Sr. Cordelia Gray. Sr. Gray's joy is very great and we all rejoice with her and pray that Ethel may move steadily forward in the path of true Christian service until the Master comes to reward her. We had dinner in the home of Bro. and Sr. Glotfelty, where a number of the children and grandchildren of Bro. Mitchell (now deceased) had gathered in a sort of reunion. After dinner we spoke to them in the home for a short time.

The address of Bro. G. E. Marsh is now 407 W. Boone St., Marshalltown, Iowa.

Our visit to Lanark revealed to us the severe illness of Sister Mary Renner, who is suffering with pneumonia. Aunt Mary, as we all are privileged to call her, is dear to all who know her, and especially to our ministers who have done work in Lanark. She has been a mother to us all. Her self-denial and cheerful spirit are characteristics which have won from us this love and esteem. May the good Lord give her strength and long life.

We are planning a series of Christmas cards, post-card size, and can give them to you with or without the post-card imprint on one side. The versification is done in beautiful script with your name attached. These cards can be furnished for 30c for 50 cards without the post-card effect; 35c for 50 with it. To insure delivery of these cards for Christmas time, your orders should be sent in at once.

Sister Helen Chisholm, of Kalamazoo, Mich., suggests that a "Daily Bible Study" be conducted through the columns of The Herald. If there are enough who are interested in such a plan who will write us of their interest, we will go to the trouble of providing an outline in a progressive study of the subjects of value to us. It will take somebody's time and talent to provide such an outline, but if the interest warrants it, we will see that it is done.

Bro. R. A. Daniels, of Sault Ste. Marie, Mich., writes that he

has found a music house that will publish a song with the music which he has composed. Bro. Daniels is a cripple and a "shut in" and he desires very much to get his song before the public, both for its missionary worth and the financial benefits that would accrue to him. The publisher offers to do the work for him for a stipulated amount, including advertizing it and furnishing him a certain number of copies. Bro. Daniels asks that any brethren who will take one or more of the songs at 25 cents each, write him stating the number desired, and thus help him to get the work on the market.

We have received for review two pamphlet tracts from Bro. Wm. H. Huls, Rockbridge, Ohio. While we have not the time to peruse them fully, yet the subject matter and a cursory glance at the same leads us to believe there is something good in them. One is a discussion of 'Matter and Spirit,' a review of a booklet on the subject by one who believes in 'immaterialism.' The other is a discussion of Bible topics of interest to all. No price is given. Write Bro. Huls.

Bro. John Foore, of Parsons, Kansas, has the following tracts for sale:

- No. 1. How Are the Dead Raised up and With What Body do They Come?
- No. 2. God's Plan of Salvation.
- No. 3. To the Law and the Testimony.
- No. 4. Upon This Rock Will I Build My Church.
- No. 5. Why Stand ye Gazing up Into Heaven?
- No. 6. Baptism.

And ten other tracts on Bible subjects. Winter is coming on and you will have much time to read. Write to those who are advertizing their tracts and get their terms on lots, and not only read for yourself, but get enough to give to others to read. Do not send to this office for them, but send to the authors direct.

Notices.

Christmas Notice.

The Chicago Bereans wish to notify the friends who have worked with us so many years, that we will take up our work among the poor again this year. Last year, with your assistance, we were able to help about thirty families, looking after, particularly, widows and deserted wives, who have to work, aged couples and families where there has been long sickness to make inroads on the income. Will those who wish to help in this

work send your offering to Josephine Barnebee, 5439 Ohio St., Chicago, Ill. Your kindness will bring Christmas cheer to some home that needs Christ's message of love.

Leila E. Whitehead, Com.

ILLINOIS QUARTERLY CONFERENCE.

The Illinois Quarterly Conference will be held in Dixon, Sat. and Sunday, Dec. 6 and 7. The business session will be held on Saturday evening at the home of Sister Anna E. Drew. It is especially requested that all who plan to attend write Sr. Drew informing her of their intention. Her address is 629 N. Galena Ave. Miss Maude Cross, Sec. S. J. Lindsay, Pres.

Reports.

The Iowa Field.

Bro. Leo E. Rock of Avon, Ia., who was granted a ministerial certificate at our last conference, is now actively engaged in the work. We feel sure he will be successful in the blessed labor to which he has been called, as he is a most devoted student of God's Word, and actuated by a praise-worthy zeal to assist in advancing the message of the coming and kingdom of Christ.

Being detained at home for a few days Bro. Rock filled our regular appointment at Hickory Grove November 16th.

We enjoyed recently a very pleasant visit with brother and sister Earl Brush of Worthington, Minnesota. They were passing through Marshalltown on their wedding journey and stopped to spend a day with us. They brought excellent reports of the condition of the work in their vicinity.

Our efficient Conference secretary, Sister Eva L. Stearns of Sac City, together with her parents, Bro. and Sr. Robbins of the same place are spending the winter in California.

Bro. Rock will assist us in a meeting at Marathon in the near future.

G. Eldred Marsh, Evangelist.

Among the Brethren.

We report this week from Coats Grove, Barry Co., Michigan. Our meeting opened here Sunday, Nov. 23rd, with good weather and good attendance.

The brethren here are few in number, but earnest in the

cause of truth. A U School is held in t each Sunday and of Christ have pre of the time, our p preaching once e Sister M. A. Wood Good reports cor West Millbrook Mansfield is condu day School. Sister sists in the work. visit them later meetings. We hope all may selves earnestly to ing the coming mo state wide effort to cause fore which w In the name of tr

The Sun

By Anna E.

The Sin of

Dec. 14, 1913.

Lesson Text. Josh. 7-

Golden Text.—Be s will find you out

Time.—The sin an of Achan follow the fall of Jeric

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Beecher makes C. 1458-1434. Son

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cause of truth. A Union Sunday School is held in the morning each Sunday and the Disciples of Christ have preaching part of the time, our people have preaching once each month by Sister M. A. Woodward.

Good reports come to us from West Millbrook where Sister Mansfield is conducting a Sunday School. Sister Stickler assists in the work. We hope to visit them later with a few meetings.

We hope all may apply themselves earnestly to the work during the coming months in the state wide effort to advance the cause fore which we plead.

In the name of truth,
C. C. Maple.

The Sunday School.

By Anna E. Drew.

The Sin of Achan.

Dec. 14, 1913. Joshua 7.
Lesson Text. Josh. 7:6-15. Read Josh. 7-11.

Golden Text.—Be sure your sin will find you out. Num. 32:23.

Time.—The sin and punishment of Achan followed soon after the fall of Jericho. The period of the conquest, according to Josephus was 25 years. Beecher makes the dates B. C. 1458-1434. Some others make the dates 200 to 250 years earlier. Joshua died at the age of 110.

Place.—Joshua's capital in the earlier years at Gilgal. The general conquest extended over a considerable part of Palestine. Joshua's farewell addresses were given at Shechem.

Questions.

After the victory of Jericho, the faith of Joshua and Israel was strong, and no doubt they felt sure that one after another the cities of Canaan would fall before them. What was the next city they sought? Josh. 7:2. How far was it from Jericho? Josh. 7:2. How far was it from Jericho? Josh. 7:2. How far was it from Jericho? Josh. 7:2.

Tell of the attack and its result. 7:2-5. How did this effect Joshua? v. 6. How did he express his feelings? (This was a very common way in those days of expressing great sorrow and humiliation). What was he unable to understand? How would this defeat effect Israel's prospect of further conquests? vs. 8-9. How would this seemingly throw dishonor on the name of Jehovah? Who does God tell Joshua is to blame for this dis-

OUR POSITION AS A CHURCH

By Elder C. C. Maple.

- I.
- In Essentials Unity.
- In Non-essentials Liberty.
- In all Things Charity.

By this motto we mean this: In all things essential to our salvation the Scriptures are sufficiently clear to make it possible that we may all be of the same mind.

In matters which are non-essential the true spirit of the gospel would be liberty. In all things we need to have the greatest possible degree of charity. In following this simple rule, our churches can be united and work in harmony, how happy will be the united effort to spread the gospel message.

- II.
- The Church of God stands for:

- 1st. A Divine Name. John 17:11.
- 2nd. A Divine Creed. Acts 8:12.
- 3rd. A Divine Plea. Mark 16:15-16.

Christ has prayed that the Church might be kept in the Father's name and Paul tells us (Eph. 3:14-15) that they are named by this name.

The creed is what we believe.

We believe the creed Jesus preached and left for his disciples to preach—the creed of the early church. This will include all things concerning the kingdom and all things concerning the name of Jesus Christ.

The Plea is very closely associated with the creed. The creed what we believe, the plea what we preach. We preach what we believe: "Go ye and preach the gospel" is the commission. (Mark 16:15). The gospel of the kingdom.

- III.
- An understanding of the gospel,
- A belief in the gospel.
- An obedience to the gospel, are the essentials of this age, for man's salvation.
- Paul tells us (Rom. 1:16) that the gospel is the power of God unto salvation and no other power has been revealed unto us.
- Therefore in order to obey the commandments for this age, we must come to the gospel. Hear it, that we may understand (Rom. 10:17); believe it, that we may accept it (Acts 8:12) and obey its teachings by being baptized, (Acts 2:38) that we may be in Christ, (Gal. 3:27) and be heirs of the promises. (Gal. 3:29) and inherit the kingdom.

North Ridgeville, Ohio.

(This tract may be had of Bro. Maple, by addressing him).

aster? What was the command given Israel at the fall of Jericho? 6:18.

All the spoils, the first fruits of the conquest belonged to God—all living things were to be destroyed, and metals purified and put into service in the tabernacle, but some had been taken, stolen from the Lord, and the thief had hidden the stolen goods with his own.

What was Joshua told to direct the people to do? v. 13.

They were to perform ceremonies of cleansing as a preparation for the investigation of the following day.

What must be searched out? What method was employed? v. 14.

Eastern people look upon the casting of lots as the best way of ascertaining hidden facts, and determining important matters. The Israelites used this method for the detection of criminals, in the partition of land, for di-

viding the spoils, and in the settlement of doubtful questions. A common mode was the use of pebbles or bits of wood, one of which was marked. These were shaken together in a vase, or perhaps a helmet, and the one who drew the marked piece, to him fell the lot.

What was the punishment to be? When lots were cast, what tribe was taken? 7:16. What family? 7:17. What house? What man? 7:18. What did he confess? What had he stolen?

The Babylonish garment was a long robe, beautifully dyed and embroidered with good silk, such as was worn by kings on state occasions,—a wedge of gold of fifty shekels weight, was equal to \$485 and 200 shekels of silver, equal to \$130.

What punishment was visited upon Achan? 7:25. What monument raised over him and why? 7:26. Who suffered for the sin of one man? Why was it neces-

sary to make an example of Achan? What was the cause of Achan's sin? Can we hide sin from God? Prov. 15:3. Can anyone expect God's help who is not doing as He directs? How may we steal from God now?

After the death of Achan, Israel by God's command again attacked Ai and conquered it, and the spoils of this victory were theirs. How did the inhabitants of Gibeon make peace with Joshua? Josh. 9:3-15.

Gibeon was a large city about 6 miles, a little northwest, of Jerusalem and 18 miles from the Israelites' camp at Gilgal.

What did Joshua do when he found out their deception? 9:22-27. What trouble came upon these people? 10:1-5. In the conquest in which Joshua joined them, tell how the Lord helped them. 10:8, 11-14.

Who was Caleb? Num. 13:6, 30-31. He was the only one with the exception of Joshua of the adult Israelites who came out of Egypt, permitted to enter Canaan.

What was he promised and did he receive it? Josh. 14:6-14.

This was the very land he had explored as a spy, and he expelled the giants, Anakims from the land. Josh. 14:11, 12; Judges 1:20. How old was Joshua when he died? Josh. 24:29.

Where was he buried? 24:30. In the last two chapters of the book of Joshua, we have his farewell address and exhortation to the children of Israel. Select from these chapters a text or texts that would be well for us to heed.

"Choose you this day whom ye will serve,"—what was Joshua's decision? 24:15. What is yours?

Thanksgiving Letters.

Dear Bro. Lindsay:

What have we to be thankful for? Oh so many, many things. The greatest of all is that we are living in an age when we can have the gospel preached in its purity, by those that are not ashamed of the gospel of Christ. It would make our letter too long if we were to name the ones that have come to Kentucky to preach the word, but God knows them all. We cannot close without telling you that Bro. Williams came and held a meeting last fall, and baptized my son Samuel and daughter, Elsie.

He came again this September and baptized Willie and Charlie, making all of my children in the faith and waiting for the King to come and reign on

the earth and bring peace.

Your sister in hope,
Ollie Bradley.

Dear Restitution Herald:

It being near Thanksgiving, we feel and think how thankful we are for the Herald that comes to our home once a week. We know but few of the writers but feel near to all through the faith. We feel that we would like to let the readers know that we are ones of like precious faith and that seven years ago this December, we were baptized into Christ by Bro, Lindsay. We feel thankful and have no regret to know the truth as it is taught in God's word, and have since tried to live a right life, though trials are many and we feel very frail and not worthy of much.

We go to God's word and read that trials are for our good, if we endure them. James 1:12. 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. Also 1 Pet. 4:11-12. and many other passages.

We feel thankful to know that God's word gives us a chance to walk in a newness of life, and at his second coming an entrance into his kingdom if we are faithful. May God's blessings rest on one and all.

Your sister in Christ,
Mrs. C. A. Thomas.
Camden, Ill.

Dear Restitution Herald:

As it is nearing Thanksgiving once more, I feel as if I would like to write a small article for our dear paper which comes to us once a week and which tells us of our soon coming King, which makes us feel as if we ought to live closer to our faith and be more thankful. There are so many things we ought to be thankful for. Thankful for health and for strength, for friends, and neighbors. One thing I am most thankful for is having the privilege of hearing and accepting the truth and being buried into Christ by baptism, to walk in a newness of life. Since then I have been trying to live so when our Master comes, I will have an abundant entrance into his everlasting possession.

Mrs. F. E. Chapman.
Camden, Ill.

Dear Brothers and Sisters:

The time of the year has come for our Annual Thanksgiving. It seems but a short time, since our last. It seems true the older we grow, the faster the years will go, but they are all

long enough to the young or old to bring us our share of troubles, trials and disappointments; also pleasures and happiness. How about it, dear ones, have we lived more obedient to our Lord and Master this year than we did last? Have we studied harder and have we gathered more from our storehouse of knowledge to help us to overcome our trials and temptations? If so, we can truly thank our heavenly Father for them, and for so many things we can not name them all. Then let us be thankful for all things.

We have had one pleasure here at Ripley that I want to speak of. That is of having Bro. Jos. Williams to hold a short meeting for us, the only fault we find, is, it wasn't long enough. Hope he can come again. Truly no one that heard him can say he wasn't benefited and thankful. So let us go to our perfect mirror often, and go there for the purpose of seeing ourselves and not another. May our lives become more perfect this year than they were last, and let ours not be an annual thanksgiving, but an every day one. 1 Thess. 5:18.

Your Sister in the faith,
Etta Densmore.
Ripley, Ill.

Bro. Lindsay and the faithful in Christ:

We join in Thanksgiving greetings to you all. May you each have cause for rejoicing in the remembrance of some blessed promises and the earnest in temporal comforts. We are thankful for the joys of a pleasant home and the bountiful supply of daily needs through the generosity of those of like hope. Especially are we glad as we follow the revealed will of the Father.

The slave who is liberated from bondage will express his gratitude in substantial deeds to his benefactor. Then surely we shall all be glad of opportunities to do good and so express our appreciation of our deliverance. Since we read that with such sacrifice of good deed. "God is well pleased," may we not forget to distribute to the necessities of saints and to do good unto all men.

J. W. Williams and family.

The Sister Churches.

O, come in and shut that cold door. He'll come if he's coming without your watching all night. Come on, let's try this new song. No use standing out there listening when perhaps he hasn't started yet. O well, if you want to stand out there peering through the darkness, waiting and watching the long night through, you'll watch alone. I'm going to the

play. "To keep the light burning." Such foolishness. I guess he can turn on the lights if he comes.

Quite a difference in these sisters. Well, one is the waiting bride. The other a sister-in-law. So it is with the true church or the bride, and the sister churches. They are not eagerly watching every where for the signs of the coming bridegroom to set his house in order. They are taken up with other things.

He has said, "Behold I come quickly and my reward is with me to give to every man according as his works shall be."

His loving presence would seem enough to thrill every waiting heart with joy. But that is not all. He has promised robes of righteousness, crowns of glory, the earth made new, and filled with the knowledge and glory of the Lord." Ruled and governed in righteousness by the immortal throng. The darkness is not so great to the waiting bride as to the sister church. She sees many signs of his near coming in the rapid increase of knowledge, in the restless "running to and fro" of our times, in the heady, high-minded, truce breakers, in the great preparations for war.

The reward is too great, and the signs too many for her to say, "The Lord delayeth his coming." Therefore let us watch and patiently wait with lamps trimmed and ready.

Sadie Skeels.
Brumfield, Ky.

Dear Bro. and Sr. Foore:

As I have just read your article in the Restitution Herald, although the date of your birthday has now passed, I have resolved to do as you requested and send you a "simple twig of love" in the form of this letter, hoping as you say, "If we never have met (and we have not) on earth may it be our happy lot to meet in the earth made new." It is not the happy lot of many in this life to live as long as you two have lived as companions, and to see and enjoy the sixtieth anniversary of your marriage. It is the pleasant lot of but few that have enjoyed so many of that happy day.

Over eighty years of toil and care have passed over your devoted heads. The silver locks that are traceable here and there and the bent form tells us all "that you two sitting there with a touch on the hair have come a long way." How well and faithful those promises, which were spoken sixty long years ago. The beautiful picture before us alone is sufficient to tell the happy story. Although the birds

that gladdened your hearts that happy year by their songs have long ago ceased their songs; although the flowers of happy spring time have come and gone, faded under the frosts of many winters, which in happy June's bright morn, filling the air with their fragrance have long ago faded with the leaves of autumn; since that hour and youthful days have all departed and old age is yet creeping on apace, yet amid all these changes in life's history these two true hearts change not, but "Throb on as warmly now as when those summer days were night." Oh, noble, such hearts. Yes, noble and grand the thought of the poet as it comes to our mind just now. Hear it and remember.

"They say I am feeble with age
My steps are less sprightly than then,

My face is a well written page,
But time alone was the pen.

They say we are aged and gray
As spray by the whight breakers flung,

But to me you are as fair as you were

When you and I were young."

Oh, noble that manly heart, beyond price that womanly soul, when in youth's bright morn they step forth from their companions and associates and say to each other, "We will trust one another and walk together hand in hand down the path of life, amid sunshine and shadow, amid joy and sorrow, through all the years of our mortal existence, though they be three score years and ten and if by reason of strength they may be four score and yet be true and never by word, look or act betray the confidence of a loving, trusting heart! Such golden threads as these woven in life's history will help to form many bright hours there, and form for us a part of the white robe in that better land in the great beyond. Oh, how pleasant must be the thought when after the lapse of many, many years we gather around the hearthstone and recall the scenes of the long ago, that can never be forgotten while life shall last.

While today this is your life's picture, there are many others weeping over "what might have been had heart to heart been true." Perhaps the sad notes of sorrow and lamentation are heard along life's journey as often as the song of joy and thanksgiving. "This earth of ours seems to be the middle spot between heaven and hell (did such a place exist) and to partake of both. The glory from one and the mid night shades of the other meet all along its bosom and the

songs of angels and of fiends go up from spot. Noonday and not more opposite scenes that are coming before our eyes: of God stands before and the place separated only by a ing from the hell er. Truth and fals side by side through and vice and virtue pass every hour of the beautiful and the pure and the and sorrow; life a strangely blended this restless plane But in my words my brother and s not expect to add piety, or to espe you by anything The history of yo more to be receive than for us to s in making suggest Oh! the past that and golden, Oh! the treasure l secure, Like a record of y This picture appe For all that is go

Twas here that to carry, The sketch of tl along, Spring out from t Those women and May the threadir song.

The world reach fold them, The home holds lone, But serenely you Till the beautifu Shall open to let Dear friends, has been nobly a ed. No sad misgi to close the ever your long, happ life. May God bl always.

The Penitent Rufus A.

The colloquy and the peniten in Luke 23:42-43 by the professed today, to prove disembodied stat in heaven at dea ry reading of th an unprejudiced cated mind, oug to such unwarra as the above. In settle controver theology, and an it will not do to

songs of angels and the shrieks of fiends go up from the same spot. Noonday and midnight are not more opposite than the scenes that are constantly passing before our eyes. The temple of God stands beside a brothel and the place of prayer is separated only by a single dwelling from the hell of the gambler. Truth and falsehood walk side by side through our streets and vice and virtue meet and pass every hour of the day. Oh, the beautiful and the deformed; the pure and the corrupt; joy and sorrow; life and death are strangely blended together on this restless planet of ours."

But in my words today to you my brother and sister, we do not expect to add to your happiness, or to especially benefit you by anything we can say. The history of your lives is far more to be received and imitated than for us to spend any time in making suggestions.

Oh! the past that is heaped here and golden,

Oh! the treasure locked safe and secure,

Like a record of years,
This picture appears,
For all that is goodly and pure.

'Twas here that those missions to carry,

The sketch of those good lines along,

Spring out from the stem,
Those women and men

May the threading go on with a song.

The world reaches out to unfold them,

The home holds the fate to be lone,

But serenely you'll wait
Till the beautiful gate
Shall open to let in His arm.

Dear friends, your life's work has been nobly and well performed. No sad misgivings come now to close the evening shades of your long, happy, and eventful life. May God bless and keep you always.

L. S. Bronson.

The Penitent Thief's Petition.
Rufus A. Curtis.

The colloquy between Christ and the penitent thief, recorded in Luke 23:42-43, is often quoted by the professed religionists of today, to prove that men, in a disembodied state, are rewarded in heaven at death. Even a cursory reading of the texts cited, by an unprejudiced and unsophisticated mind, ought not to lead to such unwarranted conclusions, as the above. In attempting to settle controverted points of theology, and arrive at the truth, it will not do to assume anything.

Proof, incontrovertible proof, is what is most needed. The earnest searcher after truth, should distinguish between assertion and proof; between rhetoric and logic. There should be some correspondence between the request of the malefactor, and the Master's reply.

The thief did not ask to be taken to heaven at death, or at any other time. Neither did he ask for a disembodied existence anywhere, at any time. Neither did he expect his request to be realized the same day he uttered it. This is evident, from the wording of the petition. The first words he uttered, after acknowledging Christ as his Lord, were, "Remember me," thus implying a time to intervene, between the day the request was made and its fulfillment, or realization in the coming kingdom of his adorable Lord. He did not say, Lord remember me when thou goest into thy kingdom, at death. This would not only be a perversion of the general teaching of the Scriptures, concerning the kingdom that Christ is to occupy, which, we are plainly told is to be over all the earth, which is tantamount to saying it will be "under the whole heavens." Zech. 14:9; Dan. 7:27. The request was "Lord, remember me when thou comest into thy kingdom." What are we to understand the personal pronoun "me," in this sentence, to represent?

Our (so-called) orthodox friends, at once assume that it represents an immaterial, immortal entity, that is able to live independently of the body, after death. The best way to decide the matter is to appeal to the Master's usage of it. Take for instance, the language recorded in Luke 24:38-43. "And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me and see; for a spirit (phantasma, phantom, or apparition) hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them."

The pronoun "me," in this instance, represents a physical organism that could be handled and seen, that had flesh and bones, hands and feet. Unless language has ceased to be "the vehicle of thought," just as a literal being, with hands and feet, flesh and bones, is represented by the pronoun "me," in Lu.

23:42; and thanks to our heavenly Father; for his merciful provision of redemption, just as literal a being shall dwell with his dear Son, in the matchless glories of his coming kingdom, or paradise restored. The dying malefactor used the word "kingdom" in his request. The Master, in his reply, used the word "Paradise." Are we to understand that the thief requested one thing, and was promised another? The first Adam's abode, in Paradise, had connected with it, "the dominion over all the earth."

Gen. 1:24. "The first dominion has been forfeited by sin, but there is one who is even now the prince of the kings of the earth, and God has decreed that he shall have dominion also from sea to sea, and from the river unto the ends of the earth." "Yea all kings shall fall down before him; all nations shall serve him." Mic. 4:8; Rev. 1:5; Psa. 72:8-11. When the "restitution of all things" spoken of, in the prophetic word, takes place, Earth's lost Paradise will again rebloom, and man's lost dominion, indissolubly connected with it, will then become an accomplished fact, in God's eternal purpose which he purposed in Christ Jesus our Lord." Acts 3:19-21; Eph. 3:21. As Paradise once existed on earth in which the Creator placed Adam, but as Adam forfeited his beautiful home, because of sin, he was driven out of the garden of Eden to till the ground from whence he was taken, and has ceased to be its innocent denizen.

Paul, in his visions and revelations, recorded in 2 Cor. 12th chapter, associates the Paradise of God, with the third heaven and Peter associates the third heaven with the new earth, in which Paradise will be located, in the metropolitan city of the kingdom of God; thus we see how the thief's petition to be remembered when Christ comes in his kingdom, will be realized in the Paradise of God. 2 Pet. 3:6, 7, 13 Rev. 2:7; 21:1-5; 22:1-7.

The Master's Reply.

"And Jesus said unto him, Verily, I say unto thee, today shalt thou be with me in Paradise." As the text now stands, the punctuation makes Jesus' reply convey the idea that both he and the thief would be together in Paradise, the same day they were crucified. This would falsify the facts for both thieves were alive at the close of the day, or "when the even was come." This is evident from the language recorded in Jno. 19:31-32. "The Jews therefore, because it was the preparation, that the bodies should not remain up-

on the cross on the sabbath day, (for that sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs."

To be continued.

He who believes in God is not careful for the morrow, but labors joyfully and with a great heart. "For He giveth His beloved, as in sleep." They must work and watch, yet never be careful or anxious, but commit all to Him, and live in tranquillity; with a quiet heart, as one who sleeps safely and quietly.—Martin Luther.

Some say that the age of chivalry is past. The age of chivalry is never past, so long as there is a wrong left undressed on earth, or a man or woman left to say, "I will redress that wrong or spend my life in the attempt." The age of chivalry is never past, so long as we have faith enough to say, "God will help me to redress that wrong; or, if not me, He will help those that come after me, for His eternal Will is to overcome evil with good."—Kingsley.

Let this truth be present to thee in the excitement of anger,—that to be moved by passion is not manly, but that mildness and gentleness, as they are more agreeable to human nature, so also are they more manly. For in the same degree in which a man's mind is nearer to freedom from all passion, in the same degree also is it nearer to strength.—Marcus Antoninus.

We have only to be patient, to pray, and to do His will, according to our present light and strength, and the growth of the soul will go on. The plant grows in the mist and under clouds as truly as under sunshine. So does the heavenly principle within.—Channing.

Thou hast made us for Thyself O Lord; and our heart is restless until it rests in Thee.—St. Augustine.

What a superb thing it would be if we were all big enough in mind to see no slights, accept no insults, cherish no jealousies, and admit into our heart no hatred!

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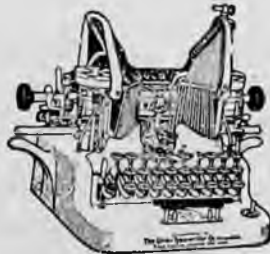
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The following taken from the Carthage Gazette is good advice to boys: "Boys who work by the month on the farm, listen. We have two boys in our town—widow's sons who made during the year 1908, working by the month on the farm and shucking corn by the bushel, over \$500 and saved it—gave it to their mother. Listen again—we have more than two who have the same opportunity, who owe for part of their clothing, and not a cent in their pockets. Why? One smokes, drinks and gambles; the other doesn't. Can't you see where you are going boys?"

You cannot always judge a person by his actions. Sometimes a laugh keeps back a sob and sometimes the face is turned away to hide a tear. The tenderest hearts are sometimes found where you least expect them, and the highest principle and the truest friendship is in the places not looked for.

I saw a delicate flower had grown up two feet high, between the horses' path and the wheel track. An inch more to right or left had sealed its fate, or an inch higher; and yet it lived to flourish as much as if it had a thousand acres of untrodden space around it, and never knew the danger it incurred. It did not borrow trouble, nor invite an evil fate by apprehending it.—Thoreau.

In vain will you let your mind run out after help in times of trouble; it is like putting to sea in a storm. Sit still, and feel after your principles; and, if you find none that furnish you with some what of a stay and prop, and which point you to quietness and silent submission, depend upon it you have never yet learned truth from the Spirit of Truth, whatever notions thereof you may have picked up from this and the other description of it. —Kelty.

In time of trouble go not out of yourself to seek for aid; for the whole benefit of trial consists in silence, patience, rest and resignation. In this condition divine strength is found for the hard warfare, because God Himself fights for the soul. —De Molinos.

You are writing a gospel, a chapter a day,
By words that you do and words that you say.
Men read what you write, whether faithless or true;—
Say, what is the gospel according to you?

THE

Volume 3.

The Brotherhood

The highest fellowship is found in Christianity. It was such a people as the people across and the spirit. The mightiest the world is the christian church.

The Bible in defense. Men will to destroy the late; those who should remember born a few hundred far along in the world. "It is findings, "to talk express train has past." And Bible itself is hearts of many Bible is being in spite of all to the contrary ant reasons for the Bible is the and this is the need the Bible many thousand eternity are his testimony.

There was a during Christ who was not a above the average rusalem, a man social and political the Gospel of ed an honorable stand by this a member of the great Jewish Jesus to Pilate late to the era said of him, t and just. So qualities; but make-up that today lack, vige to stand convictions. In his own mind areth was th what he claimed dared not co of the Jews. "Secret Disci

True, he did condemn our Lord true that he it. Probably saved the Memies had pr were determined viction regarding its of the cas

THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, Dec. 10, 1913.

Number 9.

The Brotherhood of Christianity.

The highest degree of human fellowship is that which is found in Christianity. There never was such a force to draw people as the power of Christ's cross and the spirit of Christianity. The mightiest brotherhood in the world is that of the Christian church.

The Bible in reality needs no defense. Men will never be able to destroy the Bible; it is too late; those who think to do it should remember that they were born a few hundreds years too far along in the history of the world. "It is folly," says Hastings, "to talk of derailing an express train two hours after it has past." And yet, while the Bible itself is secure, in the hearts of many, faith in the Bible is being destroyed. Now in spite of all that has been said to the contrary, there are abundant reasons for believing that the Bible is the Word of God; and this is cheering news. We need the Bible; the hopes of many thousands for time and eternity are hanging upon its testimony.

There was a man who lived during Christ's earthly ministry who was not a bad man, he was above the average citizen of Jerusalem, a man of wealth and of social and political influence. In the Gospel of Mark, he is called an honorable man, we understand by this title that he was a member of the Sanhedrin—that great Jewish Council that sent Jesus to Pilate and from Pilate to the cross. It is further said of him, that he was good and just. So much for his good qualities; but he lacked in his make-up that which so many of today lack, viz.: the moral courage to stand and speak for his convictions. He was convinced in his own mind that Jesus of Nazareth was the Messiah—just what he claimed to be—but he dared not confess it for fear of the Jews. So he is termed the "Secret Disciple."

True, he did not vote to condemn our Lord, yet it is also true that he did not speak against it. Probably he could not have saved the Master, for his enemies had pre-judged him; they were determined upon his conviction regardless of the merits of the case. But what a mag-



though heralded with nought of fear,
Or outward sign or show:
Though only to the inward ear
It whispers soft and low;
Though dropping as the manna fell,
Unseen, yet from above,
Noiseless as dew-fall, heed it well,—
Thy Father's call of love.

J. G. Whittier.



*May your Christmas be as bright
And glad as you desire!
And all its joys attain the height
To which your hopes aspire.
The Restitution Herald.*

nificent opportunity he missed, Had he desecrated that farce of a trial, and voted in favor of the accused, he would have won lasting honor. But instead of coming out decidedly and confessing that he believed the prisoner to be the Messiah, and manfully and fearlessly supporting him to the end, Joseph of Arimathea kept silent until the great struggle was over, the danger was past, and the Master was dead. Though he atoned for this weakness afterward, he is known to us as the "Secret Disciple."—Bible Advocate.

It was not the prospect of death, popularly regarded as a mere transition in conscious existence, that the apostles preached as a motive to repentance and obedience. The dogma, incorporated in later theology, entering a state either of happiness or woe at death, had no place in their teachings, and for the unexceptionable reason that Jesus taught it not to them. On the contrary they steadfastly asserted, and diligently labored to convince all deniers that man is wholly mortal; that without a union with Christ the Life-Giver; without receiving the spirit which the Father sends in Jesus name, and yielding obedience to its indications to duty, thus developing a character in harmony with God,

they have no germ of eternal life in them, and cannot, therefore, have a deliverance from the power of death. They have not received the spirit of adoption. They are not begotten of the incorruptible seed, and hence cannot have a resurrection birth.—Leonard C. Thorne.

A Word to Pastors.

Make up your minds you must work, but if you consider yourself a fellow-member, don't work alone. Help your church, but don't carry it! If you find meddling busybodies, give them plenty to do; they hate real work as a mosquito does smoke.

Your main business is to preach but to do this you must know your people and ascertain their wants. Don't visit just to please, but to help on your work. Some families will need six visits to another's one. Go where you can hurt the devil most. Be governed by men's wants; not their complaints.

Preach not as others do, but as you and God can best arrange it. Fill your hearers with sound reason, then cork them tightly with a "Thus saith the Lord." Be sparing, if not a little stingy, in using sermons. Remember when the stream of study stops flowing, the pulpit pond lowers. Give no censure unless

there is love enough to prevent their drowning in hatred. It requires much love to praise, more to reprove.

Attack measures, "hit" people only when they stand between you and the devil.

You must begin on time, and not be too long in uttering what you have to say—if you would have this busy age to stop and listen. If you would preach the best sermons, practice them, faithfully beforehand. Endeavor to be the greatest man in the parish, and that, by being the servant of all. Be childish enough to think you never can be left away from Christ. Run to show him all you have, and ask him for all you want.—Congregationalist.

The Foe Within.

Truthfully it has been said that no enemy of the church is as fatal to her real progress as the indifferent ones within her own ranks. The open and avowed enemies of the church, such as Voltaire, Rousseau, Tom Paine, Hume, Ingersoll, and others, may have had their influence, but none of them have succeeded in their work of disintegration as fully as have the half-hearted members who pose as professors of religion. Concerning such, Dr. Robert Lynch, editor of The Christian Work, expresses himself most forcibly. We quote a part of his article: "Our churches are full of ministers who have no particular love for the church, and no conception of its true mission. As a result their congregations have no love for it, and attend its services merely as a habit or duty. When those who sit in the seats of the mighty speak after this fashion, it is not to be wondered at that men lower down begin to think of the church with a slackened interest and to speak of it with a diminished enthusiasm." Paul refers to people of that sort in his day. Such, he says, in refusing to walk according to apostolic precepts, proved themselves "enemies of the cross of Christ."—Gospel Messenger.

There is in man a higher than love of happiness: he can do without happiness, and instead thereof find blessedness.—Carlyle

Sunday's "Sawdust Trail."

A few thoughts in regard to a few facts. "Billy Sunday" (as it appears to please him to be called) held a meeting in South Bend, Ind., the fore part of last summer, continuing seven weeks, ending June 15th. Some of the results of the meeting, as reported by a South Bend paper, were as follows: Conversions, 6898; attendance, 666,058. Sunday's pay check, in one form at least, amounted to \$10,500. Question: Did the 6898 converts hear, believe, repent and obey God's plan of salvation, as given by Christ to his apostles to be preached to the world, as recorded in Mark 16:15, 16? If not, why not? Was it because of the lack of knowledge on the part of the teacher? Was it because of the lack of money to carry on the work? Was it because of the lack of the influence of a big crowd? Or was it because no one was there able, willing and courageous enough to teach the people God's revealed plan of salvation and warn them of the wrath to come? As we have been informed, Sunday's plan or manner of converting people was to call the sinners forward at some stage of the meeting, strike his "sawdust trail," and come forward to the platform, shake hands with Sunday, confess before or to him that they were sinners and now desire to lead a better life, sign a card stating their preference as to their church affiliations (if they had any); they were then dismissed by Sunday and prepared as Christians to join any church they desired. If we understand the plan correctly, this is the religious condition "Billy Sunday" left his 6898 converts he claimed he brought to Christ over his "sawdust trail" during his seven weeks' labor at South Bend, for which it has been stated he received from the people \$10,500. Does that look as if Sunday was anointed, as Christ stated he was, to preach the gospel to the poor? (Luke 4:18).

But perhaps he has, for a time at least, helped the morals of the people in that city. But morality is never looked upon by God as Christianity. When Billy Sunday parted from his 6898 converts at South Bend, unless they went far beyond his teachings, they were no nearer the kingdom of God and no nearer Christ's righteousness than the young man who was, two thousand years ago, came to Christ and asked him: "What good thing shall I do that I may have eternal life? What lack I yet?" (Matt. 19:16-22). Go read and see. When we compass sea

and land, engage autos, musical bands and daily papers to boost up to a higher pitch a fanatical excitement in which there is but little (if any) of God's plan of salvation, and leave the people stranded there on a bleak "sawdust trail," with the thought in their mind that they are now in a saved condition, you have made them—as the scriptures state—"two fold more the child of hell than yourself." (Matt. 23:15). Why, you ask. Answer: Because in accepting erroneous teachings you have deceived and led them to believe they have done all God required of them in order to become his children. Therefore, because of that trust in the teachings they have received from you, they will very likely never after give a passing thought to their soul's salvation. Do you catch the thought? A person will never send for a physician until he thinks he is sick and in need of one. Can the blind lead the blind to safe quarters? Where do the scriptures say such people will land? Look it up. (Luke 6:39).

Perhaps it may be well for all of us to think on some of these things. I feel much like voicing the thought uttered not long ago by a devout minister in Akron, Ohio, when he said: "Sunday may do some good for a brief time, but in five years the town and churches, (where he has been) are worse off than before he came. The people miss the excitement. Their pastors cannot talk slang like Sunday; they can not take off their coats (as he can). Then people begin to call them old fogies and drop out of the church. I have more faith in the men who are working for the salaries we ministers get than in the vaudeville evangelism of a man who is a millionaire."

While writing this article night came on. I fell asleep, and these fancied thoughts came flashing to my mind, and I saw in my vision the day of judgment had come and the time of reward was at hand. Among the company to be rewarded was a singular group of people numbering 6898 persons. An angel appeared before them and began to ask many curious and perhaps to some very strange questions. The first question he asked that company was:

"Where are you from?"

"We are from South Bend, Ind. We are Billy Sunday's converts of June, 1913."

"But," said the angel, "how came you thither without the wedding garment on?"

Answer: "We struck Sunday's sawdust trail and have arrived over that route."

"But," said the angel, "how about your wedding garment? You do not appear to have any on."

Answer: "We have never heard anything about a wedding garment."

"Then," said the angel, "neither do I know anything about a sawdust trail, of which you speak leading to the kingdom of God. We here have heard and know something about a straight and narrow way leading unto life eternal and to the beautiful city of God, but few find it, because it is such a difficult path to travel. (Matt. 7:14). That path is not padded with sawdust, nor is it strewn with roses, but it is often lined with thorns, crosses, sacrifices and at times much persecution, and sometimes death. Did you expect to win a crown of life while resting on flowery beds of ease, while others fought to win the prize and sailed through bloody seas?"

These were all very hard questions for that large and strange company to answer. But just at this point Billy Sunday appeared in their behalf and said: "I will remember my labors of seven weeks at South Bend, and the money I received for preaching there. I worked hard. I urged this company to strike the sawdust trail early in the beginning of my labors with them, take my hand, and become Christians. Some 6698 did so and went on their way happy and rejoicing, as did the eunuch after he parted with Philip." (Acts 8:38-40).

"But," said the angel to Billy Sunday, "when your 6898 converts came over your sawdust trail, and inquired of you (if they did), saying, 'Men and brethren, what shall we do to be saved?' did you tell them, as did Peter, who was moved by the holy spirit on the Day of Pentecost, 'Repent and be baptized every one of you, in the name of the Lord Jesus?' (Acts 2:37,38). Did your 6898 that struck your sawdust trail, and coming to that platform, grasp your hand, expressing a desire to live a better life, go on their way rejoicing under the same conditions and circumstances as did the eunuch when he left Philip after he baptized him? Did you and the 6898 persons go down into the beautiful waters of the old St. Joseph, and did you there baptize them as did Philip, burying them in a watery grave, that they might rise in newness of life, and then and there begin the life of a new creature in Christ Jesus?"

"No, I did not," said Billy Sunday.

The angel continued: "Did you

not know there is not a place in all the Bible where anyone is promised salvation and remission of sins in this dispensation that has not been baptized?"

"How about the thief on the cross, and children?" asked Sunday.

Said the angel in reply: "The thief died some forty or fifty days before the gospel plan of redemption began, and before the ordinance of baptism was instituted and commanded by Christ and his disciples. That ordinance does not relate to infants who have not as yet reached the age of personal accountability. It is for all those old enough to understand, believe and repent. God is addressing and calling for obedience. 'He that believeth and is baptized shall be saved.' (Mark 16:16). 'If ye continue in my word,' (John 8:31). Did you also know, observe and teach all these things to the 6698 converts that are here that came out under your preaching at South Bend?"

"No," said Sunday, "I left them all at the lower end of my sawdust trail to work out their own salvation as best they could. I went to Chicago to look after the safety of my ten thousand five hundred dollar check. But I have just discovered they are all here expecting a crown and a home with me in your heavenly kingdom."

"But," said the angel, "don't you remember away back in the days of Christ's apostles it was said by Christ: 'He that entereth not by the door into the sheepfold, but climbeth up some other way, is a thief and a robber.'" (John 10:1).

"But," said Sunday, "that is their lookout."

"But again," said the angel, "Christ has declared: 'If you love me ye will keep my commandments. If ye expect the reward promised to the faithful, 'Be thou faithful unto death and I will give thee a crown of life.'"

Remember Naaman. He quibbled and tried to avoid obeying the prophet when desirous of being healed of his leprosy. But before he was healed he was obliged to obey the prophet and apply his remedy exactly as commanded by him. Far better for all of us to forsake the sawdust trail and obey God. Take his narrow path and "walk ye in it," knowing it will surely lead us to the kingdom and to that beautiful city of eternal rest where goes no galley with oars, where none shall ever say, "I am rich," and where there is no more sorrow, pain, tears or death." (Rev. 21:1-10).

L. S. Bronson.

How very ungenerous the apostle might appear to many who in view of the terrible thing he wrote in his Galatians (1:8) or an angel from heaven any other gospel which we have to you, let him be a Terrible word, but preaches the wrong and perverts the gospel. of such superlative it must be jealous and maintained intact. it be if it does not we believe? But it the apostle would written; and if it is Now meet that fair answer to the leader and say whether others what we believe 16, we read of that it is the power of vation to every believeth. This is a upon Gal. 1:8, but don't believe this clearly we lack to salvation, the God has purposed his kingdom and will believe and and if this be our possession, we found in the ran deemed, nor will written in the book. Sometime after lieved, the apostle Corinthian church that their belief truths would be if they continued ye keep in memory words, but what know, much less in mind, where ar salvation in such Eph. 2:11-12 and the expressions 'without Christ.' of it—no hope. T final extinction ty of being right and it comes of h gospel of God, an the truth as it is having turned th to the sweet mus dom to come. If thousand hopes. holders of them revelation runs. one hope, one be 4-5. And in virtu ing may those e come by the Sa different to th knowledge and one faith, who tertained nor e the prospect of who scorn to y obedience in th

Does It Matter What We Believe?

How very ungenerous and benighted the apostle Paul must appear to many who have been in view of the terrible imprecation he wrote in his letter to the Galatians (1:8); 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.

Terrible word, because one preaches the wrong doctrine and perverts the gospel. Is the gospel of such superlative import that it must be jealously guarded and maintained intact? How can it be if it does not matter what we believe? But it must be, or the apostle would never have so written; and if it is, then why? Now meet that fair and give an answer to the leading question and say whether or not it matters what we believe? In Rom. 1:16, we read of the gospel that it is the power of God unto salvation to every one that believeth. This is a light thrown upon Gal. 1:8, but suppose we don't believe this gospel. Then clearly we lack God's power to salvation, the means whereby God has purposed to prepare for his kingdom and glory such as will believe and obey his truth, and if this power be not in our possession, we shall not be found in the ranks of the redeemed, nor will our name be written in the book of life.

Sometime after they had believed, the apostle wrote to the Corinthian church telling them that their belief of the gospel truths would be their salvation, if they continued in them. "If ye keep in memory," are his words, but what if one does not know, much less believe and keep in mind, where are the chances of salvation in such a case? Read Eph. 2:11-12 and ponder well the expressions 'without God,' 'without Christ,' 'no hope,' think of it--no hope. That suggests the final extinction of any possibility of being right at the last; and it comes of having missed the gospel of God, and having missed the truth as it is in Jesus, and having turned the adder's ear to the sweet music of the kingdom to come. If there were a thousand hopes, the thousand holders of them might live, but revelation runs, "One Father one hope, one baptism". Eph. 4:4-5. And in virtue of what reasoning may those expect to be welcomed by the Savior who are indifferent to the claims, the knowledge and obedience of the one faith, who have never entertained nor cared to entertain the prospect of the one hope and who scorn to yield an acceptable obedience in the one baptism,

honored in its institution by the compliant example of the Lord himself!

The Almighty has predeicated ultimate salvation upon a taking hold of the hope of the gospel, and this is impossible of accomplishment until the gospel in its general feature is understood and believed. We read that we are part of the household of Christ: "If we hold the confidence and rejoice of the hope firm until the end," Heb. 3:6.

So that if we never lay hold upon this hope we are never related to the family of God thro' Christ, and as his is the only name under heaven given among men whereby we must be saved, Acts 4:12, first John 3:2 says we shall be like him, like Jesus, the glorified Redeemer, like Christ, the Anointed King. Now let it be read and ever born in mind that we are made partakers of Christ if we hold fast the beginning of our confidence, steadfast unto the end, Heb. 3:14.

You see the Bible is a store house of whose contents no one can afford to be ignorant. It repays reading and study whether it be approached because of its literary value or its ethical teaching, or its practical bearing on every day life, as, for instance, in the book of Proverbs while such reading may bring a measure of blessing, however, in accordance with the scripture, blessed is he that readeth and they that hear the words of this prophecy: Rev. 1:3. I believe God reveals his deeper truths to the eye of faith those who come to the Bible in a devotional spirit, seeking to know more of God and his will regarding us are the most blessed.

Hence it is necessary at the very beginning, that the reader shall be a partaker of that new life, which alone can digest heavenly food. 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, Cor. 2:14, but they that are after the spirit, who have been born of the spirit do mind the things of the spirit, and the spirit breathed words are sweeter than honey and the honey-comb.

I believe further that the reader must have faith in the Bible and a love for it. Human knowledge must be understood to be loved. Divine knowledge must be loved to be understood. Those who are full of doubts will never be blessed. No man has a right to cut out any part of the Bible. What we want is a faith that believes in the Bible from cover to cover. You see it does matter what we believe,

Trusting that these remarks may lead to deeper and more earnest study of the Bible and that the result may be to the glory of God.

George W. Anders. Plymouth, Ind.

An Abused Text.

"And after eight days again his disciples were within, and Thomas with them, Jesus cometh, the door being shut, and stood in the midst and said: Peace be to you." John 20:26.1

The above text has been frequently referred to, as proving that the literal body of Christ was not his resurrection body. That his body was incorporeal and could pass through gross matter, as light passes through glass, or heat passes through iron. In other words that he did not possess a material body, such as he had before his death. It is claimed that he went through the door, which, being shut, was no hindrance to his ethereal body, etc.

We have an instance on record which fairly explains this supposed difficulty. The incident, if unexplained, would offer a more forcible objection to the transit of material bodies thro' enclosures most securely fastened. We will here give the example, Acts 12:6-10.

And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with chains: and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him and a light shined in the prison, and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did, and he saith unto him, Cast thy garment about thee, and follow me, and wist not that it was true which was done by the angel; but thought that he saw a vision. When they were past the first and second ward, they came unto the iron gate leadeth unto the city; which opened to them of his own accord: and as they went out and passed on through one street, and forthwith the angel departed from him."

In the above account of Peter's deliverance from the prison we have a more wonderful account of his escape from the power of Herod than is given of our Lord's appearing in the room where the disciples were assembled. The strong iron gate, which was guarded by the keep-

ers, who were put to death because Peter had left the prison which had been securely locked. Peter's two chains fell from his hands and he was led by the angel through two wards, and was not seen by the keeper of the prison or the two soldiers, where he was sleeping. The angel conducted him out of the prison through the iron gate which opened before them. If our Lord could raise the dead, calm the seas, and walk upon the waters, it certainly was not necessary for him to divest himself of his body merely to pass into a room where his disciples were assembled.

Even after he had gone in and gave them the salutation, Peace be unto you, he said, Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones as ye see me have. Luke 24:37-39.

It seems so absurd for any one who professes to believe the scriptures, to resort to a theory so plainly opposed to what is written. If our Lord deceived his friends as to the fact of his bodily presence, what ground had they for declaring that they had seen him and had eaten and drunk with him after he rose from the dead. Shame upon such open denials of his own positive testimony.

H. V. Reed.

All who call on God in true faith, earnestly from the heart, will certainly be heard, and will receive what they have asked and desired, although not in the hour or in the measure, or the very thing which they ask; yet they will obtain something greater and more glorious than they had dared to ask.—Martin Luther.

All these longings and doubts, and this inward distress, are the voice of the Good Shepherd in your heart, seeking to call you out of all that is contrary to His will. Oh, let me entreat of you not to turn away from His gentle pleadings.—H. W. Smith.

The fear of man brings a snare. By halting in our duty and giving back in the time of trial, our hands grow weaker, our ears grow dull as to hearing the language of the true Shepherd; so that when we look at the way of the righteous, it seems as though it was not for us to follow them.—Woolman.

Blessed is any weight, however overwhelming which God has been so good as to fasten with His own hand upon our shoulders.—Faber.

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.

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.

Eld. Jos. W. Williams of Plymouth, Indiana, writes that he will soon move with his family to Brumfield, Kentucky, to take up work with our brethren there.

Bro. Williams and these brethren need no introduction to each other. Our best wishes and our prayers go with them in this work.

On our front page we are giving a sample sentiment for Christmas card with appropriate ornament. Fifty of these cards with your name, postpaid for 35 cents. Order now so that you may receive them in time for use.

Bro. Lindsay:

Please say to the brethren that my address for the winter will be 513 Bay St., Tampa, Fla.

A. J. Eychaner.

Notices.

Christmas Notice.

The Chicago Bereans wish to notify the friends who have worked with us so many years, that we will take up our work among the poor again this year. Last year, with your assistance, we were able to help about thirty families, looking after, particularly, widows and deserted wives, who have to work, aged couples and families where there has been long sickness to make inroads on the income. Will those who wish to help in this work send your offering to Josephine Barnebee, 5439 Ohio St., Chicago, Ill. Your kindness will bring Christmas cheer to some home that needs Christ's message of love.

Leila E. Whitehead, Com.

The Best Gifts.

"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."

Dear ones in Christ, have you thought of your opportunity at this Christmas season to preach the gospel of peace, "Peace on earth, good will toward men?" Send the Visitor as a Christmas gift to your friends. It will help some soul to find the truth and accept Christ. You can not spend one dollar in a better way or for a better cause. The price is 25 cents for single copies. I have also copies of the Christmas Visitor of 1908. Send postage to pay for mailing and I will mail a copy to any address you may send. Do not forget that Bro. W. H. Wilson has books suitable for Christmas gifts. He needs your help and sympathy.

Sowing the seed that will reap a bountiful harvest in God's own good time is the best work

we can do at any time, but especially at this time our opportunities are greater. In no better way can we celebrate the birth of Christ than by giving out literature of this kind. Address Harriet E. Boice, 1009 South Wright St., Champaign, Ill.

Do You Want a Chart?

Dear preaching brothers:

As I have been crippled up with rheumatism for two months, I have turned my attention to chart making. I can furnish you a chart 12 feet long, 5 feet wide, on Dan. 2, and 7th chapters, at \$8; 6 feet long, \$4. The 12 ft. chart has a dispensational addition made from 2 Pet. 3; Heb. 4; Matt. 13:33; Rev. 20:6, etc.

So if you want to help a brother preacher, and help yourself, order one now. I also am having one thousand tracts printed, now in press, and will be out in a few days. The title is, "The Immortality of the Soul, and the Pentecost Kingdom, Weighed in the Balance and Found Wanting."

The tract has 50 pages. I take up all the Scriptures used by the advocates of these two false theories and answer their slimy arguments in this tract. Brother you ought to have one of them. Price 50c postpaid.

Eld. John Pruitt, Bristow, Okla.

The Sunday School.

By Anna E. Drew.

CHRISTMAS LESSON.

The Word Made Flesh.

Dec. 21, 1913. John 1:1-18.

Golden Text.—And the Word became flesh, and dwelt among us. John 1:14.

"Christmas is the anniversary which reminds us of the gladdest tidings ever brought to man." Luke 2:10, 11; Jno. 3:16. Christ's birth marks the great dividing line in the history of the world, so that the whole civilized world reckons its dates backward (B. C.) and forward (A. D.) from that era. This event was in the plan of God from the foundation of the world, we learn from our lesson text, and a long line of promises and prophecies run through the Bible from the beginning, pointing more and more clearly to Christ, the One all-powerful to redeem that which was lost through the disobedience of Adam.

Questions.

"In the beginning."—to what does this refer? What was it that was with God in the beginning?

Was it a personality?

The book of John was written in Greek. "Word" in the Greek is "logos," which does not represent a person, but attributes of the personality of God—power, wisdom, understanding, thought etc.

"All things were made by him,"—the Diaglott reads "it,"—logos—that this would make it clearer, see Prov. 3:19; Heb. 11:3; Ps. 33:6-9; Heb. 1:2. In these texts the word of God, wisdom, understanding, the Son, are used identically, which proves the statement above to be true, that the word which was in the beginning was not a person, but that which it, logos, signifies. (See the lessons in the Berean Booklet for more on this subject).

In him (it—the word) was life—what kind of life? 1 Jno. 5:11. How was this life in olden time, the light of men? Gal. 3:8, 9; Heb. 11. What was the "darkness?" Eph. 4:17-19. Acts 26:18; Jno. 3:19-20. Why did the darkness not "comprehend" this light?

To what time and man does the writer now refer? Luke 3:2-6. "Sent of God,"—in what manner? Luke 1:5, 6, 13-17. What was his mission? v. 7. Was John thought to be the true light? Luke 3:15-17. What was the mission of the true light? v. 9. In what way was He to enlighten man? Jno. 12:46; 14:6; 5:24-29. Explain v. 10, — how Christ was "in the world and the world made by him."

He came unto his own,—who is meant? Luke 19:14. Matt. 23:37-39. Why would they not receive him? Did all reject him? What right was given those who received him? What is implied by the phrase, "believe on his name"? Acts 16:30-33; 1 Cor. 15:1-4, give other texts. Explain v. 13. Grisbachs' rendering of this verse is that it applies to Christ, not to those who become children of God, and reads, "He (Christ) was begotten, not of blood or the will of the flesh, nor of the will of man, but of God." This seems correct, since Christ, as the word, is the principle theme. When, then, was the word made flesh? Matt. 1:21; 2:1. Luke 2:10-12. What were some of the events attending his birth? "We beheld,"—who is meant? What was the glory they beheld? (His mighty works, wonderful teachings, and John with Peter and James, in the transfiguration. Matt. 17:2). How did Jesus represent the Father? v. 14. Heb. 1:3; Jno. 14:10. What is the meaning, that which gives joy or pleasure, loveliness of form and loveliness of character. The expression of this to others, kindness,

favor, good will, e truth? "Reality. revelation of thing as they are." Ho proclaim Jesus? v Jesus before John they received of " Eph. 3:17-20; 1:3-4 What does it mea grace"? Margin, " grace." "Either th in us which are in the same spirit, th liness, the same goo the same fruits of grace added to gr grace the means of er graces, as in 2 F How does Jesus : contrast with Mo work? The law wa shadow of good thi of which Christ wa Johns 8:31-32; Rom does Jesus reveal r Jno. 1:1, 2; Col. 2 18. He has revealed character, God's w Jno. 3:34; 14:10. How was Christ Father? Jno. 17:20 Christ's followers Him? Col. 3:10, 1: 13, 13, 15; 20-24 witness to Jesus Matt. 5:16; Phil. : 2:9-12, 20-23. Wl message can you our lesson? Dear brothers a the Abrahamic fai anything in the R ald from this par I will write you a I once lived and word here in Ok left here and wen Texas coast, and a years, I returned. to Bristow (my p last August. Held meeting and a de Campbellites, on t of the soul and th ized twelve. I ha a meeting near baptized four. It joy to me to met at Spiro, as I us there twenty yea ized over two h there in that coun whom are now sl dust of the earth faithful souls are there yet. Among Bro. and Sr. Bow Posey, one of ou ers, Bro. and Sr. and Sr. Lee Merin Hattock, and man I was ordaind preacher when I old. Was convert dion by the A. C. I was converted f

favor, good will, etc. What is truth? "Reality, sincerity, the revelation of things to us just as they are." How did John proclaim Jesus? v. 15. How was Jesus before John? How had they received of "his fulness?" Eph. 3:17-20; 1:3-9, 17-19.

What does it mean, "grace for grace"? Margin, "grace upon grace." "Either the same graces in us which are in the Master, the same spirit, the same loveliness, the same good will to men, the same fruits of the spirit, or grace added to grace, or one grace the means of increasing other graces, as in 2 Pet. 1:5-7."

How does Jesus and his work contrast with Moses and his work? The law was only "the shadow of good things to come," of which Christ was the substance. Johns 8:31-32; Rom. 3:24. Whom does Jesus reveal most clearly? 1 Jno. 1:1, 2; Col. 2: 3-9; Col. 1: 19.

He has revealed to man God's character, God's words and works Jno. 3:34; 14:10.

How was Christ one with the Father? Jno. 17:20-26. How may Christ's followers be one with Him? Col. 3:10, 12-17; Eph. 4: 1-3, 13, 15; 20-24. How can we witness to Jesus as the light? Matt. 5:16; Phil. 2:12-16; 1 Pet. 2:9-12, 20-23. What Christmas message can you gather from our lesson?

Dear brothers and sisters of the Abrahamic faith:

As I never see anything in the Restitution Herald from this part of the field, I will write you a few sketches. I once lived and preached the word here in Oklahoma, but I left here and went to the South Texas coast, and after seventeen years, I returned. I came here to Bristow (my present home) last August. Held a fifteen days' meeting and a debate with the Campbellites, on the immortality of the soul and the kingdom. Baptized twelve. I have just closed a meeting near Spiro, Okla., baptized four. It was a great joy to me to meet the brethren at Spiro, as I used to preach there twenty years ago. I baptized over two hundred souls there in that country, many of whom are now sleeping in the dust of the earth, but a few faithful souls are still living there yet. Among whom are old Bro. and Sr. Bowman, Bro. H. L. Posey, one of our best preachers, Bro. and Sr. Chatman, Bro. and Sr. Lee Meriman, Bro. Frank Hattock, and many others.

I was ordained a Methodist preacher when I was 17 years old. Was converted from Methodism by the A. C. people. When I was converted from Methodism,

DO WE GO TO HEAVEN FOR OUR REWARD AT DEATH?

Elder C. C. Maple—North Ridgeville, Ohio.

Many people have been taught from childhood that if righteous, they at death will go to heaven for their reward; and if unrighteous, they will be placed in an eternal, burning hell.

Upon a careful study of the Scripture, we find the following facts which we submit for your earnest consideration.

1. God only has immortality. I Tim. 6:14-16.
2. Man is not immortal, but mortal. Job 4:17; I Cor. 15:53.
3. In the death state is unconscious. Psa. 146:3, 4; Eccl. 9:5.
4. The future life depends upon a resurrection of the dead. I Cor. 15:18; I Thess. 4:13-18.
5. Our reward comes with the second coming of Christ. Matt. 16:27; Rev. 22:12.
6. Our future home will not be up in heaven, but here on the earth. Psa. 115:16; Matt. 5:5; Rom. 4:13; Gal. 3:29.

Let us believe the teaching of God's word. (2 Tim. 3:15; 1 Pet. 4:11). Search the Scripture and know if these things be so.

I started out in honest search for the whole truth, and thank God, I found it in the Church of God. I am now happy and satisfied in the Church of God, and I am doing all in my power to spread the true faith. I preach all the time. Will hold meetings anywhere, where the brethren will pay my expenses. May God bless all the faithful. I am your brother, looking for the Kingdom of God soon to come.

Eld. John Pruitt.

The Common People Heard Him Gladly.

There are reasons why the common people hear a speaker or writer gladly. Words, being the vehicle of thought, care should be taken in their selection. We should express ourselves in as pure English as possible. When you drive a reader or listener to the dictionary, you put him to an unnecessary trouble which has a tendency to vex him. You should consult authority for proper words to convey your thought. The vocabulary of the "common people" is limited and should be respected. Read the sermon on the mount as recorded in Matthew and you will be astonished to see how few large words are to be found. Also read the Lord's prayer as recorded in John 17 and note the simple words used. No one need go to Webster to find their meaning.

What a beautiful example we have in the apostle's prayer, illustrating this same fact. Thousands have been charmed in reading Mr. Lincoln's Gettysburg address because of its pure English. When we go beyond the vocabulary of our readers, we are of little benefit to them. Some write as if it were their duty to force their readers to enlarge their vocabulary.

In visiting in their homes, we find but few opportunities for this. Better use words found

in every day print.

The above is prefatory to what will follow. I give a few examples illustrating the opposite of what I have written. "Will you have a second piece of roast beef?" was asked of a young lady just returned from a boarding school. "No, thanks," she replied, "gastronomical satiety admonishes me that I have arrived at a state of deglutition consistent with dietetic integrity."

Common speech would say, "Thank, you, I have eaten enough." "My perpendicularity suddenly became a horizontality," has recently been substituted for "I suddenly fell." Akin to this we glean from a recently published religious journal.

In speaking of the death of a sister who was found dead in bed, he expressed himself in the following language. "We thank God that our sister died an 'elangetia' death." Now what puzzles me up to this hour is what does elangetia mean, and could not the writer have expressed himself in pure English? The common people would have understood him. This same writer makes use of a common English word, but I am puzzled to know why he used it thus. "Embryo sister — wrote thus and so." I know the meaning of 'embryo,' but why should he use it in connection with a sister or a brother? Webster defines it thus. "The first rudiments of an organism or a plant." We insist that this use is without authority.

In conclusion I wish to say that this article is not written wholly as a criticism on any one, but as a suggestion to the different contributors to our papers. Let us search for words that convey clearly our thought. We are the common people who have heard the Master gladly.

Your brother waiting for His coming.

D. C. Robison.

Be Independent.

There is nothing in the wide world that insures success so completely as does perfect independence. People who are always waiting for help may wait a long time, as a general thing. A little assistance, a little influence is not always to be had for asking, but there is always something one can do for him self. Do it, whatever it is with a will.

If a young lady, don't sit still, hoping a rich man will marry you, while your aged father toils for your daily bread. Learn how to help yourself, and take care of yourself as much as possible. Rather be one who does things for others than one who must have things done for you. Two hands, two feet, sight and strength—these ought to enable you to dispense with help while you are young and vigorous.

Men who can defy adverse circumstances, and can earn a living in any quarter of the world in which they are dropped down; who can roll up their sleeves, and set to work at almost anything that offers, and who can even sew on their own buttons, and cook their own food, when deprived of the help of woman kind, are the ones who are really independent.

The most helpful women are kindest and truest; and as for a man, never trust him in any capacity if he has not within him the true spirit of independence, without which neither strength nor sweetness may be hoped for. In the battle of life there is but one way to succeed—fight it out yourself. Give the helping hand when you may. Take it if in some strait, it is offered freely; but never ask for it. Be independent as far as man may be, if you would honor yourself, or be honored by others, or be happy.—Sel.

Worldliness.

Worldliness, in the religious use of the term, is not the being occupied with secular things. It is rather a spirit, a temper, a way of looking at things and judging things. The worldliness is not in the work, but in the spirit of the worker; and it may be manifested in connection with any kind of work. Worldliness can penetrate even into prayer and preaching and the most sacred work can be done in a worldly spirit. In like manner the Christian life does not consist in doing formally religious things, though these have their place, but in the filial spirit which should pervade all doing and all days and all life in all its interests. Whatsoever the Christian does he is to do it

heartily, as to the Lord and not to man. And this living in all things unto the Lord is his religion.—Borden P. Bowne.

Dear Bro. Lindsay:

Will some of the brethren please answer this question through The Restitution Herald?

While at Troas, Paul saw a man of Macedonia standing before him saying, "Come over into Macedonia and help us." Was not this the influence of mind upon mind? Was not the man of Macedonia seen by Paul mentally as he (Paul) was in a passive state? Could not another brother have answered the call? If this be true, how can Luke 16:1-8 be explained in any other way but by the Holy power?

In the 25th chapter of Matt., it says, "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." Suppose Paul had not answered the call of the man of Macedonia? If we are our brother's keeper, had not we better be kept in the passive state that it may not be said that there was not found a man to help? This vision of Paul's may be explained by the laws of telepathy, but this "bird of the air" is certainly being overlooked by our people.

Yours in search of truth.

Kathryn Townsend,
Lebanon, Illinois.

Berean Column.

Dear Bereans:

The apostle Peter exhorted the brethren to humble themselves before God, that he may exalt them in due time, "Jesus humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:8. He being Lord and Master, gave his disciples an example of humility by washing their feet. John 13. Jesus says, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matt. 18:4. "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." Matt. 23:12.

We read in 1 Pet. 5:5-6. "Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." No amount of truth believed will save us if we violate the law of humility. The scripture rule is, to do justly, to

love mercy and to walk humbly with thy God. Micah 6:8.

May we all continue to grow in this grace.

William H. Boyer.

Virginia.

Dear Bereans:

Thanksgiving day is past and now we are nearing the Christmas festal day.

How full of meaning these two words are, and what opportunities they present. Still by many they are merely days of feasting and selfish pleasure, with little room for the giving of thanks, the true meaning of the word thanksgiving, while no time or thought is given to helping the less fortunate ones. "Count that day lost whose low descending sun, sees thou no good to others done." To how many who celebrate Thanksgiving would this day be counted lost, were they to use this old adage as a standard?

Then as we near the holiday season amidst the glitter of lovely decorations and the display of enchanting beauty, it is easy to lose sight of the picture of the lonely child, Jesus as he lay in a manger in Bethlehem. And again as this same Jesus was suffering on the cross, not for any sin of His, but that we through Him might receive the gift of eternal life.

God set the example of giving, when he gave to the world his only son Jesus. Then the Son in turn gave his life for our redemption.

Put what a contrast between the spirit of this giving and that of many who make gifts today. The spirit of love, peace and good will is lost and Christmas becomes a season of exchange.

Submitted in love,

Elizabeth Crouse

The Mystery.

Dear Bereans:

In lesson 44 in our outline, we have the eleventh chapter of Romans, in which Paul is showing how the natural branches of the olive tree were cut off and the wild olive branches grafted in, and Paul in completing the illustration says: "I would not, brethren that ye should be ignorant of this mystery,—that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

We find that Paul wrote of this mystery also to the Ephesians, Corinthians, and Colossians. Because of his saying that it hath been hid in God from the beginning, Eph. 3:9, and was kept secret since the world began, Rom. 16:25, some hold the idea that it must refer to some

thing that was never mentioned in the Old Testament; that it could not refer to the taking out from the Gentiles of a people to be a part of the olive tree partaking of the root and fatness thereof, because the blessing of the Gentiles was spoken of by the Old Testament writers and therefore they say we must look for some other meaning to this mystery or secret. They claim that Paul is writing to a class who shall form the body of Christ, he being the head, thus constituting the bride groom, which is the "better thing" provided for them in contrast to those who shall form the Bride of Christ.

But let us see what Paul says. He was a chosen vessel unto God to bear his name to the Gentiles. God had first chosen the Israelites to be a kingdom of priests, a peculiar treasure unto him, but they as a people, judged themselves unworthy, and he turned unto the Gentiles and Paul in his miraculous conversion was given visions and revelations through which God made known unto him the mystery "which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit: that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel, Eph. 3:5. Paul plainly states here what the mystery is as he also does in Rom. 11:25, viz., That the Gentiles shall be fellow-heirs, etc. Furthermore he draws a sharp contrast to the manner in which it was formerly revealed as compared to the fuller revelation to himself and others by the Spirit.

He says in the Corinthian letter, If our gospel be hid, it is hid to them that are lost. In the same way this truth of the Gentiles being grafted in, was hid from the beginning, because the god of this world hath blinded the minds of them which believe not.

In Eph. 5. Paul compares Christ and the church which is his body, Eph. 1:23, to the husband and wife showing that the Body and Bride of Christ are simply different illustrations of the same truth as is also the holy temple of which the apostles and prophets are the foundation. Jesus Christ, the chief corner stone, and all his faithful followers the superstructure.

The "better thing" of which Paul speaks in Heb. 11:40 is that the faithful worthies of which he speaks in previous verses, who died in the faith and received not the promise, should not be perfected without us.

In hope of Life,
Emma Railsback,
Indiana.

Elijah.

Elijah was a prophet of Israel. He told Ahab that there was going to be a great famine in the land. At this, Ahab became very angry, and was going to slay him so he fled to the brook Cherith, where God commanded the ravens to bring him bread and flesh in the morning and at night, and he drank the water of the brook. Then the brook dried up because there had been no rain in the land. So the Lord told him to go into the land of Zarephath, and there would be a widow there. So he arose and went to Zarephath, and there was a widow at the gate picking up sticks.

He called her and said, Bring me a pitcher of water, and as she was going to do so, he called to her and said, Bring me some bread to eat. And she said that there was but a little meal in the barrel and a little oil, and she was going to bake it for her and her son, and then they were going to die. He promised her that the meal would never fail. So she baked him a cake and he ate. Then she made her and her son a cake and the meal never failed.

Then her son took sick and died. The widow thought that he was the cause of it. So Elijah took him up to his room and prayed to God and his breath came back into him. Elijah took him down to his mother, and she thought that he was a servant of God.

Thelma Railsback.

The Penitent Thief's Petition. Rufus A. Curtis.

Concluded from last week.

Death by crucifixion was a lingering death. When Joseph of Arimathea came, and went boldly unto Pilate, and craved the body of Jesus, it is recorded, "And Pilate marvelled if he were already dead," thus clearly establishing the fact, that it was something unusual for death to ensue so soon. Mark 15:42-45.

If Jesus went to Paradise that day, he went alone, which would invalidate the notion that the thief accompanied him, in a disembodied state. But as Paradise does not yet exist, it is evident that Jesus did not go there either. The fact is "Christ died," and was buried, 1 Cor. 15:3, 4. And to die is to not live, as death is the negation of life; hence he was not living in Paradise, or anywhere else, during the interval between his death and his resurrectoin. Isa. 38:1. Jo-

...hid him which was hewn and rolled a stone door of the sepulchre. According to this was the where the Lord ... That Jesus did the Father, in the day he was crucified by him with Mary, three death on Calvary into her, Touch I have not yet seen Father." John 20 above facts, it is the verse under is not punctuated cation is not mis invented by Manian printer, about of the 15th centu the comma after and making it q say, instead of makes Christ's p penitent thief ha the Scriptures, f Revelation, conce of man, his unce death, and the a of a literal r order to any futi deal whatever.

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The Cottage B of Luke 23:42,43, lows: "And he s. Lord, remember r comest into thy l Jesus said unto l ay unto you tod: into my kingdom with me in Para ancient manuscrip ac, supposed to ten about the fift have the follow Verily I say to t with me thou sh Eden's garden." tions are in haru Scriptures througl Jesus' reply coin penitent thief's 1

What right has assume that the as used by the M 23:43, refers to immortal persona applied to Adam,

seph "laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre." Mark 15:46. According to angelic testimony, this was the actual place where the Lord lay. Matt. 28:5-6. That Jesus did not ascend to the Father, in heaven, on the day he was crucified, is further evidenced by his conversation with Mary, three days after his death on Calvary; "Jesus saith unto her, Touch me not; for I have not yet ascended to my Father." John 20:17. From the above facts, it is evident that the verse under consideration, is not punctuated correctly. Punctuation is not inspiration. It was invented by Manutius, a Venetian printer, about the middle of the 15th century. By placing the comma after the word today, and making it qualify the verb 'say,' instead of 'shall be,' it makes Christ's promise to the penitent thief harmonize with the Scriptures, from Genesis to Revelation, concerning the unity of man, his unconsciousness in death, and the absolute necessity of a literal resurrection, in order to any future life, for the dead whatever.

"The late Prof. Ives of Yale College states, that in the Septuagint and Greek New Testament the adverb today (semeson) qualifies the following verb fifty-one times, qualifies the preceding verb one hundred and seventy times. In Deut. 8:19 and 30:18, we have a similar usage of language. "I testify against you this day, that ye shall surely perish." Now just as in these cases, so in the one we are considering, the prevalent usage is that today qualifies 'I say,' so we read: "Verily, I say unto you 'today', shalt thou, or thou shalt be with me in Paradise."

The Cottage Bible translation of Luke 23:42,43, reads as follows: "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto you today, when I come into my kingdom thou shalt be with me in Paradise." From an ancient manuscript of the Syriac, supposed to have been written about the fifth century, we have the following rendering; Verily I say to thee today, that with me thou shalt be in the Eden's garden." These translations are in harmony with the Scriptures throughout, and makes Jesus' reply coincide with the penitent thief's request.

What right has any man to assume that the pronoun 'thou,' as used by the Master, in Luke 23:43, refers to an immaterial, immortal personality, and when applied to Adam, by his Crea-

tor, it means the very reverse of this? See Gen. 3:17-19.

The Church of God should unanimously protest against such unwarranted assumptions on the part of the clergy. Let the zeal be according to knowledge, and the earnestness be born of conviction, that God may bless the efforts put forth, for the vindication of His truth, thro' which alone comes true freedom, and life eternal. John 8:32; 17:3; Rom. 6:21-293. If Paradise is in heaven, and Christ is now reigning there, we have the anomaly of heaven being peopled with bitter enemies, instead of holy angels; for of Christ it is said "Rule thou in the midst of thine enemies." Psa. 110:2. Why not believe the Bible, and cast tradition aside? Christ will yet, in conjunction with his redeemed people, "reign on the earth," in the midst of his enemies. Lu. 19:12-27; Rev. 5:9, 10; 2:25-27; 3:21; Psa.2:1-12; 149:5-9.

May we, with the penitent thief, be remembered, in that auspicious day, "When the Son of man shall come in his glory, and all the holy angels with him." Matt. 25:31.

Rufus A. Curtis.

SERMONETTE NO. 60.
Gratitude.

Text: The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Isa. 1:3.

Ingratitude is a sin. It springs out of selfishness; and to be selfish is to be covetous.

So far as the conduct of man to his fellow man is concerned, the law of rectitude is founded upon love. But love cannot exist where covetousness reigns in the heart. So intimate are the commandments of God related that he who is covetous has violated all those commands which involve moral conduct toward his neighbor. In fact sin is unknown where covetousness does not enter—in other words, covetousness involves every known sin against mankind. In harmony with this is the thought of the gifted Paul where he says, "I had not known sin but by the law: for I had not known lust except the law had said, "Thou shalt not covet." Rom. 7:7.

And again he writes warning the church at Colosse against covetousness and declaring that it is idolatry. Col. 3:5. From these and other scriptures, I gather the facts, which are the evidence which leads to the conclusion that ingratitude or selfishness crowd love out of the human heart, and make it impossible to fulfill the law, so long as this

malevolent affection prevails.

Primarily there are but two emotions, namely love and hate. Love is the fulfilling of the law, whether exercised toward God or man. Humility, obedience, gratitude, thanksgiving, generosity, kindness and all the noble sentiments of a divine nature are the outgrowth of love.

A selfish, ungrateful person cannot be a Christian, for a Christian is a follower of Christ, and he was wholly unselfish. Love is a plant which grows under cultivation, but dies through neglect. There is no overgrowth. The conduct we desire toward ourselves is the standard of the treatment we owe to others. Love is the governor which regulates conduct in all the activities and relations of life. It fills the heart with gratitude for every good that comes to us, and thanksgiving springs to our lips. It brings no sorrow because it is the foundation of joy. There is no law against love. It covets nothing. It does not kill or steal or disobey or violate any law, for it fulfills them all.

But hate, that other emotion, how different. It is ready to fight. It kills. It bears false witness and disobeys all the commandments of God. It is the outgrowth of a sensual, covetous heart. In proportion as we disobey God's law we hate him, for he who loves God, will keep his commandments. He who knows God, loves him and obeys him, but he who disobeys him, does not love him, nor know him.

The ox knows his owner and the ass his master's crib. These animals recognize and appreciate the good usage and provisions of their master. But alas, how few recognize the hand that supplies our daily wants, in food, in water, in shelter, in clothing. And fewer still are they who express gratitude. The Bible student well knows the ingratitude of Israel toward God. He had taken them out of Egypt, from a bondage of centuries. He had fed them in a wilderness 40 years. He had defended them against mighty nations and given them a land flowing with milk and honey; and still they were unmindful of his blessings, and ungrateful for his care and forgot the loving hand which provided for their needs. The dumb ox and the stubborn ass had done better than Israel. These animals recognized the source of their daily supply of food. Yet Israel forgot God.

But they are not alone. We who live in this favoured land, surrounded by natural resources, quickened by the accumulated intelligence of past ages, schooled in divine morals and heaven's laws, in the afternoon of the

brightest day this world has ever seen, have almost forgotten God. If the dumb ass speaking with man's voice forbid the madness of the prophet Balaam, who coveted the gold and silver of Balak, ought not we to be severely reprov'd in the commercialism and covetousness of the twentieth century? Are we forgetting God and our duty to him and to mankind when we attend the moving picture exhibit, when we build a fine house, when we ride in the auto or visit friends in other states, or admire our land or our herd or our clothing? These if properly used, are only secondary matters and ought to be used to further the wisdom of God among the people.

I cannot finish this sermonette better than by adding the words of Paul: "Charge them that are rich in this world that they be not highminded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy; that they do good; that they be rich in good works; ready to distribute; willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

The one who will do these things, will be grateful, unselfish, and love God and his fellow man. He will not need the ox or the ass to remind him of God and to be grateful for his blessings.

A. J. Eychaner.

Hard words will vex; unkindness will pierce; neglect will wound; threatened evils will make the soul quiver; sharp pain or weariness will rack the body, or make it restless. But what says the Psalmist? "When my heart is vexed, I will complain." To whom? Not of God, but to God.—Pusey.

Surrounded by those who constantly exhibit defects of character and conduct, if we yield to a complaining and impatient spirit, we shall mar our own peace without having the satisfaction of benefiting others.—T. C. Upham.

God hath provided a sweet and quiet life for His children, could they improve and use it; a calm and firm conviction in all the storms and troubles that are about them, however things go, to find content, and be careful for nothing.—Leighton.

When we have learned to offer up every duty connected with our situation in life as a sacrifice to God, a settled employment becomes just a settled habit of prayer.—Erskine.

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An avowedly unbelieving officer confessed—"When the bullets have been whizzing past my ears, and the shells bursting on every hand, and my comrades have been falling on my right hand, and on my left, it is an uncommonly curious thing, but at such times I always begin to pray. I am not a praying man—I do not profess to pray—but always when I have been in danger of that sort, and think that I might die very soon, I instinctively begin to pray."

Ah! that is what many people would do very soon now if they were told, for example, that the Master would be here at three o'clock this afternoon.—Sel.

Grant to me above all things that can be desired, to rest in Thee, and in Thee to have my heart at peace. Thou art the true peace of the heart, Thou its only rest; out of Thee all things are hard and restless. In this very peace, that is, in Thee, the One Chiefest Eternal Good, I will sleep and rest. Amen.—Thomas A. Kempis.

Neither go back in fear and misgiving to the past, nor in anxiety and forecasting to the future; but lie quiet under His hand, having no will but His.—H. E. Manning.

Thine own self-will and anxiety, thy hurry and labor, disturb thy peace, and prevent Me from working in thee. Look at the little flowers, in the serene summer days; they quietly open their petals, and the sun shines into them with his gentle influences. So will I do for thee, if thou wilt yield thyself to Me.—Tersteegen.

Though today may not fulfill All thy hopes, have patience still; For perchance to-morrow's sun Sees thy happier days begun.—P. Gerhardt.

Ah, if you knew what peace there is in an accepted sorrow! —Madame Guyon.

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Volume 3.
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THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, Dec. 17, 1913.

Number 10.

What Think Ye Of Christ? A Symposium.

Flavel.—Eternity cannot unfold him.

Daniel Webster.—I believe Jesus Christ to be the Son of God.

Garibaldi.—I love and venerate the religion of Jesus Christ.

Ingersoll.—Had I been in his day, I would have been his friend.

Thomas Paine.—The morality that he taught has not been excelled by any.

Disraeli.—Has not Jesus conquered Europe and changed its name to Christendom?

Dr. Franklin.—I think that the system of morals that he taught and his religion are the best that the world ever saw, or are likely to see.

Gladstone.—All that I think, all that I hope, all that I write, all that I live for is based upon the divinity of Jesus Christ.

Matthew Arnold.—No other conception of righteousness will do except Christ's conception of it.

Renan.—In Jesus Christ is condensed all that is good and exalted in our nature.

The above symposium was taken from a religious journal published by one of the popular churches. While we admit that the language in each statement is finished, we fail to see that they in any degree answer the question, "What think ye of Christ?" One statement is clothed in the language of the Bible, viz., I believe that Jesus Christ is the Son of God. As far as we know the one using this language lived and died without a saving knowledge of the Son of God. Where in his writings does he give expression to any religious thought other than that taught by the popular churches of his day? No expression is found during his life that Christ was David's promised Son. Therefore a statement made by this writer is without value in answering the question at the head of this article.

The question was submitted to Pharisees after they had tried to puzzle him by asking questions. Their answer was, "The Son of David." Then said Jesus, "How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, sit thou on my right hand till I make thine en-

LEAN UPON MY ARM, MOTHER.

Selected by Geo. Claypool.

"Pray lean upon my arm mother,
Your form is feeble now,
And silvery are the locks that shade
The furrows on your brow.

"Your step is not so strong, mother;
As in the days gone by,
But strong as ever is the love
That beams within your eye.

"When I was a babe, mother,
With tender love inspired
You carried me for many an hour
Until your arms were tired.

"From childhood up to manhood's years,
Through every pain and ill,
You watched me with a loving eye,
You watch my welfare still.

"And shall I fail you now, mother,
When all your strength has fled,
Neglect to guide your feeble steps
As through life's vale you tread.

"Your eyes are dim with age, mother,
Care lines are on your brow,
The little feet you guided once,
Are strong to guide you now.

"Then lean upon my arm mother,
Henceforth life's journey through
What you did so long for him,
Your boy will do for you."

emies thine footstool." If David then called him Lord, how then is he his son? And no man was able to answer him a word. Why? Because they did not read aright the promise God made to David in his old age. To one who is acquainted with the promise made to David concerning his son, this is an easy question. In 2 Sam. 7:12, we find this promise to David. And 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 thy kingdom forever.

Those who have studied with care, admit that the seed here spoken of is Christ, and not Solomon. His kingdom was not established forever. His kingdom was temporal or of the flesh. He occupied David's throne before his death. This seed or son was to occupy it after David's death. In this scripture we find proof sufficient for believing that Da-

vid's seed here spoken of was promised a future reign and much more glorious than that of Solomon.

If you doubt these statements, please read David's prayer recorded in this chapter. (2 Sam. 7) This is the son whom David in spirit called Lord. While Jesus was David's son according to the flesh, being the son of Mary, he was David's Lord, according to the spirit of holiness or his spiritual nature received when he arose from the dead. And in the kingdom of God or David's kingdom restored to Israel, he can with propriety call Christ his Lord.

Read carefully the 110th Psalm from which this is taken. Note the conditions implied. Will they apply to the work of the nominal churches today, or have they a place in the future under the leadership of Christ? These conditions will come in the unfolding of God's plan of establishing forever the son of David

and his kingdom. For this purpose God raised Christ from the dead that he might sit on David's throne. It is one of the covenants spoken of by Paul in Eph. 2:12.

If we are strangers to these, we are without Christ, without hope and without God in the world. It matters not what you may believe about Christ, if you accept not God's covenant with David. Two questions were asked of the apostles by Jesus as they journeyed toward Jerusalem. The first is answered in Matt. 16:14. This answer is of little value except to contrast truth and error. The second is answered in verse 16. This answer contains the gospel. 1. That he is the Christ, (anointed), the one to whom all the prophets gave witness, that through his name whosoever believeth in him shall receive remission of sins. The Christ is to occupy David's throne and restore the earth and the race. The earth is to be filled with the glory of God. Amen, amen.

D. C. Robison.

Strive to see God in all things without exception, and acquiesce in His will with absolute submission. Do everything for God, uniting yourself to Him by a mere upward glance, or by the overflowing of your heart towards Him. Never be in a hurry; do everything quietly and in a calm spirit. Do not lose your inward peace for anything whatsoever, even if your whole world seems upset. Commend all to God, and then lie still and be at rest in His bosom. Whatever happens, abide steadfast in a determination to cling simply to God, trusting to His eternal love for you; and if you find that you have wandered forth from this shelter, recall your heart quietly and simply. Maintain a holy simplicity of mind, and do not smother yourself with a host of cares, wishes, or longings, under any pretext.—Saint Francis De Sales.

There is something very solemn in the thought that that part of our work which we have left undone may first be revealed to us at the end of a life filled up, as we had fondly hoped, with useful and necessary employments.—Sarah Stephen.

Should The Church of God Have A "Creed"?

This is a question that is commented upon, and the subject is frequently discussed in another paper.

Just why anyone, who is a believer of the gospel should ask such a question, is hard for me to understand. When we understand that "creed" means belief, it would be just as sensible and proper to ask the question: Should the Church of God, or the members of the Church of God have a "belief," or a "faith?" No one would deny this, or doubt it.

But what kind of a faith?

As though there was more than one faith? "The faith of Abraham," says one, of course. Why not just as well say, "The faith of Paul?" Paul believed more and knew more than Abraham ever dreamed of. What did Abraham know of these particulars—That Christ died for our sins according to the scriptures, and that he was buried, and that he rose again from the dead according to the scriptures? What did Abraham know about God's choosing out a people to bear his name from among the Gentiles, that were to be rulers with him in the kingdom of God, and a great many other things that God revealed through his prophets and apostles, that Abraham never believed, because he never knew? And yet, there is but "one faith."

When God said to Abraham, "In thee and in thy seed shall all the families of the earth be blessed." Abraham believed all that God said. Did Paul believe any more than what God said or revealed to him, or that he had witnessed? Paul's faith in that respect was Abrahamic, but did he change the name of the church on that account, and call it "The Church of God of the faith of Abraham"? I have never read of it. Then why are some of the good brethren so ready to add to the word of God? Some may think it an improvement upon the name God has given his church.

Saul, no doubt, thought he was improving upon God's way of doing things, when he saved the best of the sheep and cattle for sacrifices. But what was the result? He lost a kingdom, might not we? Is it not far better and safer to take God's way and God's word in every case? Now a creed is right and proper, so long as you take God's Word for it. But when you go to substituting man's opinion instead, you are treading on dangerous ground.

Let me give you an example. "God is a physical, corporeal be-

ing." (man). Jno. 4:24. "God is a spirit." (Bible). Again. "Angels are physical, corporeal beings." (man). Heb. 1:14. "Are they not all ministering spirits sent forth to minister to them, who are to be heirs of salvation?" (Bible).

Even supposing you are correct in your opinion, would it not show more reverence and respect for God and his word to use the Bible language? May you not be adding to or taking from the word of God in the first case? Then another idea that is injected into the creed making and that is—that the individual who teaches or preaches the word must subscribe to the foregoing articles of faith, and teach doctrine in harmony therewith, and a failure to do so will be sufficient grounds for dismissal, such authority to be exercised by the elders and deacons. And in case of disagreement between them, by a majority of the church. Where in all the word of God do we find a precedent for subscribing to, or signing any agreement entered into between God and man.

Notice God's way. Ex. 19:5:—"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 unto the children of Israel. 8th v. And all the people answered together and said, All that the Lord hath spoken we will do.

God's word to the children of Israel and their word to him, was all that he required of them. No subscribing, nor signing, that was under the old covenant. But how was it under the new? Mk. 16:15: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." Believeth what? The gospel, the word of God, not man's word, nor a mixture of God's word and man's; but as Paul said, Preach the word. How different from the modern way. How much better and safer to pay heed to God's way and God's word.

Then again, This creed consisting of a mixture of man's opinion and God's word is used as a standard of judgment by which to settle differences in doctrines and practice in the church; also as a discipline or rod of punishment, while the scripture distinctly teaches that the word alone, or the gospel should settle all differences, in doctrine and practice, and love should be the impelling, the motive power, spurring the Christ-

ian on from faith to faith. Saul learned to his own cost that "obedience is better than sacrifice and to hearken than the fat of lambs."

M. W. Perrine.

The Oath To Abraham. No. 8.

Who desires a part in this work of God's promise and oath in blessing all the families of the earth, or all the kindreds of the nations? Oh how blessed the thought that we, who may be among the redeemed of the past ages, will have such glorious employment in ages to come. What are all of earth's present joys or glories, when compared with the glory and honor of being workers together with God and his dear Son in reducing the earth, so long cursed with sin, to order, peace, universal love and good will, making wars to cease to the ends of the earth; and every man sit under his own vine and fig tree, having none to molest or make him afraid. If you, dear reader, would share in that glory, come now to Christ, that you may live in that blessed age. Micah 4:1-8, and Isa. 2:1-4.

The view we have taken of chapters 7 of Rev., and also 15 might be further urged as the true one from many testimonies of the Old Testament. We will notice Isa. 66. "Rejoice ye with Jerusalem, and be glad with her, all ye that love her...that ye may milk out and be delighted with the abundance of her glory: for thus saith the Lord. Behold I will extend peace to her like a river, and the glory of the Gentiles, like a flowing stream. ... The hand of the Lord shall be known toward his servants, and his indignation towards his enemies. For behold, the Lord will come with fire, and with his chariots like a whirlwind, to tender his anger with fury, and his rebuke with flames of fire: for by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many."

Jer. 25:33; Ezek. 7:18. 19. Zeph. 1:14-18. (This corresponds with Rev. 6:12-17, which please read). For I know their works and their thoughts. It shall come that I will gather all nations and tongues, and they shall come and see my glory, and I will set a sign among them, and I will send those that escape of them unto the nations...and to the isles afar off, that have not heard my fame, neither have seen my glory, and they shall declare my glory among the Gentiles, etc.

Observe, this proclamation is to those who had not heard the

Lord's fame; and it was after the fearful judgment on "many who were slain" in that judgment, and there were those who escaped; and they are employed in making the proclamation to the nations and isles afar off; who had not heard of the Lord's fame, etc. Here we might introduce Gods' oath. Isa. 14:23. "I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." Compare this with Paul's language. Phil. 11:10-11. "That at the name of Jesus every knee should bow, in heaven and in earth; and every tongue should confess Christ is Lord, to the glory of God the Father."

Thus a universal proclamation of Jesus Christ is to be made to all; and all are required to give him honor to the glory of God. Here then, is a proclamation of God's good will to men which has never yet been made in the fulness set forth in the word; but God has sworn by himself, it shall be. Who shall call in question His promise and oath? When that promise and oath is carried into effect, we shall see the innumerable company brought to the Revelator's astonished view. Rev. 7. "Of all nations, and kindreds, and people and tongues."

No wonder Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me. John 12:32. He knew the families of the earth were to be blessed in him, and He hesitated not to accept the cross in his work of blessing all men with the means of securing eternal life. His faith in God's promise and oath was not shaken tho' the awful death of the cross lay in his path to the accomplishment of his work of blessing all the families of the earth, and because he became obedient unto the death of the cross, God highly exalted him and gave him a name which is above every name, that at the name of Jesus every knee should bow, etc. Therefore his name is to be proclaimed to all the families of the earth, else how could they be required to bow to it?

Let us rejoice and be glad that God is not so restricted in the means of carrying out his promise and oath as our finite minds might be disposed to think. And let us remember his thoughts are not as our thoughts, nor His ways as our finite ways. His word will not return void; but will surely be accomplished, every jot and tittle. So let it be. Do you want to form the second or consequent union to run in the race for the prize

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of the high calling of God in Christ Jesus! Phil. 3:14. Remember twofold union with Christ is necessary in order to become an heir of God and joint heir with Jesus Christ.

To be continued.

Uncle John Foore.

Obituaries.

W. H. Wilson.

On Tuesday, Dec. 8, another old soldier of the cross laid by his armour to rest from his sickness and pain, and has fallen asleep in the Lord. When the brethren and friends gathered for a last farewell, Bro. Reed gave us the glorious promises of the resurrection and of eternal life through Jesus Christ.

Bro. Wm. Wilson made arrangements for his funeral and asked for the hymn, "It is well with my soul." "It is well," he said, "because my life is hid with Christ in God. Tell the church that my trust and faith are true. Hold to the faith of the Savior's coming, for it is near. Let nothing deceive you nor draw you away. Hold fast."

Brother Wilson was immersed in Fox River when he was about sixteen years old and united with the Geneva church. He has been a worker ever since in the Master's cause.

About fourteen years ago, he felt that he could accomplish more if he served by both voice and pen, so he started out in evangelistic work. His preaching took him from the Gulf into Canada and from the Atlantic to the Pacific; and everywhere he went he proclaimed the glorious gospel (the things pertaining to the kingdom of God and the name of Jesus Christ).

If he had lived until June, he and his beloved wife, Agnes, would have traveled together fifty years of life's journey. The love and sympathy of all the brethren go out to her and the daughter Jessie in their great sorrow.

At the age of seventy-two, he has succumbed to apoplexy and its attending paralysis and the grim destroyer has laid him low to await the Master's call.

Two brothers survive him, Bro. Thomas Wilson of Oakland, editor of *The Last Days* and Bro. Samuel Wilson of Jersey City.

That his life of service may be continued, let those to whom he has ministered, and the Bereans, in whom he has taken such an interest, hold fast to the faith and proclaim fearlessly the glorious tidings of the kingdom of God.

Baptisms.

On Sunday afternoon Dec. 7, Sister Gertrude Ellis of Chicago, who has been a faithful Berean, was buried in the waters of baptism; and through this act of obedience and faith, took on the all saving name of Jesus. Sister Gertrude is a granddaughter of Bro. Richard Appleyard, one of the old guard. May God bless her in the new home that she is about to enter, and may He be her guide till she shall hear the "Well done" that means life eternal.

Golden Gems of Thought. Sel. by R. E. Lloyd.

Rev. Minot J. Savage, D. D., says: "Paul does not teach any doctrine, then, of the Godhead of Jesus,—nothing of the kind to be found in him. Then he says that at the end, Jesus is to deliver up the kingdom to God, ever the Father, and God is to be all in all."

Now let us turn and see what Jesus is reported to have said about himself. Of course, friends you must understand I cannot quote passage after passage. I will make these general statements, and if you take up your New Testament when you are at home, and study it, and read it over and see if what I say is not true.

Jesus is nowhere even reported to have claimed to be God, in any word which the scholarship of the world is agreed in regarding as his authentic utterance. Always it is "The Father." He prays to the Father, he depends on the Father. When he claims to exercise any special power, he says, "This power is conferred on me by the Father. Then when it comes to the matter of being able to lay down his life and take it up again, he says, This is the gift of the Father. Everything all the way through is a recognition of the fact that he is the Son of the Father, comes as the Father's messenger to declare the Father's word and to execute the Father's will. That which he speaks, he says, he speaks not of himself; he speaks that which the Father has commissioned him to say. He does not claim even anything approaching superhuman knowledge. When the disciples asked him a certain question, he says, I do not know, only the Father knows that. And when some of them ascribe to him special goodness, he says, Why do you call me good? There is none good but one, that is God. His goodness was derived, reflected from the Father.

In that passage which I referred to, I think once before winter, that is frequently quoted, where Jesus is represented as saying, "I and my Father are one," he says in the immediate context that the disciples are capable of being one with him and the Father as he is one with the Father. So you see it proves too much if we depend on that passage. You can find none anywhere in which Jesus does not frankly recognize the fact that he is the Son of the Father, having committed to him a special work, engaged in the divine service for his fellowmen.

Neander, the famous German historian of the church, may be presumed to know what he is saying and his testimony is without bias in this direction, for he is thoroughly orthodox in his belief, but he makes the frank admission that the doctrine of the Trinity was not one of the fundamental doctrines of the Christian church, as is plainly evidenced, he said, from the fact that it is nowhere explicitly taught in any part of the New Testament. This is the testimony of the orthodox and scholarly historian Neander.

Now then let us pass into the belief of the Fathers of the Church. We find ourselves in the second century between the years 100 and 200. What do we find there? Lactanius, Tertulian Origen, man after man, of those whose names are familiar, as the representative Fathers of the second century of the church,—you find them without exception, teaching the derived and subordinate nature of Jesus. Justin Martyr, one of the most famous of them all, goes so far as explicitly to say that our Lord Jesus had his own Lord. God the Father who had created him, and to whom he was subordinate.

Tertulian, a man passionate, fiery, not especially scholarly as the first one of the Fathers, who suggested the doctrine of the Trinity, and he himself testifies that it was a surprise and a shock to everybody at that time.

Note, Tertulian, it is also said, first introduced the awful doctrine of endless torment, the doctrine of the Trinity in such form as to declare that Jesus was of the same nature as God, did not take shape—as I had occasion to tell you a few Sundays ago—until the year 325, at the Council of Nice, where it was propounded and championed by Athanasius. It was only in the year 381, that the Emperor Theodosius picked a council, only one hundred and fifty perhaps, chiefly selected by himself to declare what has come to be recog-

nized now as the doctrine of the Trinity. He had violently driven all the bishops and ecclesiastics who did not hold this doctrine, out of the eastern church, and then he called this council selected by himself, to legalize what he had already done.

Saint Augustine is the first one of the Fathers who teaches in perfectly clear fashion and consistently, the doctrine concerning the person of Jesus, which is now held in the Westminster Confession of Faith, and the ordinary Protestant formulas. And he himself says that he had not seen the matter clearly until he had discovered the doctrine of the Logos in some Platonic writing. It can be traced,—the growth of this idea as a pagan idea, and not as one that was taught in the Gospels, or the New Testament, or that was natural to the disciples, or to Jesus himself, for the Jewish mind always looked upon this idea with abhorrence as blasphemy, and the gospel has never found any acceptance among the Jewish people, and for that reason.

Bro. John Foore, of Parsons, Kansas, has the following tracts for sale:

- No. 1. How Are the Dead Raised up and With What Body do They Come?
- No. 2. God's Plan of Salvation.
- No. 3. To the Law and the Testimony.
- No. 4. Upon This Rock Will I Build My Church.
- No. 5. Why Stand ye Gazing up Into Heaven?
- No. 6. Baptism.

And ten other tracts on Bible subjects. Winter is coming on and you will have much time to read. Write to those who are advertizing their tracts and get their terms on lots, and not only read for yourself, but get enough to give to others to read. Do not send to this office for them, but send to the authors direct.

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Marshalltown, Iowa.

Truth lies at the bottom of the well, the ancient wise ones declared; but the lies that lie in the bottom of the whisky glass are more apparent.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

Entered as second-class matter October 16, 1911, at the post office at Oregon, Illinois, under the Act of March 3, 1879.

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

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

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.

November and December renewals are coming in at a good rate, but there are still others to hear from. The printed form of notice which we send to a

subscriber upon the expiration of his subscription is not a duty; it is simply a convenience to both publisher and subscriber. It would be a great help to us in our work, however, when these are received, if money is not at hand, if the one who receives one would drop us a card saying, "Continue the paper, will send money when I can." In this way the Herald can be run to the honor and glory of God.

Have you forgotten that order for Christmas cards? Better attend to it now. We will send you an assortment of 50 cards with your name in neat script for 35 cents.

In these days of hurry and bustle, when it is sometimes hard to know how best to make financial ends meet, it may be well to say to our young people that in your preparation for life, it will be well for you to learn to do more than one kind of work. Hard times are worse on the man who knows but one line of business than on the one who can "turn his hand" to various lines of labor to good advantage, thus letting "thy hand do whatsoever it findeth to do with thy might."

Obituaries.

Chicago, Illinois, Tuesday, Dec. 9, 1913. Bro. Lindsay: Bro. Wm. Wilson died this morning. Obituary later. Leila E. Whitehead.

Reports.

The second annual Thanksgiving meeting was held this year at Delta, Ohio, by special request of the brethren of that place. In order to have the benefit of moonlight evenings, the meeting was held about two weeks earlier than usual, Nov. 11, to 16. The severe storm of Sunday and Monday preceding prevented those coming from a distance from arriving on time. This together with the necessity of harvesting corn at just this time, caused the program to be changed.

The Saturday evening and Sunday meetings were particularly well attended and interesting. All who attended had a very pleasant and profitable time.

Among those present from other states were C. C. Maple, F. V. Blakely and F. E. Siple of Michigan, E. C. Rallsback of Indi-

ana and Sr. Mattie N. Jeffrey of Illinois.

A committee of three, E. W. Wickern, S. J. Elton and A. M. Linsenmeier, was appointed to arrange for next year's meeting and also to have charge of any evangelistic work which may be carried on during the year. Any who wish to help in this work should send their contributions to S. J. Elton, Delta, Ohio, who has charge of the money for this work.

As this yearly meeting is not a conference in the general acceptance of that term, but a meeting together of the brethren for mutual benefit and encouragement, and is open to all, let us begin now to plan together for next year's meeting and also for some definite work for our Master's cause every day of the intervening year.

E. H. Wickern, Sec.

The Sunday School.

By Anna E. Drew.

A Day of Decision. Review.

Dec. 28, 1913. Read Josh. 24; Heb. 11:28-31. Lesson Text. Josh. 24:14-25.

Golden Text.—For God so loved the world that he gave his only begotten Son, that whosoever believed on him should not perish, but have eternal life.—Jno. 3:16.

At the close of this year's study in the Old Testament, a review of the whole course of study will be of benefit, and below we give a list of questions, suggested from the helps used in our study. If too much material, each teacher may select from the list, the questions best suited to his class.

Questions.

Name the books of the Bible we have been studying during this year. Name the three notable countries in which most of the history we have been studying, took place. Egypt, Babylonia, Palestine..

The five periods in the history are, I. creation and early man; II. Abraham and the Patriarchs; III. Israel in Egypt; IV. Moses and the Exodus; V. Joshua and the settlement of Palestine. Name the five men who stand for these periods.

Who was the Creator of all things? How many days or periods was the creation taking place? In which one was man created? Tell of his nature. Where was he first placed? What

was the first sin? What was the penalty? Tell the story of Cain and Abel. Tell the story of Noah and the ark.

Where did Abraham live as a boy? What did God ask of him? What promises were made him? Have we any interest in these promises? Tell something of Abraham's son Isaac. Who were Isaac's sons? What do you remember of these two sons? How many sons had Jacob? Who was Joseph? Tell of his home life. Why sold into Egypt? Tell of his life in Egypt. Tell how he met his brothers in Egypt. Of whom is Joseph a type? Trace the similarity. What of the Israelites' life in Egypt?

Tell the story of Moses' birth. In what country was this? Where did he spend his first forty years? Why did he have to go away? Where did he spend the next forty years? Tell the story of the burning bush. What did Moses ask of Pharaoh? How many plagues sent upon the Egyptians. Name them. Which caused Pharaoh to let the children of Israel go? How did the Israelites keep this as a memorial? How did they get over the Red Sea? How long did they live in the desert? Why so long? Deut. 8:2. How were they guided? How were they fed? Where were the ten commandments given? What were they and why given?

Tell the story of the spies. Of the water from the rock. Of what is this typical? Tell of the fiery serpents? See also Jno. 3:14,15. Tell of the death of Moses. Why was he not permitted to enter the land of Canaan? Who was the new leader appointed to succeed Moses? How did the Israelites cross the Jordan to enter Canaan? Give the account of the fall of Jericho. The story of Achan's sin.

The Israelites had now entered upon the work for which the Lord had so long been preparing them. Everything depended upon their obedience to God's laws and keeping their covenant with Him.

We are near the close of the old year and the entrance upon a new year. What kind of a year are we going to make it? Let us decide as did Joshua, to serve the Lord in sincerity and truth and "His voice (word) will we obey."

Notices.

We are willing to do free advertising in our columns to a limited extent, but owing to the size of our paper we ask all who have matters to adver-

...to make their... the same as... Please do not... send editorially... have to sell... Ex... ing as that it... me. With the... we are obliged... of the question... everything th... this office by... pamphlets, etc. E... for itself.

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THE AGE TO COME.

Eph. 2:7.

Much has been said upon the "age to come doctrine," and yet many Christian people close their eyes to the many beautiful things taught in God's word, concerning those days. Many appear afraid to investigate any Bible teaching upon the subject.

And to say "that there shall be probation in those ages," is with them a "damnable heresy." Yet the Bible, our only guide, clearly teaches that there are ages to follow this present age and man in great numbers shall turn to God during that time, yes, the whole world will be converted.

First comes the Kingdom or Millennial age or the age of Restitution. (See Matt. 25:31-34; Rev. 20; and Acts 3:20, 21). Paul speaks of "ages to come," (Eph. 2:7) and says that in them the riches of God's grace shall be revealed.

In the coming ages—

1. There will be need of the office of priest. (Rev. 5:10). Why the office, if no priestly work to be done?

2. God promised Abraham that ALL nations should be blessed. (Gal. 3:8). His plan will not fail.

3. Christ tasted death for every man. (Heb. 2:9), and the gospel was to go to ALL. (Rom. 1:16). Yet how few have yet come to know the gospel.

4. All nations shall come to worship God. (Rev. 15:4; Zech. 8:23; Micah 4). The age of restitution shall be a time of great ingathering.

The present age is not for the purpose of world wide conversion, but the time when Christ visits the Gentile nation and takes out a people for his name. (Acts 15:14). This is a part of the Gospel of the Kingdom and is to be studied.

"To him that overcometh will I grant to sit with me in my throne." Rev. 3:21.

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

Elder C. C. Maple, North Ridgeville, Ohio.

who is in the hospital, comes to our mind. Don't forget him. You have no idea how much good a nice post card or a good cheering letter does for one that is shut in so long. And our dear Sister Daniels, don't forget that she is a widow this winter. May the good Father help us to bear one another's burdens in the name of the Lord. I did not get what I know of Bro. Adams' hard luck this year, through them. A sister wrote me about it. Our brother is a splendid preacher, but a very poor beggar. We won't find out much about his circumstances through him.

Your sister, hoping to be a blessing to some poor soul,

Mrs. Clark McClelland, Boise, Idaho, R. R. 1.

P. S. Let exchanges copy. For want of time, I can not write to each one.

Among The Brethren. Elder Maple.

We are at this date, Dec. 7, still in the meeting at Coats Grove, Barry Co., Michigan.

Our attendance has been very good. Dark nights and mud have hindered many from attending, yet those who are interested, are making an effort to attend every evening. Our meeting has been very interesting thus far, and many have heard the truth. We have made 50 calls during the meeting and distributed many tracts and papers.

We wish to thank Bro. Leland Roose and the Iowa Bereans for tracts sent, and also money for Bro. L. S. Bronson's tract on "Where are the dead?" These have been wisely used among the people.

As usual, many are opposed to the kingdom message. How much easier to believe something beside the truth itself. We expect to close here on Sunday evening, Dec. 14. We trust the seed sown at this time will bring a harvest by and by.

We can use tracts and papers. Send same to our address at North Ridgeville, Lorain Co., O. All mail sent to this address will reach us.

In the faith of hope of the coming kingdom, let us work.

True worth is in being, not seeming;

In doing each day that goes by

Some little good—not in the dreaming

Of great things to do by and by.

When thou hast thanked thy God For every blessing sent, What time will then remain For murmurs or lament.—Sel.

tize to make their presentment of the same as brief as possible. Please do not ask us to recommend editorially what you may have to sell. Experience is teaching us that it is not good business. With the amount of work we are obliged to do, it is out of the question for us to examine everything that comes to this office by way of tracts, pamphlets, etc. Each must speak for itself.

Christmas Notice.

The Chicago Bereans wish to notify the friends who have worked with us so many years, that we will take up our work among the poor again this year. Last year, with your assistance, we were able to help about thirty families, looking after, particularly, widows and deserted wives, who have to work, aged couples and families where there has been long sickness to make inroads on the income. Will those who wish to help in this work send your offering to Josephine Barnebee, 5439 Ohio St., Chicago, Ill. Your kindness will bring Christmas cheer to some home that needs Christ's message of love.

Leila E. Whitehead, Com.

LETTERS.

Dear Brother Lindsay:

I would like to write a letter for the Young People's page. I am a little girl seven years old and go to school every day and study high second grade books. Grandmother has taught me many Bible questions. I will name some of them. Who made the world? Who is the Light of the world? Who was the first man and woman? The oldest, the wisest and strongest men. Who built the ark and how many souls were saved by water, who they were, and where Jesus was born and why God sent Him into the world, and what he did while here. Where He is now, and what He is doing. Why He is coming to earth again. Where the dead are and how we know they are in the grave. How they can live again. What we must do to be saved, and many other things that I cannot write. We know Bros. Wilson and Bradley, and I am always glad when they come to see us. Mama takes your paper and when I get older, I will read it.

Your little friend,

Ruby Hazel Crundwell Brownwood, Texas.

Restitution Herald:

Bro. Pruitt has been taken very ill with typhoid and

appendicitis. Chances for recovery are against him. I hope the brothers and sisters of like faith will remember the children and me. I am in great need of help in this great trial of affliction, and help us to pray for his recovery.

Your sister in the faith, Mrs. Cordie Pruitt, Bristow, Okla., Box 306.

Dear ones in Christ:

What a lovely report of the meetings held in Palmer, Nebraska. It filled my heart with joy when I read of so many coming in among us at one time, and as Bro. Adams understands the saving faith of the Gentiles, I know that they have been well instructed in the things concerning the kingdom of God in the name of Jesus our great Redeemer. And I wish to extend the hand of fellowship to all such. Jesus said, No man cometh unto me, except the Father that sent me draw him, and I will raise him up at the last day. St. John 6:44. I wish all the new converts would read that whole chapter carefully.

Bro. Adams has done a noble work at Palmer. I think there must be a different kind of Methodists down there, for I don't think he could get one foot in a Methodist Church out here, if they had any idea that he would say a word to the peo-

ple about their future welfare, but I am glad for the difference and truly hope it will continue, for gross darkness is filling the hearts of the people of this closing age. Now brethren, scattered abroad, let us not only hold up the hands of Bro. Adams by prayer, which is alright as far as it goes to help him along in the great work he is doing, but let all them that can, send him something to help to keep him from worrying about the dear ones at home, while he is out laboring for the Master. Perhaps many of you, don't know of the sickness in his family this last summer. Sr. Adams was in bed two weeks, and one of the sons had to be operated on, besides the people in Nebraska had a hard year, as we all know that read the paper.

I know many of us are poor in this world's goods, but if only a dime can be spared, think of the good that can do. Bro. Adams has many letters to answer, and one dime will send out five letters to inquiring souls, and ten dimes make one dollar, and that buys a sack of flour in our town.

You know Jesus did not despise the widow's mite, and I know the least we may send to our brother will be received with thankful hearts, and while we are writing. Bro. W. H. Wilson,

seem that church members are in a place of great responsibility as the Lord's stewards, and that as much of a pastor's time as possible should be given to the work of the ministry. The Bible says 'Thou shalt not muzzle the mouth of the ox that treadeth out the corn.'

"But what has that to do with supporting a pastor?" asked the husband as he laid down the paper.

"Here is the Bible, John, Read 1 Cor. 9:7-14."

Mr. Jones found the place, and read as follows: "Who goeth a warfare at any time at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God care for oxen?" The reader paused. "But what has this to do with paying the preacher?" he said.

"Read on," said Mrs. Jones, and he continued, "Or saith he altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the Gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel."

"I don't remember reading that passage before," said Mr. Jones. "There may be something in it for us after all; but Eld. Johnson was our pastor here when I was a boy, and he never had any salary, but worked every day, and he was as good a man as I ever knew. If pastors should be supported without working with their hands, he should have been. But I see here that Paul did not use this power, and perhaps that was the way with Eld. Johnson."

"As for the pastor you had when a boy," replied Mrs. Jones, "I have no doubt as to his being a good man, and doing lots of good; and there may be cases now where such local preachers are a great help in keeping up the work in places where it

is practically impossible for a minister to get along without working at his trade or on a farm. God bless such men and reward them richly in the coming kingdom; but that does not excuse the church where it is possible to support the preacher in such a way as to make it possible for him to devote his whole time to the ministry, and the church does not do its duty in this respect. Perhaps when you were a boy the people here were not as able to give as they are today; and possibly Eld. Johnson did not educate the people along these lines. It is barely possible that he enjoyed his farm work, and that the people thought he was getting on as well as the rest of them, and did not need a regular salary. Paul worked with his hands in a certain place, but the people are not praised for making it necessary, any more than the disciples are praised for sleeping while their Master prayed alone in the garden."

"Well, Mary, you certainly are quite a preacher."

"Under certain circumstances," his wife went on, "it may be necessary for a minister to work with his hands to get along, and if it is to hold a church together, which otherwise might fall to pieces, or to tide over a season of hard times, then very well; but I do not think a minister whose life has been set apart for the work of the Gospel should devote time given over to the Lord to laying up money to be a curse to his children, or to be burned up in the coming fires of judgment. If his life is the Lord's then the results of all his labor should be the Lord's, and that is also true of every Christian. While the minister's work may be more directly for the saving of souls and the building up of the church, yet every member has a place of responsibility, and the results of all labor should be devoted to the cause of Christ, after subtracting enough to live on, if one has really consecrated his or her life to God. Our pastor feels that he can devote all his time to the immediate work of the ministry; and that he could not enter into other work without neglecting the work for which he was set apart; and we as a church are well able to support him, and a foreign missionary on the field for that matter. And by the way, they tell us that foreign missionaries have servants to do the ordinary work about the house so as to make it possible for the missionary to devote all his time to missionary work, and surely with the laborers so few and time so short, we want our ministers in

the homeland to be occupied as much as possible with the things of the Gospel. You know what Paul wrote to Timothy: 'Meditate upon these things; give thyself wholly to them.'

"Yes, I think you have the right of it, Mary, and I for one, am going to do better along the line of giving. And you can tell Deacon Smith to put me down for a dollar a week on the pastor's salary. And I am going to do more for missions, too. I confess, our money in the bank would be useless if Christ should come before it is used, and while we might will it to the mission society or something else, we would not get the enjoyment of seeing it used for the Master, if as we believe 'The dead know not anything.' It's a good investment, I know, to put all the money that one can, 'where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.'—Lynn Ayre in *The World's Crisis*."

The Great Awakening.

That a great awakening is taking place among the Protestant majority is every day becoming more and more evident. The vital question is, has this awakening come in time to save us from a struggle almost if not altogether revolutionary in its character? The Roman Catholic hierarchy has become already possessed of such control at Washington thru the pro-Romish administration of Taft, that great vigilance and patient perseverance will be required to dislodge her. It is evident that we have put off the evil day too long, and must therefore pay the penalty of our over-confidence. In many of the large cities she claims that she has nothing to fear in an open contest. This is likewise true of one or two states.

European nations that have learned what it means to be under her domination, by bitter experience, and which have cast her out, are watching the struggle in this country. To them it is a matter of great surprise that we, a people who have boasted of our liberal institutions, should allow the world-wide enemy to liberty and enlightenment to get control of our government. How is it that we have ignored the object lesson presented to us by every nation in the old world where the papal hierarchy have been in control? The history of their struggles to regain liberty, has been the news of every day, for the past decade. There can be only one answer to this question and that is the sin of covetousness. The business world has been in the wild race after the almighty dollar, while politicians

have only thought of gratifying their ambition, and society of the gratification of divers lusts while the masses of the people have been quietly looking on. Our literary lights have patted each other on the back with the thought that never again can the history of the dark ages be repeated.

Rome has been permitted, thru our negligent indifference, to drive the Bible out of our public schools, as well as all books that gave a true history of the great Reformation. We have suffered her insolent slanders against the schools from which she has driven out the Bible—the key to knowledge—and all authentic histories. Her foreign priests are bold in declaring that these schools are "Godless," and corrupters of youth. She has boldly denounced our public schools and built with our money and approval her parochial schools, while European nations have denounced her parochial schools and have legislated them out of business as being corrupters of morals and national patriotism, and worse than useless as educators in anything but the catechism, and the fabled lives of her army of saints.

The price of liberty is eternal vigilance, is the trite saying of one of the forefathers and lovers of that liberty. We are away in arrears in our payment of the price, and by our neglect, have come to the place where it becomes a vital question. Shall we be able to make up the payments and save that liberty of which we have so long boasted? Without divine help it is a grave question if we will. By God's help, united with an effort to help ourselves we still believe it is possible.—*The Christian*.

We must always try to remember that we are, all, God's children, full of faults and imperfections, it is true, that should be eradicated from the heart and life. But let us see to it that our time is spent in weeding out our own garden before we discuss the crop in our brother's field.

Over all the faithful and the unfaithful, the just and the unjust, the kind and the cruel, the sun shines and the starry curtain of night floats; but God the Father knows how the hearts of his children differ. He knows the brave struggle made by the majority, and the sullen inaction of others. He knows and cares.

Ruskin says that the test of a truly great man is his humility, and this doubtless explains why there are so few truly great men.

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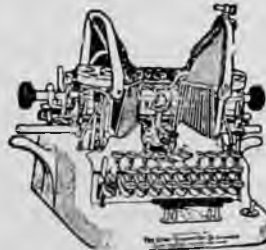
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We are now using the Oliver Typewriter No. 5 in The Restitution Herald office. It is a fine piece of furniture.

Because all those scattered rays of beauty and loveliness which we behold spread up and down over all the world, are only the emanations of that inexhausted light which is above; therefore should we love them all in that, and climb up-always by those sunbeams unto the eternal Father of lights: we should look upon Him, and take from Him the pattern of our lives, and always eying Him, should, as Hierocles speaks, "polish and shape our souls into the clearest resemblance of Him," and in all our behavior in this world (that great temple of His) deport ourselves decently and reverently, with that humility, meekness, and modesty that becomes His house.—Dr. J. Smith.

It has been well said that no man ever sank under the burden of the day. It is when tomorrow's burden is added to the burden of today that the weight is more than a man can bear. Never load yourselves so, my friends. If you find yourselves so loaded, at least remember this: it is your own doing, not God's. He begs you to leave the future to Him, and mind the present.—MacDonald.

Turn it as thou wilt, thou must give thyself to suffer; what is appointed thee. But if we did that, God would bear us up at all times in all our sorrows and troubles, and God would lay His shoulder under our burdens, and help us to bear them. For if, with a cheerful courage, we submitted ourselves to God, no suffering would be unbearable.—J. Tauler.

Some glances of real beauty may be seen in their faces, who dwell in true meekness. There is a harmony in the sound of that voice to which Divine love gives utterance, and some appearance of right order in their order in their temper and conduct whose passions are regulated.—Woolman.

I believe that no Divine truth can truly dwell in any heart, without an external testimony in manner, bearing, and appearance that must reach the witness within the heart of the beholder, and bear an unmistakable, though silent, evidence to the eternal principle from which it emanates.—Schimmelpenninck.

The highest pinnacle of the spiritual life is not happy joy in unbroken sunshine, but absolute and undoubting trust in the love of God.—Thorold.

Discontent never gathers fruit from its own trees.

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Volume 3.

A Strik

More than of leisure hot above the co of his younge him education even in some an illustration death of a ne called forth interesting an ry of his boyh hood days.

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THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, Dec. 24, 1913.

Number 11.

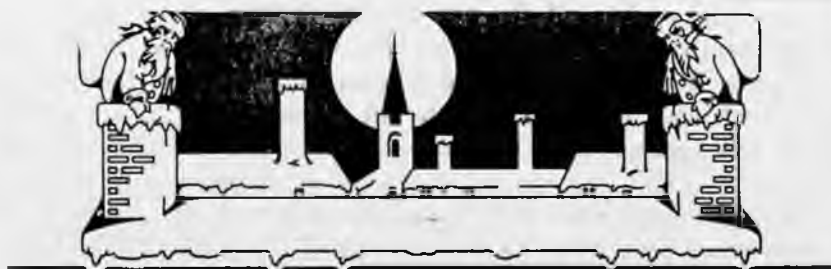
A Striking Illustration.

More than once the right use of leisure hours has lifted man above the common place labors of his younger days and brought him education and wealth, and even in some cases fame. To give an illustration, not long ago the death of a noble Scotch minister called forth from the press the interesting and instructive history of his boyhood and young manhood days.

In early life he had cared more for pleasure than he had for books, in consequence of which, at the age of twenty, he had reached no higher place in the world than the position of coachman for a lady of wealth. Now, however, something that had for years laid dormant in his nature awoke, and he began to seek means of self improvement, which were not long in coming. Frequently he had to wait for hours while his mistress made her call, and instead of sitting idle, as most of his fellow coachmen did, he bought a Latin grammar, and in a year had mastered it so completely as to be able to read Virgil. In another year he had acquired considerable acquaintance with history and literature, and at the end of three years he had made no little progress in Greek. Then one day his mistress, seeing his books, asked him what he was reading, and was surprised beyond measure to find that her coachman was a Greek and Latin scholar. Her husband on hearing this became interested enough to give the young man a good position in business. Later he entered the ministry, and at his death the former coachman was a powerful and influential preacher and a useful and beloved minister, known throughout the country as a man of deep learning and broad culture.—Sel.

Romish Claim Resisted.

During a few years past the Roman Catholic church in Washington has been making considerable of Thanksgiving. A special mass has been conducted and on several occasions the President or members of his cabinet have attended. As a result the Catholic press have set up the claim that their celebration is now the official Thanksgiving service in



REDEEMED.

There's scarlet holly on the streets, and silver mistletoe;
The surging, jeweled, ragged crowds forever come and go.
And here a silken woman laughs, and there a beggar asks—
And, oh, the faces, tense of lip, like mad and mocking masks.
(Who thinks of Bethlehem today, and one lone winter night?)

There's fragrant scent of evergreen upon the chilling air,
There's tinselled tawdriness revealed beneath the sunlight's glare
There's Want and Plenty, Greed and Pride—a hundred thousand souls—

And, oh, the weary eyes of them, like dull and sullen coals,
(Who knows the town of Bethlehem once gleamed beneath the star,
Whose wondrous light the shepherds saw watching their flocks afar?)

And yet above the city streets, above the noise and whir,
There seems to come a vagrant breath of frankincense and myrrh,

I saw a woman, bent and wan, and on her face a light—
The look that Mary might have worn that other Christmas night.
(And as the little children passed, and one lad turned and smiled,
I saw within his wistful eyes the spirit of The Child.)
—Caroline Reynolds.

To Our Readers:

*We take this means of wishing
you a Merry Christmas and a Happy
New Year.*

The Restitution Herald Force.

the city of Washington.

This claim has called out a vigorous protest on the part of Protestants. Resolutions were recently adopted by one of the protesting denominations. The following is a part:

"That we protest against the attempt to convert our national Thanksgiving Day into a Roman Catholic festival, in a service entirely out of harmony with the history or the genius of our country and the spirit and purpose of the day. That we desire to give voice to the wide spread feeling of indignation among the millions of Protestants in America against the efforts of

the Roman press and the Roman hierarchy to exploit the attendance of our Chief Magistrate and some of his cabinet (which we are convinced has only been intended as an act of courtesy and good will) for the purpose of glorifying the Roman Catholic church and giving this service an official character which it does not and cannot possess."—Crisis.

Disappointment should always be taken as a stimulant, and never viewed as a discouragement.—Newcomb.

I think, therefore I am.—Descartes.

We Know The Sun Is Shining.

This world is full of sin,
friends,
And full of anxious care;
This world is full of sorrow,
Which many sadly share.
But beyond this night of weeping
The golden gates unfold;
The Lamb of God's within them,
There's peace and joy untold.
We know the sun is shining,
The clouds but intervene,
They have a silver lining.
The mists but lie between.
'Twill be worth the pain and sorrow,
Of earth's little while,
To step across the border
And meet the Savior's smile.

The world with all its riches,
Can offer us no peace;
'Tis very full of pitfalls.
Its dangers still increase.
But beyond this age of sorrow,
Are ages full of joy,
Beyond this world's temptations,
Is peace without alloy.
For we know the sun is shining,
The clouds but intervene;
They have a silver lining,
The mists but lie between.
'Twill be worth the care and sorrow,
Of earth's little while,
To step across the border
And meet the Savior's smile.

Lillie Henry Willis.

The secret of all success is hard work; loyalty to friends, and fidelity to principle. The aim of life is happiness, and I have found that the best way to be happy is to make others happy. In a few words, to be unselfish, to be liberal in your views, to have few prejudices and those only against wrongs to be remedied; to be kind, to be true, to be honest, to be just, to be considerate, to be tolerant, to be generous, to be forgiving, to be charitable and to love your neighbor as yourself.—Sel.

No day is so good as this day; no place so good as this place; no persons so necessary as we, here and now. We must see to it that we play fair in the game to which we are called.

It is impossible to estimate the power for good of a bright glad, shining face. Of all the lights you carry on your face, joy shines farthest out to sea.

Ye Shall Be Witnesses Unto Me.

In the first chapter of Acts the historian records the fact that Jesus remained forty days with his apostles after his resurrection, teaching them the things concerning the kingdom of God. He proved to them that he was the identical person with whom they had associated for three and a half years. They handled him, ate with him and talked with him. The object of all this was that they might be competent witnesses of his resurrection.

They were directed to remain at Jerusalem until they should receive the Holy Spirit. For ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem and in Judea and in Samaria, and unto the uttermost partss of the earth.

They were to receive power after the Holy Spirit came upon them to do many mighty works in his name. John wrote, The comforter which is the Holy Spirit whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance whatsoever I have told you. When this spirit of love is come, he shall testify of me. And ye shall bear witness, because ye have been with me from the beginning.

We find that Jesus was anointed by the spirit to preach the gospel; and also that he anointed his apostles to do the same. By this they were able to cure the sick and were given power over all unclean spirits. This qualified them as witnesses for the truth.

Why all this preparation, you ask? That men and women might be led to receive the message of life and be counted as God's children. It is written that God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.

Every witness whom Jehovah has sent has been fully qualified. Holy men of God spake as they were moved by the Holy Spirit. If we reject the message, we reject the Holy Spirit. In so doing we reject eternal life. Jesus said to his apostles, The flesh profiteth nothing: The words that I speak unto you they are spirit and they are life.

No one has taken more pains to prepare his witnesses than did Jesus. He was their instructor for three and a half years. They were given power to perform miracles in his name. During these years they were sent out to preach the same gospel that Je-

sus preached, which was the gospel of the kingdom of God. Luke says they went everywhere preaching this gospel and healing the sick. These witnesses being qualified are sent out to deliver a special message.

The message that Jesus sent by his special messengers is found recorded in Mark and reads thusly, 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.

It is recorded that they went everywhere preaching the gospel. The gospel was modified by "of the kingdom of God," or "of the kingdom of heaven." When this gospel was preached the kingdom of God was overturned and had been since the days of Zedekiah that wicked prince of Israel. Ezek, 21:25-27.

The good news concerning this kingdom is that it is to be restored again. The prophet says It shall be no more until He comes whose right it is and I will give it (the kingdom) to him. Every prophet from Moses to Malachi speaks of the restoring again of this kingdom.

John, the forerunner of the Christ, declared the majesty of heaven nigh at hand. The great prophet who would follow him was Israel's king. He was the heir to the vineyard whom they killed.

This gospel is preached to the whole world in order to select a ruling class who shall rule in righteousness. The kingdom promised the "little flock" will be a future and literal kingdom. This kingdom is first to be local, or the mustard seed kingdom. It is to occupy the land promised Abraham, the land of Canaan. Jesus and those selected from the nations will be the ruling class and Israel restored will be the subjects. In that day Jerusalem will be rebuilt and become the capital city of the world. The laws will go out from here disciplining the nations and bringing them under the rule of Israel restored. The nations that submit will be blessed through a king who will reign in righteousness and princes who will rule in judgment. The Psalmist says Be ye wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear and trembling. Kiss the son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are they that put their trust in him.

This is applicable when Jesus and the saints have possessed the kingdom. This is the stone that will break in pieces the iron, the

brass, the clay, the silver and the gold. It will fill the whole earth. This kingdom will acquire dominion, and greatness; will become universal under the whole heaven.

In quoting from the 72nd Psa. we read, He shall judge the people with righteousness and the poor with judgment. The mountains (ruling class) shall bring peace to the people. In his day shall righteousness flourish and an abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the rivers to the ends of the earth.

These conditions are not to be brought about without trouble. The nations of this earth will not surrender their power without a struggle. The obstinate ones will be forced to obey even if the rulers are destroyed. The saints shall have the honor of binding their kings with chains, and their nobles with fetters of iron. Psa. 149. All beings shall fall down before him: all nations shall serve him. His enemies shall lick the dust.

In contemplating the great blessing no wonder it is written that the prayers of David, the son of Jesse are ended. When the kingdom, dominion, and the greatness of the kingdom under the whole heaven prevails nothing can harm in all the earth. Jehovah's purpose will then be fulfilled and his promise to the fathers made sure, viz: As truly as I live, all the earth shall be filled with the glory of the Lord. The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea. Brothers and sisters, let us labor and pray for the hastening of these times.

Your brother in the Hope,
D. C. Robison.

The Oath To Abraham.

Continued from last week.

This union was laid in the Garden of Eden, conditionally, from paradise lost, to paradise restored like a chain to reach clear through into the new heavens and new earth. This chain was broken and lost by our first pair, Adam and Eve. When old father Adam and Eve believed the devil. Ye shall not surely die, the chain was broken. Adam's family lost all its birthright. See Rom. 5:12. Sinned death came, and all die in Adam. But the time when the Son of God came. Here is the link. Christ formed this union. The blacksmith can tell you how to make a link and make the broken chain as good as ever, and the earthly family bound back to God as in the beginning, the lost life re-

stored. I will say this twofold union has been entirely overlooked by the advocates of the non resurrection theory. Tho' they had not considered the fact of this twofold union, they had almost uniformly based the doctrine of the resurrection of any one on belief. In order to an exclusion from a future life, the truth concerning the kingdom of God, and the name of Jesus Christ Acts 8:12, and the love of God to the world in making the man Christ Jesus a ransom for all, must be testified to men in this life or they cannot, in a gospel sense, be guilty of unbelief. Therefore such persons as have not had this testimony in this life, are entitled to a future life to hear these truths on the ground of God's promise and oath that all families of the earth shall be blessed in Abraham and his seed; and because the seed spoken of had a fleshly or human union with men, or all the races of Adam, being the seed of the woman who shall bruise the serpent's head, and destroy death, viz., the death that came by the first Adam.

No man, therefore, can be holden of that death because Christ has tasted death for every man, and can only be enslaved to death by wilful unbelief in God offered mercy after that has been distinctly made to him.

That Christ Jesus was united to the race, a partaker of human nature in all its attributes, is clearly set forth in the scriptures of truth. We shall at this time notice only a few texts in proof of this position. God said of the man Moses: I will raise them a prophet from among them. There brethren, like unto thee, etc. Deut. 18:18. Unto us a child is born, unto us a son is given, etc., Isa. 9:6. Thus speaketh the LORD of hosts. Behold the man whose name is the branch, etc., Zech. 6:12-23. The man Christ Jesus, 1 Tim. 2:5: Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, etc., Heb. 11:14-16. For verily he took not on him the nature of angels, but he took on him the seed of Abraham.

We might multiply texts to any extent, showing that Christ Jesus took on him our nature with all its liabilities and infirmities, and was tempted in all points like as we are, yet without sin. Heb. 4. But those we have given sufficiently establish the fact that he had a human union with our race, a union which can only be dissolved by a wilful refusal to hear and obey him. It shall come to pass, whosoever

er will not h words which shall speak ir require it of and Acts 2:22 refuse to hear which that pr till he has hee not an unbelie sense, till then with Jesus I and Christ we death that He both of the de ing. Rom. 14:9.

It was in Ch. made atonemen for having ma the blood of th He was sent o reconcile all tl self. Glorified carry on the w tion and to th. to see that eve hear the gosp human union and did not dis can only be dis ful rejection of that prophet w words of love a stacle, not even prevent all men hearing those v acceptance or r their final state ed.

The divine v by the spirit o exceeds the hu it secures immo endless life. Wh ly give us na life that Adam nal life may t faith in the kn and his Christ to those whom self a ransom, God in all ages previous to the Christ, has b calling out and newing of the spirit, and by ience, a select both testament elect, the sons of the Lamb, t first born, a and kings anc eate that they and teachers dispensations, turn to earth. the little flock ther will give enants.

Golden Ge
Sel. by

Rev. Minot says: So, as it was more fore the belie sus became a

er will not hearken unto my words which He, that prophet, shall speak in thy name, I will require it of him. Deut. 18:19. and Acts 2:22-23. No man can refuse to hearken to the words which that prophet shall speak till he has heard them, and is not an unbeliever in a gospel sense, till then; hence the union with Jesus humanity remains; and Christ went down under death that He might be Lord both of the dead and the living. Rom. 14:9.

It was in Christ's humanity, he made atonement, a reconciliation for having made peace through the blood of the cross, Col. 1:20. He was sent of the Father to reconcile all things unto himself. Glorified humanity is to carry on the work of reconciliation and to this end is pledged to see that every creature shall hear the gospel message. This human union death could not and did not dissolve; that union can only be dissolved by a wilful rejection of the words of that prophet who speaks God's words of love and truth. No obstacle, not even death itself, can prevent all men everywhere from hearing those words by the acceptance or rejection of which their final state will be determined.

The divine union, or union by the spirit of the word far exceeds the human one; because it secures immortality and an endless life. While the human only give us natural life. The life that Adam lost though eternal life may be made so by faith in the knowledge of God and his Christ is made known to those whom Jesus gave himself a ransom, viz., all men. 1. God in all ages and dispensations previous to the second coming of Christ, has been, and is still calling out and preparing, by renewing of the inner man or the spirit, and by trials and experience, a select people, called in both testaments the church, the elect, the sons of God, the bride of the Lamb, the first fruits, the first born, a chosen generation, and kings and priests, to indicate that they are to be rulers and teachers in a dispensation, dispensations, to follow His return to earth. This people are the little flock to whom the Father will give the kingdom covenants.

John Foore.

Golden Gems of Thought.
Sel. by R. E. Lloyd.

Rev. Minot J. Savage, D. D., says: So, as a matter of fact, it was more than 300 years before the belief in the deity of Jesus became a test of orthodoxy.

If it became necessary then to believe in the deity of Jesus in order to be a Christian, in order to be saved, then there were no Christians in the world for 300 years and none of the church members of that time had any chance of being saved. For the doctrine of the deity of Jesus was not promulgated as an orthodox doctrine until the year 325 at the Council of Nice, at the time that the Nicene Creed was formed. And how was the decision reached at that time? We ought to know some of these primary facts. Was it reached because the people had any evidence on the subject that they did not have while Jesus was walking in the fields of Galilee? Was it reached because the people were wiser? Was it built out of evidence? Nothing of the kind. It was simply the result of philosophical speculation. It was the attempt to bridge over an imaginary gulf, supposed to exist between God and his world. And the bishops fought over it, not in a very Christian temper.

There never was a more bitter factional fight in Tammany Hall than that which finally decided the doctrines of the Nicene Creed. And they were not decided until the Emperor Constantine threw in the weight of his imperial decision against Arius and in favor of Athanasius. And why did he do it? Did Constantine know anything about it? Was he an example of Christian piety? He was one of the most treacherous, murderous emperors that ever lived. He cared nothing for the principles involved one way or the other. It was simply a matter of governmental policy with him. Thus the Nicene Creed was born, born after the struggle of 300 years and more.

Now as to the other two great creeds of Christendom, let me say a word or two concerning them. The Chancellor of the University of New York, two or three weeks ago, published in one of our great Sunday newspapers, the statement that the Apostles' Creed was written 1800 years ago. I do not know whether the chancellor was napping at the time he wrote it. I can not think he was ignorant. I cannot think that he would purposely take advantage of the supposed ignorance of his readers. As a matter of fact, the Apostles' Creed was never heard of for 500 years after the birth of Jesus. Nobody knows who wrote it, or whether there is any authority connected with it or not. We know that the people of that time were very ignorant about this world, and I for one, do not know why they

should suppose they knew everything about the other. It is a purely anonymous production of absolutely no authority whatsoever.

If, however, let me say, it be necessary in order to be a Christian that one should accept the Apostles' Creed, then what becomes of the people who lived after the birth of Christ 500 years before there was any Apostles' Creed? Now for the other great Christian symbol, as it is called, the Athanasian Creed. And let me remind you here, friends, for it is a matter of a good deal of importance, that the doctrine of the Trinity, is not fully developed in either the Apostles' Creed or the Nicene Creed. It does not come to its last explicit statement until the promulgation of the Athanasian Creed. I do not know why it should be called the Athanasian Creed. Athanasius lived in the 4th century, and was the great adversary of Arius in the struggle out of which came the Nicene Creed. Yet this creed is named for him.

More than 800 years had gone by in the history of the church before the Athanasian Creed appeared. And this creed has attached to it what is called the "damnatory clause," very famous in the logical discussion. What is that clause? It declares that unless a man believes every part of this Athanasian Creed, he shall, no doubt, perish everlastingly. Again, let me ask, if it be absolutely necessary to believe the Athanasian Creed in order to be a Christian, if it be necessary to believe in order to be saved, what becomes of not only the world for several hundreds of thousands of years, but what becomes of the first 800 years of the Christian Church before the Athanasian Creed was heard of? If it be necessary to believe the Athanasian Creed to be a Christian or the Nicene Creed to be a Christian, or even the Apostles' Creed to be a Christian, then we are fronted with the somewhat startling fact, not one single one of the Apostles was a Christian according to any record we have of them; and Jesus himself was not a Christian!

Only the Blessed Can Bless.

It is a law universal that only those themselves blessed can bless others. It is an impossibility for the unblessed to bless others. It is only the man who possesses that can impart to others. The world has to depend up on those blessed with the genius of invention for its progress in the arts and sciences which advances civilization. It depends on those possessed of wisdom to

guide it in its course. It requires men blessed with means to sustain its charitable and educational institutions and promote its great commercial enterprises. Without men themselves thus blessed who are willing to bless, humanity must suffer.

All this is true in a spiritual realm. God has ordained that the blessed of God are the blessers of the world. Jesus Christ announced this in his first sermon, by saying, "Ye are the light of the world." All his followers are like the planets in the fact that they get their light from the sun and reflect it upon the earth like a mirror. The Sun of Righteousness falls upon them that their light may fall upon others. God never blessed a soul without intending to make that soul a blessing to others. More than that no soul can be a blessing to others who has not himself been blessed. "It is more blessed to give than to receive." The Psalmist says: "God be merciful to us, and bless us; and cause his face to shine upon us." He prays for this, not that we may be happy, or consume it upon our lust," but, as he adds, "that thy way may be known upon the earth, thy saving health among all nations."

Our usefulness depends upon the measure of our blessing. The greatest givers are those themselves most blessed. A preacher may be blessed with insight into the truth which he gives out to others, and God may bless the truth which he gives out to others, and God may bless the truth to some extent for the truth's sake, and yet he fails to be the blessing he ought to be, because he is not blessed as he ought to be. There can be no controversy over the fact that the disciples were to some extent a blessing to humanity before Pentecost, as they went forth preaching the kingdom of God, healing the sick and casting out devils. But in receiving the greater blessing of Pentecost they became a greater blessing to the world. There are many today who are content to bless humanity a little, who might through "the greater blessing" become a greater blessing. The lesson for us right here is, that in robbing ourselves of the greater blessing we are robbing other people also. Every earnest man ought to offer the earnest prayer: "Lord, bless me and make me a blessing."—Sel. by Abbie Moore, in Bible Advocate.

It is sadly amiss never to perceive how much sunshine gilds our mortal day until that brightness is diminished.—Rossetti.

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.

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 have on hand a supply of books and tracts published by Bro. W. H. Wilson. Now that he has been taken from the home by death, his family will have need

of whatever money may be realized from the sale of these. Every cent received at this office for these books and tracts will go at once to them. Send in your orders.

The articles run in double column for Bro. Maple may be had of him in tract form soon. Write him for particulars.

We ask all who are renewing their subscriptions to examine their label on their paper to see if the date has been changed to read as it should. For example, those who are now paying for renewals beginning Nov. 1st, should read on their label, "Nov. 14," instead of "Nov. 13." If it has not been changed, please notify us by card.

From recent letters accompanying renewals, we glean the fact that a great many of our readers appreciate especially that part of our paper containing the news of the church at work. We have felt that possibly we were running in too much of this, but possibly we are not.

While we do not like to discourage investigation, yet it does not hurt our conscience to reject articles that are put forth for the purpose of raising a contention to no good purpose. If there are those who must be on the challenge most of the time and who do not feel that they are exercising their religion unless in a heated controversy, there are other avenues that can serve them better than we can.

On Sunday evening, Dec. 14, before the evening service, Mrs. Elsie Amor was baptized by Bro. Williams, at Plymouth, Indiana. We trust that the new sister may be triumphant when the time for rewards has come. We are glad to see this fruit of Bro. Williams' labor. We all regret losing him, but we rejoice with the brethren of Kentucky, for they are deserving his services.

Dear Bro. Lindsay:

Bro. W. H. Wilson has ceased his labors in this life, but he has left many writings in the form of books and tracts. Several hundred copies remain of "Thee Student's Text Book," of especial value in scripture study; "Pine Woods Bible Class," "Destiny of Russia"; "Book of Revelation Made Easy to Understand," and others, which are advertized in The Herald.

These books and tracts should be out working, not only for the good they will accomplish in

the Master's work, but as a contribution to the support of the widow and daughter of our sleeping brother, who are left without any other income. Let each one do his or her share in the work of spreading these books abroad and thus accomplish a twofold purpose.

A friend of the family.

IN MEMORIAM.



William H. Wilson

was born in Halifax, England, Sept. 21, 1841, and fell asleep in Jesus at his home in Chicago, Ill., Dec. 9, 1913.

He was a son of Joseph and Martha Wilson. He was married to Miss Agnes Sutcliffe, June 2, 1864. Two children were born to this union; Walter Thomas, who died when he was four years old, and Jessie May, who remains strong in the One Faith.

He leaves to mourn his loss, his widow and daughter, also two brothers, Thomas and Samuel, besides other relatives and a host of friends. We sorrow not as those who have no hope.

At the age of sixteen years, he embraced the Faith in the waters of baptism, and has been a constant defender of the Gospel ever since. He came to America with his parents and brother Thomas in May 1849, and crossed the country in a prairie schooner. He was living in Chicago at the time of the Chicago fire in 1871, and saw the city burned down and built up again.

In 1887, he with his family moved to Hammond, La., and built a home in a little settlement called "Happy Woods." There he worked with pen and tongue, and built up a little church, called "Pine Woods Bible Class." The class continues to grow, and is doing good work.

He was a printer by trade. When a young man, he learned the printing business of his Uncle Benjamin Wilson. At that time, Uncle Benjamin was pub-

lishing "The Gospel Banner." He also worked on "The Restitution," and has been a contributor from his youth. He has also been a contributor to "The Restitution Herald." He liked the paper very much, and where ever he has been in his travels, he has worked for the interest of the paper. For many years he has proclaimed the glad news of the Kingdom of God, both with pen and tongue. He is the author of four books, "Pine Woods Bible Class," "Students' Text Book," "Destiny of Russia," and "Revelation Made Easy to Understand," besides many tracts.

We can say with Paul, he has fought a good fight, he has kept "The Faith." There is waiting him a crown of glory which shall never fade away. He is sleeping, waiting for the morning of the resurrection, when he will awake to eternal day. Oh, that I may prove faithful to meet my father at that time.

Your sister in the hope of life,
Jessie M. Wilson.

Dear Bro. Lindsay:—

We wish to thank you and the Brothers and Sisters in Christ, for their kindness and sympathy expressed to us both of the sickness in the hospital, and death of our beloved husband and father, W. H. Wilson. Although our sorrow is deep, we sorrow not as those who have no hope.

Your sisters looking for the soon coming King.

Agnes S. Wilson.

Jessie M. Wilson.

Chicago, Ill.

The Sunday School.

By Anna E. Drew.

Jesus And The Children.

Jan. 4, 1914. Mark 9:30-41;

10:13-16.

Lesson Text. Mark 9:30-37;

10:13-16.

Golden Text.—Gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble. 1 Pet. 5:5.

Time.—(1). Summer of A. D. 29, soon after the Transfiguration; in the third year of the ministry of Jesus and about eight months before the crucifixion. (2). The blessing of the children was in March, A. D. 30.

Place.—(1). A house in Capernaum (Mk. 9:33), by the sea of Galilee. (2). In Perea, east

of the Jordan.

Tiberius Caesar was emperor of Rome, Pontius Pilate was governor of Judea.

Questions.

9:30. "They departed from thence,"—that is, the region of Caesarea Philippi, the scene of the Transfiguration. What miracle was performed at this point? Mark 9:14-27; Matt. 17:14-18. Through what country did they pass? To what city were they going? v. 33. What had Jesus been talking of to His disciples? v. 31. Matt. 17:22, 23. What effect had this conversation upon the disciples? v. 32; Matt. 17:23. Why did they not understand the saying? Luke 9:45. What were they expecting? Luke 19:11; 24:21; Acts 1:6.

Locate Capernaum. (This was the city in which Jesus principally dwelt and where He performed some of His most wonderful miracles. A great doom was pronounced upon it because they believed not on Him. Matt. 11:23-24). What question did Jesus ask of His disciples when they arrived at Capernaum? What had been the topic of conversation by the way? Luke 9:46. What do you think may have led them to so reason?

The particular attention that Jesus had shown Peter, James and John at the transfiguration, and other instances. His words to Peter, Matt. 16:16-19, seemingly giving them pre-eminence, no doubt led them to so dispute.

How did Jesus know they had been so reasoning? Luke 9:47. Why do you think they were silent when questioned? What did Jesus say of those who desire to be first? Does the self seeking spirit belong to the true child of God? Prov. 15:33; Col. 3:12. Who is the greatest? Matt. 20:25-28. How did Jesus illustrate? vs. 36, 37; Luke 9:47, 48; Matt. 18:2-6.

"Except ye turn and become as little children,"—unless they became as unambitious, as teachable, as regardless of all temporal power and distinction as a little child, they could not be admitted to the kingdom of God. "Whoso receiveth one of such children,"—does it mean the child in their midst or the follower of Christ of childlike disposition? With what strong language does Jesus caution them of the treatment of such? Mk. 9:42. Was it a necessary warning? Is it a warning that should be heeded by us as well? Why? What was the blessing pronounced for receiving these humble ones? Matt. 18:5. "In my name,"—how much does this imply? "Name means disposition or character,—

WHAT MUST I DO TO BE SAVED?

1. Believe in The Gospel of the Kingdom of God.

A knowledge of the gospel will come by hearing the word. Paul tells us faith is produced by hearing and that by the word of God. Rom. 10:17. And again, faith is an essential, for without it we can not be a disciple of the Master. Heb. 11:6.6 In the early church it was required of those who would be converted that first they believe the word preached. See Acts 8:12; 16:31; 18:8. This is the first step.

2. Repent of thy sin and be converted (turn) to God.

"Repent ye therefore and turn," is the word of Peter. Acts 3:19. On Pentecost when the question was asked, what must we do, he answers again, (Acts 2:38), "Repent and be baptized." Jesus says: "Except ye repent ye shall perish." Luke 13:3.

3. Confess.

Confession may be.—

1. By word of mouth.

2. By the life we live. Paul tells us (Rom. 10:10), with the mouth is confession made unto salvation. And the example of the Ephesians (Acts 19:18), is that they confessed and showed their deeds.

4. Be baptized into the name of the Lord Jesus Christ.

Of all the cases on record in the Acts of the Apostles given in detail, the fact that they were baptized is mentioned. See chapters 2, 8, 10, 16, 18, 22. Baptism is for the remission of sins. Acts 2:38; Mark 16:15-16.

5. Grow in grace and add to your life the Christian virtues and graces.

Let us not forget to cultivate the fruits of the spirit. Remember our salvation is not yet complete and before we are ready for the kingdom, we must grow and become perfect in spiritual things. 2 Peter 1:4-11. Peter in the close of his epistles leaves this parting message: (2 Pet. 3:18): "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

Then by believing, repenting, confessing, being baptized and continuing in the faith we have the promise of everlasting salvation and the kingdom.

Elder C. C. Maple, North Ridgeville, Ohio.

therefore Christ's name signifies His mind or spirit, (disposition). If that dwells in us richly, our hearts will be drawn toward those who manifest it and our arms open to receive His little ones, not only to feed and guide, but to help them over rough and slippery places. By honoring the Son, we honor the Father, and by receiving one of Christ's "little ones," in His name we receive Him. The highest rewards are promised to the humblest, for "he that is least among you, the same shall be great." Mark 10:13-16. The blessing of the children took place several months after the previous lesson.

Where was Jesus when children were brought to him? Mark 10:10. (Luke calls them "infants,"—R. V. 'babes.'). Why were they brought to Him? Matt. 19:13. "The Jews were accustomed to value the blessing of the rabbis to whom they bro't their children. If they cherished that, how much more would they cherish the words and blessing of Jesus. God's own Son."

Why do you think the disciples rebuked these people? How did Jesus meet this action on their part? What lesson does He again repeat to them?

That of humility, the neglect of the world, the freedom from malice, the spirit found in the little child.

What is the kingdom for which the disciples were looking and for which we are looking? What truths gathered from the lesson for us? 1 Cor. 14:20; 1 Pet. 2:1,2; 1 Pet. 5:5-6.

Judicious Giving.

A vast amount of money in the aggregate is spent, even by those who can poorly afford it, buying things for Christmas or New Year's presents which are absolutely worthless. Let us give more wisely, and if we cannot see the need of anything among our friends, let us give them the Christmas love that lasts all the year round, and use what little means we may have, for those who do need it.

The true Christmas spirit doth not consist in meat or in drink except where such things are lacking, but it consists in the spirit of love and loyalty—in patience with the faults of those we love, even as we hope them to be patient with ours.

"Oh what do we care for the things that tear, And rust and fade and break,

When love will keep 'till our last good sleep, And greet us when we wake."

Let all the years be times of useful, loving, giving—the giving of ourselves in the name of Him "who gave Himself for us."

If you can afford it, by all means send a yearly subscription to the Restitution Herald to some who either cannot afford to subscribe for it themselves, or have not interest enough to do so. Or if you cannot afford this, send a dollar or two to Harriet E. Boice, 1009 So. Wright St., Champaign, Ill., and have copies of "The Visitor" sent to a number of your friends. Can you imagine a better or more valuable present for twenty-five cents than a copy of this book which contains so many valuable articles from well-known writers? It is better to send a friend something which may do lasting good than to squander even a quarter, on useless things which must eventually be thrown away. Let us then turn over a new leaf with the New Year and give our friends beautiful things to remember.

The Restitution Herald, as you know, contains good things every week, and "The Visitor" has twenty-two standard articles, besides fifteen Scriptural Lessons, which may be utilized either in the Sunday School or in the home circle.

Let the New Year be rich with blessings for all the weary ones who are looking and hoping for deliverance in His own good time.

Faithfully yours in the Comforting hope,

Elizabeth A. Reed.

Among the Brethren. Elder Maple.

Last week was a busy one and so no report found its way to the "Herald." We are still at Coats Grove preaching the gospel to saint and sinner. Our attendance has been very good, rather ideal, and the interest gratifying indeed. While none have as yet come out to acknowledge the truth, yet we are glad to know that many have come to a clear understanding of many scriptural truths. Many people today are like they were in the days of Christ. They turn away after hearing the truth, they do not come into the light. We must not judge, yet we feel like saying of some: "None so blind as those who will not see."

Our editor, Bro. Lindsay, has been here in days past and left the people well instructed. His labors are much appreciated by the people here.

We hope that the present "seed

sowing" may show in the harvest. We have found much interest in our line of tracts which the people gladly read. We hope the "silent messengers" may do much for the cause. Brethren, we can only sow the seed, and that is what we are to do. The Lord will give the harvest.

Address us at North Ridgeville, Ohio.

Dear Bereans:—

In subsequent lessons in the Berean work, we will take up the study of the lives of Elijah the prophet, and Elisha, upon whom the mantle of Elijah fell. Elijah was a man after God's own heart, and when his earthly work was finished, God took him up into heaven in a whirlwind with chariot and horses of fire. Elisha was witness to the ascension, and told the sons of the prophets of Jericho, they would not find Elijah on the mountain or in the valleys. They sought him and found him not. Elisha was left as a witness to testify that Elijah had been translated.

Our Savior told his disciples that at his coming two would be in the field, one would be taken and the other left; two grinding at the mill, one taken and the other left; two in bed, one taken and the other left. In each case, both are worthy of eternal life. One is taken, the other is left as a witness to testify regarding the departed one as to where he has gone and why he was taken, for the people will be filled with wonder. In due time the witness, after he has fulfilled his mission, will be taken also.

The time may be short, (we hope it is), until the Lord shall come as a thief to gather the elect. We may be alive when that glorious hour arrives. Will we be worthy? Will we hear the words, "Well done, good and faithful servant?"

If we would be among those who are alive at his coming, and either taken then, or left as a witness, or are among those who sleep in Jesus, we must fight the good fight of faith, that we may lay hold on eternal life. That all Bereans and all other believers in the one hope may be among that chosen number is the prayer of your brother in Christ,

J. E. Hatch.

Chicago.

Queries.

A. Will some writer, (preference, Sr. R—) please explain the parable of Matt. 22:1-7, in harmony with the teaching that the "Bride" and the "Church" are

identical? As I read this, it is a foreview of the events recorded in the Acts, leading up to the destruction of Jerusalem; the object of those "servants" being not the calling of the Bride, but rather the assembling of the "Guests," the Bride being already chosen in accordance with John 3:29.

B. How shall we account for the fact that in Paul's letters to the churches the term "Bride" is never used? Why may not the union of the "Body" and the Old Testament saints be the real marriage of which the union of man and wife is typical?

C. Ought not "the fulness of the Gentiles," Rom. 11:25, to be explained by a reference to Isa. 59:19, of which it is an inspired commentary? (See the context). The fulness of the Gentiles answering to the coming of the enemy "like a flood," in other words: The climax of Gentile oppression?

D. Does not Eph. 2:15 teach the formation of a new company of saved ones, termed, "one new man" as distinguished from the elect remnant of Rom. 11:5, in association with which such Gentiles as the eunuch and Cornelius were blessed?

E. Why should the conversion of such as these be urged as samples of present day conversions, when the context of Acts 15:15 link them on to such as shall be, after the Body is complete?

F. Why should the means of induction into one company of the saved, be regarded as essential to membership in another?

G. How can the "One Baptism" of Eph. 4:5, embrace the many individual baptisms in view of the fact that it has to do with the One Body?

Submitted in love,
James Browning.
3239 Congress St., Chicago, Ill.

The Joy of Looking Ahead, For He Is Coming.

Joy to the world, the Lord has come, but we read that he will come the second time with out sin unto salvation. It is an interesting fact that the first Christmas was preceded by more than a thousand years of expectation. Expectancy, says a Rev. Divine, is the school in which the Almighty develops and trains the powers of our beings. For centuries the Hebrews kept their eyes fixed on the future. They looked for the advent of a man who would ease their yoke and lighten their burdens, unlike their neighbors they placed the Golden Age in front of them. Other nations habitually looked backward.

The Greek and Roman history began with an age of gold, and was followed by an age of silver, which in time gave place to an age of bronze, to be succeeded by an age of iron. The Hebrews alone saw the Golden Age before them. This gave them a buoyancy and strength of character not matched by that of any other people. Hostile empires trampled them again and again in the dust, but disaster never dimmed their vision of brighter days to come. Their leaders in the church were constantly falling short of their expectations, but they never ceased to be confident that some day one would come in which their ideal would be realized; a King who would rule in righteousness. He is coming, He has been promised, He will come, they said to one another, as they waited in the darkness, looking for the dawn. This expectation of a Messiah was like a beam of light across the centuries that lead up to the manger in Bethlehem.

At last a child was born. He grew up in Nazareth. He trod in sorrow the shores of Galilee. He taught in the streets of Capernaum and Jerusalem. Men were amazed by what he did. Even his enemies confessed that no other man had ever so spoken. So mighty was he in his influence over the people that the rulers feared him and put him to death. And after his crucifixion, he was mightier still, and though nineteen centuries have gone, his powers have been continually expanding, until today his name is above every name. The declaration of St. Paul is that every knee shall bow, and every tongue confess that Jesus Christ is Lord of all, to the glory of God the everlasting Father. Already half of the world celebrate his birthday, and empires of the East are learning to exclaim. Thanks thanks to God for his unspeakable gift.

Christmas then, is the day which stamps heaven's approval on the heart. Habits of looking forward. It encourages us to expect beautiful fulfillments of our highest dreams. Our eyes deceive us if we do not see tomorrow greater than today. Hope and expectation are the main springs of all our joys and the only fit mood to indulge in. So of all the days of the year, none is so bright as Christmas. It brings forcibly to our minds the life, death and resurrection of our blessed Lord and Master. It shines like a star that guided the wise men of the east.

It is a common saying that Christmas is Children's day, but

we who have grown older in years may rejoice in the same common cause, for He is Lord of all, and except we become as little children, we shall in no wise enter the kingdom of heaven. So let us all be children and celebrate this birthday of Dec. 25, 1913 with greater cheer than ever before, especially as we see our time growing shorter each year. Christ himself had the heart of a child. He always looked ahead, when he saw dark things in front of him. He looked further on, though he always looked through the darkness into the light. He never spoke of his death without referring to what would happen on the third day. For the joy that was set before him, he endured the cross, despising the shame, and is set down by the right hand of the Father where there is fulness of joy forevermore. And at this Christmastide, we adore his holy name, for he has made it possible that we may if we are faithful, enjoy God's blessings which he has in store for us if we hold the beginning of our confidence steadfast unto the end.

The beautiful poem of Miss Margaret Robinson comes to my mind:

Bow down thy spirit and adore,
while thus I gaze on thee,
Thou favored spot of all the earth,
thrice hallowed Galilee;
Bow down my spirit and adore
as in the courts above,
Behold the place the Savior trod
in sorrow and in love.

How great that love; thy silver waves the tale can well attest,
Is from a simple seaman's boat,
that floated on thy breast,
'Twas God who reared those lofty hills,
and gave the seas their birth,
There deigned to teach the outcast,
poor and ignorant of earth.

What though thy shores in sightless bard with classic beauty sang,
Nor clang of spear, nor battle shout,
along thy margin rang;
A deeper charm is resting there
than mortal lyre can sound,
For there the star of Bethlehem shone,
and lo, 'tis holy ground.

A Merry Christmas to all who may read this little tribute to His holy name.

Angeline A. Lent.

Do Good.

It is stated of Christ "He went about doing good" (Acts 10:38), not going about telling what wonderful things he has and is doing, or exploiting the

wonderful claim denomination. children his for the flock" for i good pleasure t flock) the kingd It is also st "the common p gladly." Do the particular class great degree of present day me ent day teacher: Why is it? Be those pretendin Christ's love a the old, old sto ed council and light and truth ed out for man!

Why, I again common people Christ's teachin entered into the roundings and made himself of tation (Philip. 2 on himself the vant (not a lor found as a man self" etc. Phil: we follow "in E regard? Christ home of two br ters (Martha a with them weep of their brother He with His gre pathy as He ei of Nain, could b falling tears of was following h support in her grave and say, ' said "I say unt be that was young man dea body!) sat u speak, and He (him to his mot 15.

Christ did no least contaminat to be seen talk: lot at the well he "told her of had ever done." that one plain, tion Christ won virtue. No wher ble have we any Christ ever rep: for its lack of did the profesed Listen, "Woe u and Pharisees h are like unto w which appear be ly but (what) ar dead men's bon that are not dea uncleanness, ev outwardly appea to men but withi hypocrisy and i 23:27-28.

Reader, let me thing. It is this. the world to se

wonderful claims of His great denomination. But styled his children his followers, as a "little flock" for it is your father's good pleasure to give you (little flock) the kingdom. Luke 12:32. It is also stated in scripture "the common people heard Him gladly." Do they or any other particular class listen with any great degree of gladness to the present day messages from present day teachers? No, we answer. Why is it? Because many of those pretending to tell of Christ's love and character and the old, old story, have darkened council and destroyed the light and truth Christ had marked out for mankind.

Why, I again ask, did the common people gladly listen to Christ's teachings? Because He entered into their conditions, surroundings and sorrows; "He made himself of no (great) reputation (Philip. 2:7) and took upon himself the form of a servant (not a lord) and being found as a man he humbled himself" etc. Philip. 2:7, 8.8 Do we follow "in His steps" in that regard? Christ could go to the home of two broken hearted sisters (Martha and Mary) and with them weep over the death of their brother and his friend. He with His great heart of sympathy as He entered the city of Nain, could be touched by the falling tears of sorrow as she was following her son, the only support in her old age, to his grave and say, "Weep not," and said "I say unto thee arise, and he that was dead (was the young man dead, or only his body?) sat up and began to speak, and He (Christ) delivered him to his mother." Luke 7:11-15.

Christ did not feel in the least contaminated in any way to be seen talking with a harlot at the well of Samaria, as he "told her of all things she had ever done." Perhaps by that one plain, loving, conversation Christ won her to a life of virtue. No where in all the Bible have we any account where Christ ever reproved the world for its lack of obedience as He did the professed religious class. Listen, "Woe unto you scribes and Pharisees hypocrites for ye are like unto whited sepulchres, which appear beautiful outwardly but (what) are within full of dead men's bones (and some that are not dead) and of all uncleanness, even so ye also outwardly appear, righteous unto men but within ye are full of hypocrisy and iniquity." Matt. 23:27-28.

Reader, let me tell you something. It is this. If you expect the world to see your "light

shining on the heavenly hill top to guide them upward along the journey of life," you will have to convince them your religion is of some value to yourself, before you can convince the world it is of any value to it, and you can never do that in any other way, other than to show by your consistent living in accordance with your profession. A man's love is where his treasure is. Where one has but little capital involved, he has but little love or interest, either for himself or others.

Why was it, I again ask, that the common people followed and listened to Christ gladly? Because He always appeared interested in them and mingled among them. You remember at one time Christ had been with them, and his disciples for three days and not willing the meeting should break up and send the company away hungry and empty handed, He commanded that vast company to sit down on the shores of Galilee and there feed that hungry multitude before they departed. Think you that mass of "common people" did not reverence Christ for his thoughtful hospitality?

Christ did not lose His character in talking to the woman at the well, but she changed her character and life and was lifted to a higher and a better plain by His loving and courteous conduct to her. The good Samaritan that humbled himself stooping down and lifting his wounded 'neighbor' and placed him on his breast did not degrade himself in the sight of God at least by his kind act to the suffering and needy, but greatly blessed himself in the act to the unfortunate.

The Christian religious largely depends upon what we do and not upon what we profess. Be common, be kind, be courteous, be loving, be true, to God and man, and do not ride your particular religion until you are sore, because of it, unless you are sure it is God's truth. It is far more what we do here in this life that counts here and hereafter. Be sure and teach God's truth, but teach it kindly.

L. S. Bronson.

A Few Questions For Thinkers.
Eld. John Pruitt.

Who said that the soul is immortal? Why Socrates, Plato, Julius Caesar, and even the pope of Rome and many protestant preachers.

But where is the chapter and verse in the Bible that says that Christ or any other writer of the Bible ever said that the soul or any other part of man

is immortal? Where does Christ say, "This is what Plato, the great heathen philosopher, said"?

Paul said, "I have shunned not to declare the whole counsel of God." But where does Paul ever mention Socrates, Plato, Julius Caesar, as our pretended orthodox people do today when writing or preaching on the future state?

If Plato taught the truth by claiming that the soul is immortal, how can Paul declare the whole truth without preaching the same things that Plato taught?

Where does Paul say that the soul or any other part of man is immortal?

Now if Paul taught the whole truth and never mentioned the immortality of the soul, is that not conclusive evidence that the doctrine of the immortality of the soul is a false doctrine, and one of the damnable heresies he spoke of that would be imposed upon God's people in the future?

Do you know that Paul is the only writer of the Bible that uses the word 'immortal'?

Do you know that he NEVER applies it to man or any part of him this side of the resurrection of the just? See I Cor. 15.

Do you know that the Stoicks, whom Paul came in contact with at Athens, believed in the immortality of the soul? Acts 17:22. See Epictetus' Discourses,— 1 XXV, 18.

Do you know that their belief in the immortality of the soul, caused them to commit suicide? "If the house (the body), smokes, go out of it," said Marcus. See same book cited above.

Do you know that Paul condemned the doctrine and worship of those heathens and said "I perceive that in all things ye are too superstitious." Acts 17:22

Do you know that when Paul preached a future life through Christ and the resurrection from the dead, "some mocked, and others said, We will hear again of this matter," like some do today, who believe in this heathen doctrine. Acts 17:32.

Do you know that you cannot harmonize the doctrine of the resurrection with the doctrine of the immortality of the soul?

Do you know that besides teaching the immortality of the soul, that Plato taught a multiplicity of gods, and that he recommended the study of arithmetic and geometry as a remedy to purify and cleanse the soul from sin?

See Gorgies 522 E. Phaed. 107.

Do you know that one of these things is not mentioned in the Bible, and the other two are openly condemned by the Bible? "Hear O Israel, the Lord thy God is one God."

The blood of Jesus Christ, his Son cleanseth us from all sin.

(Not arithmetic and geometry).

Do you know that effects imply such causes as are adopted to prove them, as the results of a movement discloses its nature?

Do you know that the belief in the immortality of the soul is responsible for the Romanized paganism that Mary was the mother of God?

Do you know that the belief in the immortality of the soul is responsible for Roman Catholics praying to the dead Virgin Mary and dead saints?

Do you know that immortality is the foundation stone of Mormonism?

Do you know that immortality is the foundation of the Roman Catholic and Mormon purgatory?

Do you know that the doctrine that paradise is a place for departed spirits makes paradise a substitute for the Romish purgatory?

Why not take the old original? Cannot a Bible doctrine be found in the Bible?

If we believe and practice all that we find in the Bible, isn't that enough?

Then why add on those heathen traditions? Dear brothers and sisters, I am still on the sick bed, but I am able to write and think a little for which I am very thankful, and if we never meet in this age, may we all meet in the kingdom of God.

Nothing less than the majesty of God, and the powers of the world to come, can maintain the peace and sanctity of our homes, the order and serenity of our minds, the spirit of patience and tender mercy in our hearts. Then will even the merest drudgery of duty cease to humble us, when we transfigure it by the glory of our own spirit.—Martineau.

Be with God in thy outward works, refer them to Him, offer them to Him, seek to do them in Him and for Him, and He will be with thee in them, and they shall not hinder, but rather invite His presence in thy soul. Seek to see Him in all things, and in all things He will come nigh to thee.—E. B. Pusey.

When Death comes to me he will find me busy, unless I am asleep in bed. If I thought I was going to die tomorrow, I would plant a tree today.—Stephen Girard.

An ounce of real silent love is worth a pound of noisy sympathy with nothing back of it.

"An unjust weight is an abomination in the sight of the Lord."

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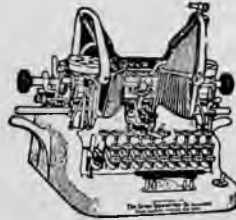
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Tyndale Honored.

The Bible Society of Belgium has decided to raise a monument in the square of Chateau Villorde on which, in French, Flaman and English, this epigraph appears:

"Near here, the Englishman, William Tyndale, suffered martyrdom, October 6, 1566. He was first strangled and then burnt. His only crime consisted in having given to his fellow countrymen the first English version of the New Testament. His last words were: 'Lord, open the eyes of the King of England.' Less than a year afterward his prayer was answered. The entire Bible was published by order of the king.

"This monument has been raised by the friends of the Belgian Bible Society and of the Bible Society of London. October 6, 1913.

"'The word of the Lord endureth for ever.'"—The World's Crisis.

To examine its evidence is not to try Christianity; to admire its martyrs is not to try Christianity; to compare and estimate its teachers is not to try Christianity; to attend its rites and services with more than Mahometan punctuality is not to try or know Christianity. But for one week, for one day, to have lived in the pure atmosphere of faith and love to God, of tenderness to man; to have beheld earth annihilated, and heaven opened to the prophetic gaze of hope; to have seen evermore revealed behind the complicated troubles of this strange, mysterious life, the unchanged smile of an eternal Friend, and everything that is difficult to reason solved by that reposing trust which is higher and better than reason,—to have known and felt this, I will not say for a life, but for a single blessed hour, that, indeed, is to have made experiment of Christianity.—Wm. Butler.

A man who must separate himself from his neighbor's habits in order to be happy, is in much the same case with one who requires to take opium for the same purpose. What we want to see is one who can breast the world, do a man's work, and still preserve his first and pure enjoyment of existence.—R. L. Stevenson.

Labor is man's great function. He is nothing, he can be nothing, he can achieve nothing, fulfill nothing without working.

Our ground for believing in a future life is simply because God is.—Florence Nightingale.

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Volume 3.

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A young woman entertain a number in rather cran the city, and her friend up the one or two ne

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THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, Dec. 31, 1913.

Number 12.

The One Who Knows.

A young woman was going to entertain a number of her friends in rather cramped quarters in the city, and had not all the conveniences. She went to a kind friend up the street to borrow one or two necessary things.

"Is that all you want," asked the friend.

"Yes, I think, everything," said the inexperienced one.

"But you will need this, and that, and the other," said the experienced one, naming the articles.

"I was so thankful afterward," said the young hostess, "that I went to some one who knew just exactly what I needed better than I did myself and was willing to supply it."

It is almost an illustration of prayer. We go to God asking certain things. We need not be afraid that we shall not get all we need. Our needs are usually much more numerous than we ourselves are conscious of. But in His experienced wisdom He knows that wherefor we ought to ask even better than we do ourselves, and in the richness of His fatherly love He supplies the known and unknown lack.—Onward.

Two Faithful Friends.

In far-off Switzerland, I saw the statue of a faithful friend. Long ago it was placed in this village church, and hundreds of years from today it will still be there to tell the truthful story.

The town of Zug is near the great St. Gothard, with its peaks all covered with shining ice and heavy banks of snow. Sometimes the sunshine melts them a little, and then great masses go sliding down the mountain side, covering everything in their path.

In the year 1628 the young governor of the province was riding over the St. Gothard, and with him were his favorite servant and pet dog. Right at the top of the pass a swift avalanche came rushing, pouring down, and governor, servant, and dog were in an instant buried beneath it.

The dog was the first to shake off the terrible load. He barked and howled and moaned, but could not find his master. After a while he seemed to understand that something had happened to

SOMETIMES.



Sometimes the way seems so dreary,
And we falter on the way;
Life's burden make the heart grow weary,
And in our night we long for day.

Sometimes the morn seems long in coming,
The darkness linger and doubts arise,
But we keep our lamps still burning,
Waiting for the brighter skies.

Sometimes we ask: "Is there no light?"
Is there no day forever more?
Yet faith grows brighter in the night,
And guides her ship toward the shore.

Sometime, our Lord's great To-morrow
Will end our doubting and our fears,
Beyond all pain and all the sorrow—
Then the glory of eternal years.

—H. V. Reed.

his beloved master, and, with a loud bark, he turned and hurried back to the little inn that he had seen as they passed it in the morning. His whines and howls and nervous calls and scratching made the people know that some accident had occurred, and, snatching up pickaxes and snow shovels, they followed him. When they reached the place the faithful dog stopped suddenly, plunged his face in the snow and began to scratch it up, all the while whining and barking. The men set to work at once, found the poor governor, and dragged him out, and after more work they rescued the servant. The men were barely alive. They had heard the howling and barking of the dog, noticed his departure, and given up all hope. The faithful dog almost died from joy when he saw his master's face again, and the grateful master resolved that his dog should never be forgotten. He sent for a great artist and told him to make a beautiful statue, that all the world might know of the faithfulness of the dog and the gratitude of the man. There I saw it in the little church at Zug—the marble tomb of the governor with his beloved dog resting at his feet.—The Olive Leaf.

Losing Hold on God.

Of all the tragedies in the world the saddest tragedy is

that which takes place when a man begins to lose his grip on God. We are sad when a friend loses his fortune; we sympathize when he loses his health; we grieve when he loses a friend. But all these calamities are as nothing compared with the calamity of drifting away from God. And this tragedy is taking place about us constantly. If we do not take care, it will happen in our own hearts.

A thousand things may creep in to separate our souls from God. Invisible forces are seeking to unclasp our fingers from his mighty hand. Prosperity may do it—or poverty. Perfect health—or wearying sickness. Great happiness—or great sorrow. Too much work—or too much idleness.

Many a man or woman whose name may or may not be still on the church books can remember a time when God seemed nearer than he is now. You are thinking of happier days, days when there was an answering glow in your heart at the thought of God. You remember hymns that you loved. You remember times and places of which it can be said concerning you, as it was said of Jacob at Peniel "He blessed him there."

You would like to return to that old time nearness to God would you not? Do so. He is watching with great patience and tenderness for that first thrill of longing on your part to get

back to him. Stretch out your hand; you will find it touching his, and will feel again his strengthening cheering hand-clasp. Even if there are great sins to forgive, he will forgive them quickly, gladly, completely. "O Israel, return unto the Lord, for thou hast fallen by thine iniquity," cried the prophet Hosea.

Do not refuse these kindly pleadings of your infinite friend. Do not dismiss these wistful longings to get back to him. Follow them. They lead to the truest peace, to the most precious wealth, to the most delightful companionships, and to the most steadfast assurances of everlasting life.—Sel.

A Lesson In Giving.

A good story is told by a Methodist minister. He says that in one of his charges a good man regularly gave five dollars for the support of the church. A poor widow was also a member of the same church, who supported herself and six children by washing. She was as regular as the rich man in making her offering of five cents per week, which was all she could spare from her scanty earnings. One day the rich man came to the minister and said the poor woman ought not to pay anything, and that he would pay the five cents for her every week. The pastor called to tell her of the offer, which he did in a considerate manner. Tears came to the woman's eyes as she replied: "Do they want to take from me the comfort I experience in giving to the Lord? Think how much I owe to Him. My health is good, my children keep well, and I receive so many blessings that I feel I could not live if I did not make my little offering to Jesus each week."—Sel.

Stand up straight, young man and be proud that you are a son of the farm. When a man invites you to a glass give him a calm determined 'No,' and don't think that sucking a filthy roll of tobacco makes a man of you.

There was a care on my mind so to pass my time, that nothing might hinder me from the most steady attention to the voice of the true Shepherd.—Woolman.

The Old and The New.
H. V. Reed.

It is said that time is eternity divided into epochs. One point however, seems clear, and that is, even eternity has a past, and a future. So what has been, what is now and that which shall be are distinct epochs, in the unmeasured sweep of Eternity.

The old and the new reach back to the unmeasured past while that which is to come holds its place in the onreaching cycles of that which shall be. The old relates to that which has been and remains until the new, and the new opens to us the vision of that which shall be hereafter.

Memory holds within its chambers all that has been. Prophecy reaches beyond the shadows and ends, when the substance comes. These points are well set forth in the divine revelation of Him who sees the end from the beginning. It must not be forgotten that the above items are only relative and are used as limitations for finite beings.

From the creation of the heaven and the earth until the deluge, we have the statement that it refers to a world that then was. "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. 2 Pet. 3:5-6. Paul refers back to a similar condition of the heaven and the earth of the older times, in these words: "Thou Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; but as a vesture shalt thou fold them up, and they shall be changed; but thou art the same and thy years shall not fail." Heb. 1:10-12.

Jesus reveals the same great truth in connection with the continuance of the present generation of the heavens and the earth until all of God's purposes will come to pass in the beginning of the great Renovation.

The heaven and the earth that then was gave place to the heavens and earth which are now God's saints did not find their reward in the heaven before the flood. Neither is the present heaven the place of their reward. One of these heavens has already passed away, and the present "heaven and earth are reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 3:5-7. All attempts to reward the Blessed dead in the heaven world before the deluge, or to give them their

crown of life in the present heaven is alike untrue. These two states or conditions are temporary and will end. The old world perished by means of water, the second world, or styled the "heavens and the earth which are now," will pass away by the use of the fires of Judgment upon ungodly men. The phrase, "heaven and earth," refers to an order of things, a system or constitution. The same physical earth and physical heavens which existed before the flood, passed away beyond that cataclysm and became the world that now is, the same sun, moon and stars that blazed in glory over the earth before the Deluge, yet shine in beauty and bless the world that now is.

But the water-crisis destroyed the world of the ungodly. So the fire-crisis will result in the perdition of ungodly men. Beyond these great revolutions, we behold a new world radiant with glory and victory.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:13. The apostle had read in a prophetic vision the divine assurance, that beyond the reign of sin and death there would be a new heaven and a new earth. The full details are given as to the time, extent and completion of that sublime vision, as revealed by the ancient prophet Isaiah.

For behold, I create new heavens and a new earth, and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create; for behold I create Jerusalem, a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall no more be heard in her, nor the voice of crying. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain saith the Lord." Isa. 65:17-25.

The new heaven and earth are to succeed the present "world that now is." The world to come, is beyond this, as well as the new order of things. The phrase, "heaven and earth" properly means new conditions of the same physical universe. The new moon does not mean another moon, neither does the new man in Christ mean another man, in a physical sense, but the same man changed from all evil and sin, into a new life of purity and faith in Christ our Lord. The old gives way to the new. All

that is worthy and of merit of continuance is carried over into the new. There is no loss of identity or of substance, but a change of character and conditions. Hence the promise, "a new heaven and a new earth wherein dwelleth righteousness." The present heavens or the present earth is not the place of reward, but when our Lord returns, his reward is with him. Rev. 22:12.

The city of God, the new Jerusalem, the Tabernacle of God, the River of Life, the Tree of Life and the Paradise of God are all in the new heaven and earth when all things are made new. Hence all the promises, become the foundation of our hope which reaches over and beyond the old unto that new and ever blessed era, when the oath of God to Moses will come true. "As truly as I live all the earth shall be filled with the glory of the Lord."

Where a blasted world shall brighten

Underneath a bluer sphere,
And a softer, gentler sunshine
Sheds its heating splendor
here.

Where earth's barren vales
shall blossom,

Putting on their 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.

Brother we shall meet and rest,

Mid the holy and the blest.

—Bonar.

Christian Perfection.

A western reader of this paper makes the following request: "Would you confer a favor on the writer by giving a short exegesis of Matt. 5:48 and 1 John 3:9." These passages read as follows:

"Be therefore perfect, even as your Father which is in heaven is perfect." "Whosoever is born of God doth not commit sin; because he is born of God."

The first of these passages is from the divine Teacher himself. The second is from John, probably the most spiritually minded of his disciples, and the one who shared in the most intimate way the love and confidence of his Master.

To the question, What did the Lord mean in this passage, we should say, he meant what he said. The passage is clear and direct, and the aim of our divine Lord is manifest. In an age and a world given to evil, and

to groveling in the low, the sensual and worldly, Christ places before his chosen followers a standard of life and conduct that reflects the heavenly rather than the earthly. It may be high, but it is a divine Christ's ideal for men. It is high enough to be a goal for the Christian ages, and a shining wicket gate of high and holy achievement that ever beckons the most devout and spiritual still higher.

Christian perfection, as urged in this passage, is not an impossible achievement. It doubtless refers to the inner motives and purpose of the heart. It is not an impossible ideal that would make us gods or even angels. It is a call to manhood, to uprightness, to purity, to holiness. It is a call away from known wrong from sin, and from all evil ways. When a man or woman resists wrong and triumphs in the right, when they are possessed and guided by the Christ spirit, when they have resisted the enticements of evil and of worldliness, and are separated unto God, their feet are on the shining way of perfection, as taught in the passage. They may make mistakes and err in judgment, but if they follow the promptings of pure motives and right intentions, they come, we believe, within the compass of this high standard.

To the query whether there are any who live up to this high ideal, we should answer, yes unhesitatingly. There are thousands who are going that way, and are following the light. They may not have reached the goal, for it ever rises higher on the spiritual horizon as saintly minds are led onward and upward. There are noble souls who have resisted evil, who have followed the promptings of pure motives, and have made God first in their lives. To such we believe the giver of the highest standard of Christian perfection will say, "Well done."

The most serious objection that may be urged against this high standard, is more than likely to come from those who have failed to measure up to the ideal. If a man harbors a known evil in his heart and life, and is not following the light and prompting of pure motives, he bars himself from the range of the Master's high calling. Not until he comes into the spirit and atmosphere of the Christ life, and is prompted by its motives and spirit, can he even feel that the Master's high standard is either reasonable or possible. In that inner sanctuary of the true Christian life, impelled by high ideals, and divinely aided in its upward endeavors, the soul will find no

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"Cannot Sin."

The second text we are asked to consider is confessedly, difficult. Let us read it again. "Whoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

While there are those who believe that, to be born of God is a future resurrection experience at the last day, expositors generally apply it to our entrance into the Christian life, to conversion and a change of heart. We have no question as to the correctness of this latter view. The New Testament view of a radical and marked difference between the life of sin and the life of holiness, furnishes abundant reason for the view that "birth" fittingly represents the transition. No right exegesis of this passage is likely to be reached without calling to mind the high standard of apostolic days. Christ's followers of that time renounced evil and put on righteousness and Godlikeness as a garment. They were separated from the very spirit of the world, and lived in the atmosphere of spiritual vision and holy purpose.

But what of the expression, "his seed remaineth in him?" A passage from 1 Pet. 1:23, will confirm our view as to the "birth," and may identify the "seed." "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." The Christian's birth into the new life is thus represented as life from a "seed," and that seed is the Word of God. If that new life has its normal development, that Word seed will remain, expanding and deepening in its growth and proving a chief bulwark and safeguard against evil.

"He cannot sin." This is a very strong statement, but it seems clear-cut in its import. One commentator makes this the deadly sin. Luther and others make it "doth not continue in sin." Dean Alford, a high authority, rejects these interpretations, and gives the words their full import.

Another verse in this same chapter may be a key to this perplexing passage: "Whosoever abideth in him sinneth not." And is not this declaration absolutely true? If a person abides in Christ and walks daily and hourly in the spirit and atmosphere of the Christ life, he can not serve sin. The sin life and the

ideal Christ life are opposite in character. To be truly in Christ is to be out of sin. To be in sin is to be apart from that life of holiness that Christ calls his followers to enter.

The Christian of deep experience has only to call up his early days in discipleship to confirm this view. What days of carefulness they were. In the freshness of that first experience, when Christ's presence filled his soul, evil was abhorrent, and in the joy of that experience it was easier to obey God than to serve sin.

The writer can truthfully say, "I cannot strike or abuse my wife." There is a physical possibility on his part that would seem to make the above words untrue. But they are not untrue. There are other considerations beside the fact of superior strength. Against that one reason of physical ability, a score of higher and stronger reasons can be given. There is no ground under heaven why he should strike or abuse his wife. Further more he has no desire that way. These higher moral and spiritual considerations are as legitimate in determining the force of the "cannot" as mere physical ability.—The Crisis.

AN APPEAL.

Dear Brothers and Sisters:

Bro. Pruitt got better since I made my appeal for help, even well enough to sit up in bed and write a short article for the paper, but has now relapsed. The doctors say that he will not be able to sit up any more for two or three weeks, which makes it hard on us, besides our doctor bill is now more than one hundred dollars. We feel very grateful to the brethren and sisters in Chicago, and Blackwell, Okla., for the help they have sent in. Bro. Pruitt has been in the ministry over 20 years and never made such an appeal for help before. The cause of truth is new here and weak. Bro. Pruitt is hopeful and his faith strong, and he asks the prayers of all the faithful for his recovery.

Your sister,
Mrs. Cordie Pruitt.
Bristow, Okla.

Shooting Low.

A minister felt that for some reason the words he spoke from Sunday to Sunday were not bearing the fruit they should. One Saturday morning after he had finished writing his sermon, the thought occurred to him, "Perhaps I shoot too high; I will go down and see if Betty can understand it." Betty was a trust

ed Christian servant.

He went to the kitchen and called her to come and hear his sermon. She hesitated. He insisted. She came. He read a few sentences and asked, "Do you understand that?" "No," she replied. He repeated the idea in simpler language, and then asked her if she saw it. "I see it a little." He again simplified. She saw it more clearly and showed deep interest, but said to him, "Plane it a little more." And once again he simplified. Then she exclaimed with ecstasy, "Now I see it; now I understand it."

He returned to his study and re-wrote his sermon in the simple style that Betty could understand. On Sabbath morning he went to church, fearing and trembling lest his people should be disgusted with his sermon, but fully resolved to try the experiment. What was his surprise to find that he was given attention as never before, and he saw eyes filled with tears in the congregation. From that time on he changed his style of language and had no further cause to feel that his work was not successful.—Baptist Commonwealth.

The Next Chance.

A tiny girl was coming from the grocery with a pint bottle of milk clutched in her hand. Perhaps it was her first errand. She slipped along as if she were greatly pleased. But at the corner the bottle slid from her grasp and smashed to pieces on the stones. The child burst into a frightened wail and several people stopped.

"Never mind, dear," soothed a young lady. "Mother will know it was an accident."

"I guess your mother won't trust you to go to the grocery again," said a sharp looking person.

The child stopped sobbing and turned to the last speaker indignantly.

"Yes, she will! My mother always gives me another chance, and I won't break it the next time."

"Bravo!" said a tall man. "That is just what mothers are for, to give fellows another chance. I hope we all make as good use of it as you mean to, my dear child."

The child smiled on her comforters and went home. The older people went on, perhaps wondering if they had made the best use of "another chance."—Christian Standard.

No man or woman of the humblest sort can really be strong, gentle, pure, and good,

without the world's being better for it, without somebody's being helped and comforted by the very existence of that goodness.—Phillips Brooks.

Gratitude consists in a watchful, minute attention to the particulars of our state, and to the multitude of God's gifts, taken one by one. It fills us with a consciousness that God loves and cares for us, even to the least event and smallest need of life. It is a blessed thought, that from our childhood God has been laying His fatherly hands upon us, and always in benediction; that even the strokes of his hands are blessings, and among the chiefest we have ever received. When this feeling is awakened, the heart beats with a pulse of thankfulness. Every gift has its return of praise. It awakens an unceasing daily converse with our Father,—He speaking to us by the descent of blessings, we to Him by the ascent of thanksgiving. And all our whole life is thereby drawn under the light of His countenance, and is filled with a gladness, serenity, and peace which only thankful hearts can know.—H. E. Manning.

In the darkest hour through which a human soul can pass, whatever else is doubtful, this at least is certain. If there be no God and no future state, yet even then, it is better to be generous than selfish, better to be chaste than licentious, better to be true than false, better to be brave than to be a coward. Blessed beyond all earthly blessedness is the man who, in the soul, has dared to hold fast to these venerable landmarks. Thrice blessed is he, who, when all is dreary and cheerless within and without, when his teachers terrify him, and his friends shrink from him, has obstinately clung to moral good. Thrice blessed, because his night shall pass into clear, bright day.—F. W. Robertson.

Much of the education of today tends to produce too many non-producers to live on the fruit of too few producers. There is not too much education of the right sort, but that which makes of any one an unfit man, or one who aims to live off the labor of others, is wrong.

Think not so much of what thou hast not, as of what thou hast; but of the things which thou hast, select the best, and then reflect how eagerly they would have been sought if thou had'st them not.—Marcus Aurelius.

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.

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 acknowledge the receipt of many beautiful holiday remembrances and because of the number of them, must resort to this means to express our apprecia-

tion for the same.

This office had a very pleasant call recently from Mr. and Mrs. Homer Haney of Belfield, N. Dak. Mrs. Haney was formerly Sister Geneva McCrory of Plymouth Indiana.

We have agreed with the brethren of Rensselaer, Indiana, to visit them regularly again for the next year. At our next visit to them over the third Sunday in January, we hope to begin the meeting on the Friday evening preceding and to run them evenings up to and including Tuesday evening of the following week. Let all brethren of the vicinity take notice and act accordingly. Our attendance on Sunday evening should encourage us to greater activity.

Hereafter we will not print many tracts on our own account. Those who wish to put into tract form any production they may have, may have the work done here at the actual cost and we will advertize them free and assist in their distribution as best we can. We feel that in justice to ourself and the company, we should not be made to bear all the labor and expense of the tract business.

Again we must state, so that there may be no misunderstanding, that the editor of this paper does not necessarily agree with every article that appears in its columns. There are some things that are written now and then that we do not believe. In order that there be some degree of liberty, this must be the case. But if good is to come from an expression of differences in opinion it must come where the difference is stated in a good spirit and with good reason. Where sarcasm or biting language is used, it is certain that the purpose is not good, and there all controversy must stop so far as we are concerned. Therefore study yourself when about to write anything that is calculated to lead off the beaten path and if your spirit in the matter is not good, better not write it.

Dear Bro. Lindsay:

I received the notice about my paper and beg pardon for not writing at once. I cannot remit now, but will in a short time. Please continue to send the paper to —, and accept thanks for same.

Yours in blessed hope.

What a help it would be to the editor if, when receiving our notice of expiration of subscription, all brothers and sisters

would do as this sister has done. This is the working side of the golden rule.

The Sunday School.

By Anna E. Drew.

The Mission of the Seventy.

Jan. 11, 1914. Luke 10:1-24. Lesson Text. Luke 10:1-16.

Golden Text. It is not ye that speak, but the spirit of your Father that speaketh in you. Matt. 10:20.

Time. Oct.-Nov. A. D. 29. Two or three months after the first part of the last lesson. It was probably soon after the Feast of Tabernacles. John 7.

Place.—In northern Perea, across the Jordan. Jesus had just made His final departure from Galilee, and for a few months was working in Perea, the region east of the Jordan and extending from the sea of Galilee to the Dead Sea. Here He had hitherto preached and worked but little.

Questions.

What "things" are referred to in v. 1? Luke 9:51-62; Jno. 7-8 chapters.

"So far as we can tell, the seventy were sent out about the time of the Feast of Tabernacles, the last of Oct. The story of Jesus at this feast is given in John 7 and 8. Here He was bitterly opposed by the Pharisees, so that it was wise to return to Galilee. But His work in Galilee was done, and He made His final departure from that district and went across the Jordan into the district of Perea, on His way to Judea." Matt. 19:1.

Who had Jesus previously sent out? Matt. 10: 1-5. Of the seventy now sent, we know not a name, not one is referred to again as belonging to the company. In what order were they sent? Why sent to places that Jesus was to come? To prepare the way for Him, awaken the interest, prepare the ground for the gospel seed. What did Jesus say of the harvest? Of the laborers? Why should they pray for laborers for the Lord's harvest? "Not for His sake, but for theirs,"—show how. What comparison in v. 3? (Thus Jesus warns them of the treatment they may expect from the world). Were all the "wolves" to be found in the world only? Matt. 7:15. Were the seventy limited in their ministry to any

nation? Compare with the mission of the twelve, Matt. 10:5-6. Were they to provide themselves with money or provisions? Why "Salute no man by the way," why this direction?

It implies haste. The Eastern salutations were formal and often accompanied with impertinent inquiries, which caused great hindrance.

What salutation to the house they enter? This was the common formula of salutation among the Jews, with whom "peace" comprehended all blessings and prosperity.

Why commanded, "go not from house to house"? "The reason is very obvious to one acquainted with Oriental customs. When a stranger arrives in a village, the neighbors, one after another must invite him to eat with them. There is strict etiquette about it, involving much ostentation and hypocrisy, and a failure in the due observance of this system of hospitality is violently resented, and often leads to alienations and feuds among neighbors; it also consumes much time, causes unusual distraction of the mind, leads to levity, and every way counteracts the success of a spiritual mission."

"Eat such things as are set before you,"—what lesson in this? What was their mission to be? v. 9. Can you see a reason for the order given, deeds first? "The healings were proofs of the authority and power of these messengers of the coming Christ. It was by doing good freely that the people would trust the disciples when they should tell them of Jesus as the Savior from sin. Work for the temporal welfare of men must go hand in hand with work for the spiritual welfare.

In what way was the kingdom of God, nigh unto them? Luke 4: 17-21. How were they to deal with those who opposed them? vs. 10, 11; Luke 9:5. "The best way to reach such was not to contend with them, but by letting them see the effects of the gospel in other places and the blessings of those who received them." "Shake off the dust," was a symbolic act indicating that they renounced all responsibility for them. Not an act of anger or hatred, but of warning, (Luke 9:5), and a desire to awaken their conscience to repentance."

What was the sin of Sodom? Gen. 18:20-32; 19:24-28. Why the comparison? Sodom sinned against much less light, so was more excusable. Where were the cities mentioned in v. 13? Both cities of Galilee not far from Capernaum, cities in which many of Jesus' wonderful works had

been done, yet t believe or accept Sidon were ancient Phoenicia, notorious but there was n them, than the c of Christ with tl illegals.

Why is Capernaum called "above all" was the home of Jesus, the center of miracles, example power. What is tl the phrase "thrus or the revised, "b to Hades?" What des! How is "oi Christ, nad His f Christ and His Fa 16. Jno. 13:20.

To whom was o spoken? Can it b us! By what "sp we teach the gos 11; Rom. 8:1, 9, 1 Cor. 3:2, 3.

Short Christmas T R. E. L.

As a rule the c ways glad when Cl Nice presents are and they are told brings to mind th Savior in a manger of Judea. The she watching their sh time on the plains one of the bright heaven suddenly r pearance and said herds afraid, fell upon their faces, behold, I bring yo ings of great joy, v unto all people; fo day is born in the a Saviour, which i Lord." Luke 1:9-1 read that angels sa God in the highes earth, and good wil

Children, how g that the echo of t rings down the ag You and I have h we not thankful fo we ought to be. comes to remind u of Jesus, although is not the exact c birth, it also comes good cheer. Shall v ciate it? And while joying ourselves, and Papa more, an School teacher and God's word. Also t with other poorer of the sweet Chri: May you have ma Christmas.

Incorruptil

I think that man: ture age believers

THE SECOND COMING OF CHRIST.

No student of the New Testament has failed to learn that Jesus Christ is coming back to earth again the second time. All but three of the twenty-seven New Testament books mention the event either directly or indirectly.

Christ himself while here in person preached his second coming. In Matt. 16:27, we find these words: "For the Son of man shall come in the glory of his Father with his angels." And again in John 14:3: "I will come again," and then he sends back this message by John in Rev. 22:12: "And, behold, I come quickly, and my reward is with me."

Just after Christ had left the earth and ascended to the throne of God, the fact of his coming again was preached to his disciples by two messengers, "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.

These words have been the hope of the church ever since; when he comes, then the reward comes to us, for when he who is our life shall appear, says Paul, (Col. 3:4), then shall ye appear with him in glory. We live in this hope and in it we die, knowing that we shall be found of him if awake or asleep. Paul declares (1 Thess. 4:16-17), that at his coming the dead shall arise and the living, shall at the same time, with them, be caught away in the clouds for the meeting of the Lord in the air.

How happy the thought; how we long for his appearing. May we not all pray with John. "Come quickly, Lord Jesus." Come and end the long night of earth's sorrow. Come and take away the curse. Come and usher in the eternal day when pain and sickness and death shall be no more.

Christ is coming!! let creation

Bid her groans and travail cease;

Let the glorious proclamation

Hope restore, and faith increase;

Christ is coming! Christ is coming!

Come thou blessed Prince of Peace!

Eld. C. C. Maple, North Ridgeville, Ohio.

understand our great hope of the resurrection, and are believing that all who will have a part in the first resurrection will then become immortal. Our bodies are all corruptible, and if any of us are renewed in the first resurrection, they will first become like Jesus' body, when he was raised from the dead, incorruptible, not immortal. Now please take your dictionary and closely examine that word. In Paul's age or day Jesus was not immortal. Carefully and truly study first Timothy 6:15-16. Jehovah only was immortal then.

Incorruptibility and immortality are two great events, and are not to be given in the same day or age even. Incorruptibility is our first gift and at the resurrection; while the life immortal possibly may not be given until the close of Jesus' reign. I doubt if Jesus has the power now to give his saints immortality. At the close of the thousand years Jehovah will send down a great and grand city. Read and study Rev. 21:10 and onward. His Father will come also in due time and view His Son's glorious work on our little world. Then at the close of our imperfect world's purification, King Jesus may possibly give to His noblest saints immortality, and this ravenous struggling, deceptive world of ours will then surely become thor-

oughly civilized; and in our last redemption and deliverance from all error we may shine forth wondrously. Our little world may become a star even in Jehovah's universe.

Come beloved Jesus; Oh, come soon.

A. Graves.

Charlotte, Mich.

Hello, children in the gospel, brethren and sisters, and mother. Uncle John wishes all of you a Merry Christmas, and a Happy New Year, and a long life and a happy one, and all meet in the Kingdom of God.

I want to talk with mother first. O what a sweet word, how tender. What a fountain of disinterested love is in it. It is gentleness embodied. It is the child's heaven. "I'll tell my mother." That is enough. There is peace in the very thought. There is no room for doubt. She will succor, she will help, she will shield her little one. The faith of that young heart is perfect. There is no room in it for the faintest shade of unbelief, no thought of the bare possibility, of indifference to the welfare of her child on the part of the mother. Children are true believers. Our Lord selects them as illustrative models of Christians, who would enter the kingdom. We say they must be con-

verted and become like us—for that is what we mean altho' we are too modest to say so, but Christ says we must be converted and become like them, a doctrine which the teachers both of adults and children would do well to look at again.

Doubt is the troublesome companion of grown men. Reason kindles her brilliant lamp, and lo, it is questioned whether the All-reason has spoken at all.—the fact being that the poor have died in the light of the sun, whilst its owner thinks that the sun himself has gone out, but children receive with gladness the precious and beautiful things which they hear at the mother's knee, about Jesus the good Shepherd, the Lover of the lambs, and about the loving Father in heaven with his house of many mansions, and his paradise of ever fruitful trees. The young heart wondering and rejoicing over this new world of love and beauty believes everything perfectly. All is reality to the Christian child; and it is therefore a matter of unspeakable importance that they should teach their children only what is true.

Christmas tree is alright. Cut out that immaterial Santa Claus. He never did exist. You teach them in a measure, the same lie that the serpent taught mother Eve. Ye shall not surely die is a lie, and so is old Santa Claus. Tell the dear little children about our blessed Lord, his birth, his life, his death, his burial, his resurrection, the beautiful present, makes the poor equal with the rich, and all be happy. Use no partiality. Our Redeemer is the head or door keeper on the straight and narrow way. Here is your rule for you to go by. Matt. 7:12. 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. Santa Claus is the gate keeper on the broad road that leads to the town named Destruction. The narrow road is a lovely road to travel in with here and there a traveler. After you get used to the road, you would not swap with old Santa for all the world.

But on the road that leads to destruction are lots of saloons, picture shows, theaters, euchre parties, games, dances, pool halls, lodge meetings, revival meetings. You can stop at any station you want to stop at. Fare is about the same wages, just the same. Rom. 6:23.

Uncle John.

Prize inward exercises, griefs, and troubles; and let faith and patience have their perfect work in them.—Penington.

been done, yet they would not believe or accept Him. Tyre and Sidon were ancient cities of Phoenicia, notoriously wicked, but there was more excuse for them, than the cities in the day of Christ with the greater privileges.

Why is Capernaum called "exalted" above other cities? It was the home of Jesus in Galilee, the center of His teachings, miracles, example and personal power. What is the meaning of the phrase "thrust down to hell," or the revised, "brought down up to Hades?" What is hell or Hades? How is "oneness" with Christ, and His followers, and Christ and His Father, shown? v. 16. Jno. 13:20.

To whom was our Golden Text spoken? Can it be applied to us? By what "spirit" should we teach the gospel? 1 Pet. 4:11; Rom. 8:1, 9, 10; Isa. 8:20; 2 Cor. 3:2, 3.

Short Christmas Talk to Children R. E. Lloyd.

As a rule the children are always glad when Christmas comes. Nice presents are given them, and they are told that Christmas brings to mind the birth of our Savior in a manger in Bethlehem of Judea. The shepherds were watching their sheep at night time on the plains of Judea, when one of the bright angels from heaven suddenly made his appearance and said, as the shepherds afraid, fell to the ground upon their faces, "Fear not; for behold, I bring you glad tidings of great joy, which shall be unto all people; for behold this day is born in the city of David a Saviour, which is Christ the Lord." Luke 1:9-11. Then we read that angels sang, "Glory to God in the highest, peace on earth, and good will toward men.

Children, how glad we are that the echo of their glad song rings down the ages of time. You and I have heard it. Are we not thankful for it? If not, we ought to be. As Christmas comes to remind us of the birth of Jesus, although some claim it is not the exact date of His birth, it also comes to bring us good cheer. Shall we not appreciate it? And while we are enjoying ourselves, love Mamma and Papa more, and our Sunday School teacher and ministers of God's word. Also try to share with other poorer children some of the sweet Christmas gifts. May you have many a Merry Christmas.

Incorruptibility.

I think that many of our future age believers do not really

Putting On Christ.

Paul says to the church at Galatia, "If you have been baptized into Christ, you have put on Christ." In this article we wish to show the mode, design and effect of baptism. It is indeed strange that we should be called upon to prove that baptism is immersion. But owing to the Babel of voices on this subject we are required to do so. By referring to any Greek lexicon you can see that the Greek word "baptizo" has been changed into the English word baptize. Instead of being translated it was transliterated. Had the translators been honest and fearless men this word would have been translated by its equivalent English word immerse. We have the words baptizo, rantizo, and cheo, meaning immerse, sprinkle and pour. We find them so used in Lev. 14:15, 16. The priest shall take some of the log of oil, and pour (cheo) it into the palm of his own left hand, and the priest shall dip (baptizo) his right finger in the oil that is in his left hand and shall sprinkle (rantizo) of the oil with his finger seven times before the Lord. Those who sprinkle or pour for baptize are using it in opposition to Scripture. It is a well known fact that the Jews practiced immersion before the time of Christ. Mark says in chapter 1, verse 5, that there went out unto him all the land of Judea, and they were all baptized of him in the river Jordan, confessing their sins. In this incident we find that John was baptizing (immersing) in the river Jordan. If we affirm that John sprinkled or poured water upon those who came we affirm what is not written therein. "To the law and the testimony if we speak not according to these it is because there is no light in us." It is safe to use the word baptizo to mean immerse. The question then comes up, Why do some religious people sprinkle or pour instead of baptize? In answering this question we are safe in saying that it is for the convenience of the one performing the act. It is much more convenient for those who sprinkle or pour water on the applicant than it is for those who immerse the candidate. Do you realize that every time you sprinkle an applicant you pour (the water into a basin) dip, immerse (the fingers) and sprinkle the water on the candidate? In this, three acts are performed and the only thing immersed is the fingers of the person performing the act. The person has been rantized and not baptized. To be baptized is to be immersed. Paul

in the 6th of Romans certainly makes plain the mode of baptism believed in and practiced by the apostles.

Is there any room for disputing over the meaning of such phrases as, "baptized into his death," "buried with him by baptism into death," "planted together in the likeness of his death?" To be planted and to be buried is equivalent to being baptized. In the 17th verse the apostle says, "Ye have obeyed from the heart that form (mold) of doctrine which was delivered unto you. When Jesus was baptized he came straightway up out of the water. It is also stated that he (Jesus) was baptized of John in the river Jordan, can any meaning except that of immerse be applied here? We think not. Again when Philip baptized the eunuch it is written, "They went down both into the water, both Philip and the eunuch; and he baptized him." These Scriptural testimonies ought to settle the question. However we propose to give some evidences out of the Bible. John Calvin says: The word baptize means to dip. John Wesley says Rom. 6:4, alludes to the ancient manner of baptizing by immersion. McKnight says: Christ submitted to be baptized, that is, to be buried under the water by John. Dr. G. Campbell, Dr. Owens, Drs. Whitby, Greenfield, Bishop Taylor and many scholars state emphatically that to baptize means to immerse. With these testimonies we will leave the question of the Scriptural mode with our readers.

We shall now enquire as to the design of baptism. When Jesus came to John to be baptized he forbade him. Jesus answering said, "Suffer it to be so now; for thus it becomes us to fulfill all righteousness." It evidently was needful that Jesus be baptized. In this he showed forth his death. In it was a burial, death and resurrection. Jesus sent out his apostles to preach the gospel to every creature and those who believed and were baptized should be saved. If they refused or neglected baptism they could not be saved. Peter when preaching on the day of Pentecost said, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. Acts 2:38. The remission of sins came in this instance through baptism. Ananias said to Paul: "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." In baptism, Paul washed away his sins. We therefore conclude that the design according to Scriptural testimonies is to fulfill

all righteousness, "for the remission of sins." "for the washing away of sins." We shall conclude this article by showing the effects of baptism. "As many of you as have been baptized into Christ have put on Christ." Gal. 3:27. In the act of baptism we take upon ourselves the name of the Lord Jesus. We are baptized into his name "for the remission of sins." Jesus took the name of the Father so we take the same through Jesus the Christ. If the children of God, then the heirs of God and joint heirs with Jesus Christ.

Again we read, If ye have put on Christ then "ye are Christ's and ye are Abraham's seed according to the promise. The effect of baptism is to bring us into covenant relation with Christ and Abraham, and become a part of the seed of Abraham which will bless all nations. In Rom. 4:11 Paul says: Abraham received the sign of circumcision a seal of the righteousness of the faith which he had yet being yet uncircumcised. In Gen. 17, we find that Almighty God appeared unto Abraham and made an everlasting covenant with him and sealed it with circumcision. This covenant was made with blood. This is the circumcision made with hands. In Col. 2:11 Paul says: Ye are circumcised with the circumcision made without hands in putting off the body of the sins of the flesh by the circumcision of Christ. The apostle in the next verse declares this circumcision to be baptism, or being buried with him in baptism wherein ye are risen with him through the operation of God who hath raised him from the dead.

God has many sons but has had but one only begotten Son. He became God's Son through a begetting of the Spirit and a natural birth. "He was made of a woman, made under the law," and through his obedience to the law God raised him from the dead and gave him eternal life. We become his adopted sons through a begetting of the Word of truth which is the gospel of the kingdom of God. 1 Pet. 1:22, 23; Eph. 1:13; 1 Cor. 5:15. We have been transformed by the renewing of our minds (understanding) that we may show what is that good and acceptable and perfect will of God. Jesus said to Nicodemus except ye be born of the water and of the spirit ye cannot enter into the kingdom of God. Yours as one of God's adopted sons.

D. C. Robison.

"The biggest help we can ever give another is just love."

Coming Back Again.
By L. S. Eronson.

"Let not your heart be troubled, ye believe in God, believe also in me. I go to prepare a place for you, and if I go to prepare a place for you I will come again and receive you unto myself that where I am there ye may be also." John 14:1-2.

What are the settings that surround these words? When were they spoken? Under what conditions and circumstances were they uttered? They are the words of our Savior. The last passover had been observed by Christ and his twelve apostles. Jesus had said, One of you must betray me. Christ had spoken to Judas saying, What thou doest, do quickly. Judas had already gone out into the darkness of the night to betray his Lord and Master into the hands of his enemies to be crucified. After Judas had gone, Jesus began to tell the eleven that he was about to leave them and that where he was going they could not come. But, said Jesus, let not your heart be troubled, ye believe in God believe also in me. If I go away, I will come again and receive you unto myself that where I am there ye may be also. I will come again. Coming back. Oh, how much of hope, comfort and cheer are found in those two short words. I am coming back again.

Very many times the sadness of a separation of friends and loved ones has been brightened by the joyous hope of a return, of a coming back of the absent one, and yet fond hopes of the return we so looked and hoped for never came.

Human vision saw not into the fathomless future and man's arm fell powerless to dictate and fulfill. But the promise Christ gave to his apostles is not shrouded with an uncertainty. No chasms to cross, no bridges to sink, plunging his palace ear hundreds of feet below, burying its occupant forever from the sight of the loved and waiting ones left far behind. No green grave on the broad prairie or on the mountain to prevent the fulfillment of these words, for Christ has said, "I am he that liveth and was dead, and behold I am alive forevermore." And as John the Revelator stood on the sea-girt isle banished for the witness of Jesus, with nothing to cheer him in his lonely solitude, save the requiem of the ocean waves as they dashed against the rocky walls of his prison home could with confidence exclaim, "Behold he cometh with clouds and every eye shall see him." "Then cast not away your confidence which hath great recompense of

reward," Heb. Jesus speaking. some journey up had been traveled crown of thorns after the bitter been drunk, after less sleep in Jos been experienced say, "Behold I come my reward is with to every man as he." "Watch thou such an hour as the Son of man come I say unto you, watch." Are we ready, ing for that return Church be found prepared as a loved for her husband shall come? Let fore our mind's tures and see what conditions in life Far back among hills of New England vineyard cottages spread her mar sence. Two lovers side by side. The tears. Her lover Let not your heart at my departure. I will come again am there you will certain events could begin to look for it will then be nigh at the door; a parting words he The maiden rises and retires for the period a loving carried on. After er in the far off a cold indifference of his betrothed. short and far bet ders, and is great cause of this fact must return and He sends word of neighbors learn news, and hasten the maiden, saying Charley is coming a very indifferer tone, she replies, will some time. I ticularly interested I am having a goety, why should I coming back. I am ly interested in matters not to me stays, or if he ne Oh, how it wounded the heart of er if he knew t of the indifference in the bosom of his hastily makes pro return and learn sits down and in from a true, noble he says to her, I a soon, will start

reward," Heb. 10:35, for it is Jesus speaking. After the wearisome journey up Calvary's height had been traveled, after the crown of thorns had been worn, after the bitter cup of gall had been drank, after the cheerless sleep in Joseph's tomb had been experienced, we hear Jesus say, "Behold I come quickly, and my reward is with me to give to every man as his works shall be." "Watch therefore, for in such an hour as ye think not the Son of man cometh; and what I say unto you, I say unto all, watch."

Are we ready, waiting and longing for that return? Will the Church be found watching, ready prepared as a loving bride adorned for her husband when Jesus shall come? Let us draw before our mind's eye two pictures and see which of the two conditions in life we are living.

Far back among the green hills of New England stands a vineclad cottage. Night has spread her mantle over the scene. Two lovers are sitting side by side. The maiden is in tears. Her lover says to her, Let not your heart be troubled at my departure. If I go away I will come again, and where I am there you will also be. When certain events come to pass then begin to look for my return, for it will then be nigh at hand, even at the door; and with a few parting words he is gone.

The maiden rises from her seat and retires for the night. For a period a loving correspondence is carried on. After a time the lover in the far off country detects a cold indifference on the part of his betrothed. Her letters are short and far between. He wonders, and is greatly troubled because of this fact. He feels he must return and learn the cause. He sends word of his coming. His neighbors learn of the good news, and hasten to rejoice with the maiden, saying, We hear Charley is coming back soon. In a very indifferent manner and tone, she replies, Perhaps he will some time. I am not particularly interested in that event. I am having a good time in society, why should I wish for his coming back. I am not particularly interested in the matter. It matters not to me how long he stays, or if he never comes.

Oh, how it would have saddened the heart of the far off lover if he knew the full extent of the indifference that existed in the bosom of his betrothed. He hastily makes preparations to return and learn the truth. He sits down and in loving words from a true, noble, manly heart he says to her, I am coming back soon. will start in the morn-

ing. At early dawn a stranger enters the car. I am attracted with the pleasing countenance of the man. I draw towards him. I stand by his side. I ask, Are you going far, my friend? The stranger looks up and with a happy smile, replies, Yes sit down by my side and I will tell you all about it. Am going east to one of the New England states. Far up among the hills dwells a beloved maiden awaiting my return. We are to be married soon. To what place are you going? I am going east, even beyond your city. Let us sit together as we go.

To be continued.

Golden Gems of Thought.

Sel. by R. E. Lloyd.

Rev. Minot G. Savage, D. D. says: Tennyson, one of the most profoundly religious natives of this generation, has sung, There lives more faith in honest doubt, believe me, than in half the creeds.

The man who is doubting merely as a preliminary to finding out what is true is facing Godward, and only anxious for light. In order to answer the great questions on which a happy and successful life depends, we must use these intellects of ours which God has given us. It seems to me one of the greatest misfortunes of the world to have intelligence and then to find out that it is wicked to use it. Why are we so weighted and hampered with this incessant demand to question and think and discover and know, if we are told that it is only a temptation of the devil after all, and we must shut our eyes and blindly accept something,—what?

Note here, friends, that if you ever give any reason for the position you hold, then you assume, in spite of yourself, the absolute supremacy of reason in the last resort. Why are you a Christian? Why are you not a Mohammedan? Why not a Buddhist? Why are you a member of the denomination, or that church? The moment you attempt to give an intelligent answer to that, you give a reason, as Peter says you ought, for the faith that is in you.

And the moment you give a reason, you appeal to reason as the court of last resort. In other words, though you may think rationalism is a dreadful thing, you are rationalistic in spite of yourselves? Why do you accept the Bible, and not the Koran? The moment you give a reason, you mean that reason is competent to pronounce on problems connected with the Bible. If you deny the function of reason, then think, there is no reason

left you, why you should believe one thing more than another, and you are all afloat in a vast and unsettled sea of doubt.

We must use the reason which God has given us to light us on our way. Even Jesus appealed to this rationalism as the supreme thing in regard to matters of duty, and said: Why even of your own selves, judge ye not what is right? We take the authority of Jesus for placing reason as the supreme court in which these great problems are finally settled. My friend and fellow worker, Mr. Collyer, said in his prayer this morning that the sweetest, the concentrated essence of all religions was in the words, 'Our Father.'

How many of you know that the oldest name in the oldest religious literature of the world in this old Sanscrit Bible to which I referred a moment ago, is Heavenly Father? How many of you know that the Greek Zeus pater is simply the Greek equivalent of the Sanscrit Dyaus pitar? How many of you know that the word Jupiter is only the Roman equivalent of Dyaus pitar,—Heavenly Father—the old name that the race tried to lisp in its childhood?

As we wake up to self consciousness, we recognize the fact not only that we exist, but that there is what Matthew Arnold calls a power, not ourselves, a power outside of us, separated from us, over which we have no control. Let us consider this power now for a little while. You may call it force, you may call it nature, you may call it the universe, you may say it is it and not he; I care not. Use any term you please. This power has produced you and me. We are its children. As one outcome of this power, here exists life,—foot and hand not only, but brain, the brain of a Shakespeare that dreams Hamlet, the brain of a Goethe that dreams Faust, the brain of a Jesus that dreams Our Father. The brain of an engineer that dreams the Brooklyn Bridge, the brain that has dreamed a train of cars, the brain that has dreamed a steamship that ploughs the waves and brushes them to one side as though they were playthings. All this, and all that these things merely suggest,—countless wonders and marvels,—are the products of this power that is not ourselves. . . . This power is eternal. We can conceive no beginning. We can dream no end. It was here before we were born; it will be here when we have passed away. It is that which has made us and not ye ourselves. It is eternal, then.

Whatever way we turn, we are dealing first hand with God. We are, as Kepler said, reading over his thoughts after him. Can you believe, do you dare, looking God in the face, to believe that he created his children and made them live here wandering over this little planet of ours for two or three thousand years, and the minute they died, sent them to eternal torture, and had never sent to them one single word of guidance or warning? Dare you believe it? And they will say in the next breath that God is good and a Father. That is what I was taught as a child and is what is taught in every one of the great authoritative creeds of Christendom today, and I challenge the clergy of the United States, if they do not believe these things, to be men and stand up and demand that they be taken out of the creeds.

Beauty of Character.

There is always a certain amount of enchantment about a beautiful character. We all know what it is to meet those whose quality and beauty of character we admire and esteem. How it thrills us with the dignity of its gracious mystery, its rare, delicate sympathy, its natural charm. Every one in this transitory life of ours has in his or her mind the ideal of what he or she would like to be, and the loftier and nobler the ideal, the more godlike will the character become. Each character, with its beautiful thoughts and beautiful actions, is an exquisite proof, a living, practical witness on earth of the power and glory of God.

What are the effects of a strong and beautiful character upon those with whom it comes into contact? In the first place, it is the divine inspiration which it continually inspires in the hearts of others toward the love of moral beauty. In the second place, it is the example of such character, with its tremendous influences for good, which cannot be overestimated. It shines forth with radiant beauty like some bright serene star guiding with the glory of its light the footsteps of wanderers, lest peradventure they stumble through the darkness of the world.—Great Thoughts.

I have experienced that the habit of taking out of the hand of our Lord every little blessing and brightness on our path, confirms us, in an especial manner, in communion with His love.—M. A. S.

It is a wise man that can think without talking.—J. W. B.

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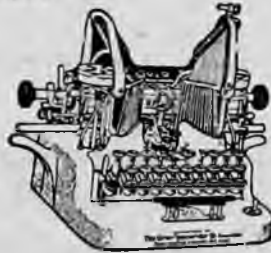
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Infidel Inconsistency. T. Darley Allen.

A man, seeing a Bible in a Cleveland lawyer's office not long ago, referred contemptuously to the Book, declaring it to be overrated and of little real merit or importance; and, on being asked if he had ever read it, replied that he had not, further than a few passages occasionally.

A few minutes later the lawyer asked him his opinion on the subject of the commentaries of Blackstone, and he said that he did not consider himself competent to express an opinion on the subject as Blackstone was universally recognized as the great authority on law. Besides his reading of Blackstone was very limited, he said.

"And yet," said the lawyer, "you evidently think yourself qualified to pass an opinion concerning the value of a book that the greatest men agree far surpasses Blackstone and every other literary work the world has known."

Such is the conceit and ignorance of the average skeptic when any question relating to the Bible is under consideration. He speaks ill of the things he knows nothing of, and because he prefers darkness to light, is willfully blind to truths that can be recognized by unprejudiced persons who are possessed of any intelligence at all.

"Criticism is so easy a task that anyone, no matter how unskilled can do it without effort. The man in the gutter can criticize the saint—but that does not lift him an inch out of the gutter. When Thales, away back in classic times, was asked what was most difficult, he replied, "To know one's self;" but when he was asked what was most easy he answered, "To advise another."

Are You Gifted?

Splendidly blest is that household that is so fortunate as to possess at least one member gifted with the grace of good humor. One such person in a home is enough, if there cannot be more. Just when all the others are seriously confronting what seems to be a most sad and serious condition of affairs, how just one word of illuminating good humor can change the whole point of view and send the foreboding proposition glimmering into nothingness.

Thou art never at any time nearer to God than when under tribulation; which He permits for the purification and beautifying of thy soul.—De Molinos.

TH

Volume 3.

Why The J

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THE RESTITUTION HERALD.

Volume 3.

Oregon, Illincis, Jan. 7, 1914.

Number 13.

Why The Jews Get Ahead.

I read an article lately concerning the Jews which I found very interesting, so I concluded to pass it along. It is in substance as follows. If you were to walk or ride up lower Broadway, New York City, say from the City Hall to Wanamaker's store, you would be forcibly impressed with the fact that fully 90 per cent of the names of the places of business on both sides of the streets are Jewish. And most of these successful Jewish merchants are only one or two generations removed from the East Side, where their fathers or grandfathers arrived as immigrants from Europe, in search of an opportunity in the land of the free.

Many of them were immigrants Robert Smith, a little over thirty years ago, was a poor immigrant from Russia. He started out as a peddler. To-day he is at the head of a large fur house, and owns a piece of real estate in the heart of New York worth \$1,000,000.

Louis J. Horowitz was born in Russia 38 years ago. Twenty-one years ago he landed in New York without money or friends. He is now president of a company which is the foremost building organization in the world, the constructor of the Woolworth Building, the Municipal Building, the McAlpine Hotel, and many other mammoth structures in New York city.

During the past 30 years, the Jews have swept aside all other nationalities in the clothing industry, having entirely transformed the business in all its details. They are also obtaining control of the tobacco business, the theater business, and many other lines. They are also becoming great land owners, especially in the cities. They have accomplished this success by their ability to economize, to operate on a small capital, and to find minute profits in hitherto unsuspected corners. Some one has said, "He is the greatest shoe-string capitalist in the world. He can do with one dollar, what the average citizen cannot do with ten. He can start on the smallest possible scale, finance himself for months, in hand to mouth fashion, save in ways that would never occur to the average

Before It Is Too Late.

If you've a tender message or a loving word to say,
Don't wait till you forget it, but whisper it today.
We live but in the present, the future is unknown—
To-morrow is a mystery, to-day is all our own.
The tender words unspoken, the letter never sent,
The long-forgotten messages, the wealth of love unspent—
For these some hearts are breaking, for these some loved ones wait—
So show them that you care for them before it is too late.

man, gradually get a grip, and ultimately emerge with a large and profitable business in his control."

The Jewish people prepare for their opportunity, keeping in mind the truth expressed by Disraeli: "The great secret of success in life is to be ready when your opportunity comes."

Lillie H. Willis.

Waiting.

Dear Bro. Lindsay:

This morning after the locomotive had sounded its shrill whistle telling of the approach to our city of the train bearing the mail, I entered the P. O., finding it crowded with people, anxiously waiting and watching for tidings and gifts from some absent one. And as I stood for more than one hour, waiting for the distribution of the mail, I noted the anxious faces of that watchful and eager waiting company, and as I did so, the word 'Waiting' came to me with a power and vastness, I never saw before. Some came in to the office with slow, aged and trembling steps, sad faces and tear-dimmed eyes. Others with smiling countenances buoyant hearts and high aspirations. All alike waiting, and I said: Oh yes, who and what is not waiting for something; yes waiting for what? All nature is waiting for something; yes, a Christmas (a Christ) gift. Listen. Hear it. "For the earnest expectation of the creature (creation) waiteth for the manifestation of the sons of God." For six thousand years, this creation has budded, blossomed, faded and waited. Without hope? Oh no. Listen. "For the creature (creation) was made subject to

vanity, not willingly, (by consent), but by him who hath subjected the same (creation) in hope." Oh yes, thank God "in hope." Because the creature (creation) itself also shall be delivered from this bondage of corruption into the (same) glorious liberty of the children of God." For we know that the whole creation groaneth and travaileth in pain together until now and not only they, but ourselves also which have the first fruits of the spirit, even we ourselves groan within our selves, waiting for the adoption, the redemption of our body. Rom. 8:19-23.

Oh glorious the hope, grand and beautiful the prospect while waiting. "For since the beginning of the world man has not heard, neither hath the eye seen, Oh God, beside thee, what He hath prepared for him that waiteth for him." Isa. 64:4. "Blessed is he that waiteth and cometh to the thousand two hundred and five and thirty days." Dan. 12:12. When by His prophet, God says: Blessed is he that waiteth, we all can afford to patiently wait for the coming of the Lord knowing the world will no longer wait when His trump shall sound. May we with patience possess our souls, (Luke 21:19), while we watch and wait.

L. S. Bronson.

Seeing Ourselves.

A man was complaining of his neighbors. "I never saw such a wretched set of people," he said, "as are in this village. They are mean, greedy of gain, selfish and careless of the needs of others. Worst of all, they are forever speaking evil of one another." "Is it really so?" asked an angel who happened to be walk-

ing with him.

"It is indeed," said the man. "Why, only look at this fellow coming toward us. I know his face, though I cannot just remember his name. See his little sharklike, cruel eyes, darting here and there like a ferret's, and the lines of covetousness about his mouth. The very droop of his shoulders is mean and cringing, and he slinks along instead of walking."

"It is very clever of you to see all this," said the angel, "but there is one thing which you did not perceive."

"What is that?" asked the man.

"Why that is a looking glass we are approaching," said the angel.—Laura Richards.

"Our lives are songs: God writes the words,
And we set them to music at pleasure.
And the song grows glad or sweet or sad,
As we choose to fashion the measure.

We must write the music, whatever the song,
Whatever the rhyme or meter;
And if it is sad, we can make it glad;
Or sweet, we can make it sweeter."

—Matthew Arnold.

It isn't luck or some special gift of ability or genius, that finally rounds up success. It's hard work,—steady stick-to-itiveness day in and day out, six days in the week, tending your own little plot of life and keeping it free from weeds, and an honest day of resting and up-building on the seventh, with the keynote of integrity sounding through the whole, from the beginning of Sunday morning to the ending of Saturday night.

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have. I must stand with anybody who stands right—stand with him while he is right and part with him when he goes wrong.—Lincoln.

"Pray to be kept from evil thoughts as well as from evil deeds."

important articles of the Christian faith which is now called "The Apostle's Creed" reads as follows:

"I believe in God, the Father Almighty." That this article of faith was believed and taught by Christ and the Apostles is evident from the language of our Lord himself: "At that time Jesus answered and said, 'I thank thee O Father, Lord of heaven and earth.'" Matt. 11:25.

And again: "Abba, Father, all things are possible to thee." Mark 14:36. "And I saw another angel...saying with a loud voice, 'Fear God and give glory to Him...and worship Him that made heaven and earth, and the seas.'" etc. Rev. 14:7.

Again the Creed says "And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried."

This statement is surely in perfect harmony with John who says: "God so loved the world that He gave His only begotten Son." Jno. 3:16. Also Jno. 1:8, and many others.

"Therefore that holy thing which shall be born of thee shall be called the Son of God." Luke 1:35. "For of a truth against thy holy child, Jesus, whom Thou hast anointed both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together. Acts 4:27. Also 1 Tim. 6:13-15. "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 on the third day according to the Scriptures." 1 Cor. 15:3-4.

Again the Creed says: "He descended into hell (hades); the third day he rose from the dead; he ascended into heaven and sitteth at the right hand of God, the Father, Almighty."

This clause is in perfect harmony with Peter's discourse on the Day of Pentecost where he says: "He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell (hades) neither did his flesh see corruption." Acts 3:31. "Wherefore he saith: When he ascended up on high he led captivity captive." Eph. 4:8. "So after the Lord had spoken unto them, he was received up into heaven and sat on the right hand of God." Mark 16:19. Also Heb. 1:3. Rev. 3: 21.

The next clause in the creed reads as follows: "From whence, also he shall come to judge the living and the dead." Is not

this in harmony with a host of New Testament texts such as: "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of the quick and the dead." Acts 10:43. See also 2 Tim. 4:1-3.

The creed also says: "I believe in the Holy Ghost." Luke says, "The Holy Ghost shall teach you." Luke 12:12. See also John 14:22. Acts 2:4; 4:31 and many other passages.

Again the creed declares: "I believe in the holy Catholic (or universal) church." And so did the Apostle Paul, for he declares: "He is the head of the body, the church, who is the beginning, the first born from the dead: that in all things he might have pre-eminence." Col. 1:18. And also: "This is a great mystery: but I speak concerning Christ and the church." Eph. 5:32. "Unto him be glory in the church by Jesus Christ throughout all ages." Eph. 3:21. See also Eph. 5:23, 24, 25, and many similar texts.

Again the creed says (I believe in) "the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen."

Paul also believed in "the communion of saints" for he says: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many are one bread, and one body: for we are all partakers of that one bread." 1 Cor. 10:16-17. Paul also believed in the forgiveness of sins: "In whom we have forgiveness." Eph. 1:7; Col. 1:14. "The resurrection of the body" was proclaimed by Christ. "Thou shalt be recompensed at the resurrection of the just." Luke 14:14. See also Matt. 22:31, John 5:28 and John 11:23. "The resurrection was preached too by the Apostles. See Acts 1:4; Acts 11:24; Rom. 8:2; 1 Cor. 15 and a multitude of other passages.

The "Life everlasting" was also a standard article in the faith of our Lord and of His Apostles: "And every one that hath forsaken houses...or lands for my name's sake, shall receive a hundred fold and shall inherit everlasting life. Matt. 19:29. See also John 3:16, 36. Jno. 4:14. Jno. 12:50. Rom. 6:22.

Can we not therefore, all of us who believe the Scriptures say "Amen" to the sentiments expressed in what is called "The Apostle's Creed"? And yet such men as Robert Ingersoll and J. Minot Savage are willing to rush into print with the assertion: "As a matter of fact the

Apostle's Creed was never heard of for 500 years after the birth of Jesus." And these things are quoted in the papers by those who have never investigated the subject. The newspapers gave wide currency to Ingersoll's declaration that "There were no Christians until three hundred years after Christ." And yet any school boy who had read Gibbon's Decline and Fall of the Roman Empire could have told Ingersoll and the men who were foolish enough to quote him, that in A. D. 53 there were Christians enough even in the city of Rome, to light the gardens of Nero when he wrapped their bodies in sheets covered with pitch and burned them for illuminating purposes.

In relation to the summary of the teaching of the Apostles it might be well for Mr. Savage and those who quote him as an authority (?) to read what Irenaeus says upon this subject.

Irenaeus was born in the first century of the Christian era, and was the Bishop of Lyons in France in part of the second century. He enumerates the principal articles of faith entertained by the Apostles and then says:

"As I have already observed, the church having received this preaching and this faith...carefully preserves it. She also believes these points just as if she had but one soul, and one and the same heart, and she proclaims them, and hands them down with perfect harmony as if she possessed only one mouth...For the churches which have been planted in Germany do not believe or hand down anything different, nor do those in Spain, nor those in Gaul, nor those in the East nor those in Egypt, nor those in Libya, nor those which have been established in the central regions of the world (probably meaning Palestine). But as the sun is one, and the same, throughout the world, so also the preaching of the truth shineth everywhere, and enlightens all men that are willing to come to a knowledge of the truth." (Writings of Irenaeus, Vol. 1, P. 43).

Hence we find that the faith of the Apostles, was the faith of the universal church in the first and second centuries of the Christian era.

Concerning "Broader Hope."

I read the article in a religious paper recently on Matthew 25th chapter with deep interest, and agreed with the writer until he spoke of the rejection of the nations.

Did not Christ, by his obedience purchase these nations, becoming the second Adam and so

to speak, permitting man to make the race over again when the 1000 years begin? Do not the nations, now dead, have the same right to make the race then, as those who happen to be living at the time the Savior comes? And are not the sins of those living when the Savior arrives just as bad as those of the countless millions? If you reject the one you are bound to reject the other. And if you reject both, where will you get the subjects for the kingdom? You would have a lot of kings and priests with no subjects, besides making God a respecter of persons. Do you think God would spend so many thousand years developing a priesthood, to regenerate a mere handful of people who happen to be living at the time Christ comes? As I see it the thousand years are set apart to bring all not guilty of the sin unto death, into harmony with God.

Why resurrect the unjust if they are not to be subjects of the kingdom? Only the sin unto death, or that against the Holy Ghost will bar one from the opportunity to gain eternal life during the thousand years. Look around and see how many you can find who have sinned the sin unto death, or turned their backs on God after He has permitted them to see the unsearchable riches of His truth and love.

The only ones to be consumed by the age-lasting fire will be those stubborn ones who will reject Christ after living under his glorious rule for a hundred years. Isa. 65:20.

If our beloved Father saw that He could develop a people fit for immortality only by this process, shall finite man dare to question his methods? If it took all this time to teach man the awfulness of sin by having him pass through experience with it, before he could trust him with immortality, do you think he would be satisfied with the salvation of that little handful of people who were living on the earth at the Savior's return?

Gertrude Logan

A root set in the finest soil, in the best climate, and blessed with all that sun and air and rain can do for it, is not in so sure a way of its growth to perfection as every man may be, whose spirit aspires after all that which God is ready and infinitely desirous to give him. For the sun meets not the springing bud that stretches towards him with half that certainty, as God, the source of all good, communicates Himself to the soul that longs to partake of Him.—Wm. Law.

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.

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.

Bro. Williams has shipped his goods and he and his family are on their way to their new home in Kentucky. He promises us more articles when he gets

settled in his new home. May the Lord prosper him and his according to His love.

Bro. John Foore is proving himself quite a hustler for subscriptions for the Herald, he having sent in quite a number recently.

We acknowledge the receipt of a pamphlet, "Table Talks to Parents and Children," by Bro. L. S. Bronson, Dowagiac, Mich., which is full of good things. Price 25 cents.

A request has come to us for the following addresses: Almus Adams, 4019 Western Av., Sta. A., Omaha, Neb. Mrs. T. J. Daniel, Magazine, Ark. Let all who are interested take note.

On Monday afternoon, Dec. 29, Bro. Williams baptized the Sherman Spurgeon in the vicinity of the Hillisburg, Ind., church. This is a report of Bro. Williams' work as he leaves for Kentucky. May our new Bro. Spurgeon successfully meet all the trials that are sure to come upon him in such a manner that he may win the crown at last.

Among the remembrancers received at this office during the holiday season were a box containing a generous supply of holy and mistletoe from the mountains of eastern Tennessee, sent by Sister Bean of Glen Alice, and a beautiful calendar for 1914 having for the attraction a beautiful photo in colors of the Statue of Black Hawk, near Oregon, sent by Bro. Blakey of Grand Rapids, Mich. Thanks for these as well as for many cards, etc.

Reports.

Nebraska Tent Report.

Dear Bro. Lindsay: In behalf of the Nebraska Conference, I wish to thank the good people through your paper, who have so generously contributed to the Nebraska tent fund. Our good Brother Eychaner, who is always foremost in every good and noble work was instrumental in starting a fund in Iowa to buy Nebraska a tent. He learned through Sister Eva L. Stearns, Sec. of Iowa Conference, of our needs, she being present at our Conference the past two years, knew of the circumstances under which we are laboring, owing to the number of crop failures.

Without our knowledge or solicitation, Bro. Eychaner pro-

posed to the Iowa Conference to raise the money and buy us a tent with the result that 96 dollars was raised in short order, Bro. Eychaner informed me of the action and asked that I do what I could to raise the necessary amount to buy the tent. I met with splendid success up to date. I have received \$103.55, making a total of \$199.55. The tent was ordered by Bro. J. M. Prime of Oxford, Neb., who took an active part in helping select from samples we had from different companies. We bought a 40 foot round tent, made in two sections, so we could add to it, if we should ever desire. Price \$125.00. Four small tents: nine and one half by fourteen, \$44.00; six gasoline torches, \$7.50; freight, \$8.53, leaving in my hand a balance of \$14.52. I have described the tents and given the prices, so the people who subscribed to this fund could see just what we did with the money. We are daily looking for the tent to arrive. Coming as it does at this time we look upon it as a Christmas gift to the household of faith in Nebraska, and we should receive it with much cheer and thanksgiving. We hope to be able to hire an evangelist the coming summer, a part of the time at least. However our greatest need of a tent is at Conference time. The coming year we will be able to care for all who come much better than ever before. We expect to hold our Conference in some pleasant grove where we can get next to nature and God at the same time. To me, there is nothing more inspiring than a beautiful park with its shady trees along the bank of a rippling stream, and among those trees a gospel tent. Such a place, I have in mind for the coming year.

We will upon that occasion, dedicate the tent to the Lord's cause, and hold it sacred as the temple of God. I want to take this occasion to invite all the household of faith within the state, regardless of creed or faction to attend this dedicatory service with the hope that it may be the means of doing much good.

I am sincerely your brother. J. H. Adams, Pres. Nebraska State Conf.

Later:—The tents have arrived and are fine. We have them securely stored away in Bro. R. P. Story's barn for the winter. The donors' names and amount given will be recorded on secretary's book. We extend you all a cordial invitation to be present when we dedicate the tent at our Conference next year.—J. H. A.

Among The Brethren.

Our meeting at Coats Grove, Michigan, came to a close with a full house and a good interest. No additions to the church at this time, yet we all feel satisfied with the meetings as many confessed getting a clearer understanding of the teachings of the Word of God. We hope this period of seed sowing may result in much good and may bring forth a harvest in the days to come. The brethren at Coats Grove all responded in a loyal manner to the needs of the meeting. A very regular attendance upon their part was one of the features of the meeting. Many who had not attended the meetings for several years came and enjoyed them with us.

We have a loyal body of people at Coats Grove. We wish to thank several for the bundles of tracts sent us. We can use tracts and papers and shall be pleased to get them at any time. Always send same to our home address, North Ridgeville, Lorain County, Ohio.

Eld. C. C. Maple.

Marriages.

Married

at the home of the bride's parents, Mr. and Mrs. J. W. Hutchings, near Martinsville, Ill., Miss Grace L. Hutchings to Mr. Sylvan Richey, Esq. Wm. Combs officiating. Mr. Richey is a school teacher and a young man possessed of good habits. The bride is a splendid Christian young woman, a faithful and devoted member of the Church of God, known as the Salem church near Marshall, Ill.

Only the near relatives and friends were present to witness the ceremony. May success attend these young people as God sees success and may they both strive together for the faith of the gospel.

A friend.

The Sunday School.

By Anna E. Drew.

The Good Samaritan.

Jan. 18, 1914. Luke 10:25-27.

Golden Text.—Thou shalt love thy neighbor as thyself, Mark 12:31.

Time.—December, A. D. 29, soon after the last lesson, early in the Perea ministry.

Place.—Northern Perea, beyond

Jordan.

"In our last lesson Jesus, His work is completed. (Matt. 19:23) gaining His work region beyond Jordan, the fords of the Jordan, south of the Jordan. To reach this place passed through the land of Samaria, where recorded in Luke 9:53, and the work was described in Matt. 23:37. The work followed. The work turned with joy to Himself by this time. He should be tempted, their success, to be portland, and the spiritual power, Jesus not to rejoice in their evil spirits. The work of their work, but to rejoice in names were written

Question

Jesus was teaching as usual on where His disciples were awakened an inquiring. What questioned of him by a ce Lake 10:25. A law interpreter and teacher. What to "tempt"? In this to test or try Jesus teachings, whether with or differed finding of the scribes. lawyer address Jesus "eternal life? What tion shows that the cot, consider it a punishment? How did Jesus By referring him authorities. How did answer? He quoted and Lev. 19:18. The two laws was written's phylacteries, with sections of the and tied to the hands. The Jews re morning and evening What do you understand loving God with all With all thy soul? general accepted me word "soul"? Does with the teaching: word? Give Bible 1 it to "love thy r thyself"? Matt. 7:12 Did Jesus consi yer's answer correct keeping of the law eternal life? Gal. 3:1 Y. 1 Jno. 5:11, 12. laws quoted by the volved in the truth 1 Jno. 4:9-12; 5:2-4 question in v. 29 st lawyer was sure he to the standard he

Jordan.

"In our last lesson we saw Jesus, His work in Galilee completed, (Matt. 19:1,2) now beginning His work in Perea, the region beyond Jordan. He sent seventy of His disciples across the fords of the Jordan, a few miles south of the Sea of Galilee. To reach this ford, they passed through the northern part of Samaria, where the events recorded in Luke 9:51-62, took place, and the work of the seventy, described in our last lesson, followed. The seventy returned with joy to Jesus, who Himself by this time had crossed the Jordan. But lest they should be tempted, because of their success, to become self-important, and thus ruin their spiritual power, Jesus warns them not to rejoice in their power over evil spirits, the most difficult of their wonderful works, but to rejoice because their names were written in heaven."

Questions.

Jesus was teaching and preaching as usual on His journey, where His disciples had previously awakened an interest in His coming. What question was asked of him by a certain lawyer? Luke 10:25. A lawyer was an interpreter and teacher of the Mosaic law. What does it mean to "tempt"? In this case, it was to test or try Jesus as to His teachings, whether they accorded with or differed from the teaching of the scribes. How did the lawyer address Jesus? What is "eternal life? What in the question shows that the lawyer did not consider it a present possession? How did Jesus answer?

By referring him to his own authorities. How did the lawyer answer? He quoted Deut. 6:5, and Lev. 19:18. The first of the two laws was written on the lawyer's phylacteries, parchments with sections of the law written on, and tied to the head and hands. The Jews recited them, morning and evening.

What do you understand by "loving God with all thy heart"? With all thy soul? What is the general accepted meaning of this word "soul"? Does it correspond with the teachings of God's word? Give Bible proof. What is it to "love thy neighbor as thyself"? Matt. 7:12; Luke 6:31-35. Did Jesus consider the lawyer's answer correct? Will the keeping of the law now give eternal life? Gal. 3:19, 21-29. R. V. 1 Jno. 5:11, 12. How are the laws quoted by the lawyer involved in the truth that saves? 1 Jno. 4:9-12; 5:2-4. Does the question in v. 29 show that the lawyer was sure he had lived up to the standard he had quoted?

Relate the story Jesus gives to answer this last question.

"From Jerusalem to Jericho was a distance of 18 miles. Jerusalem is 2400 feet above the sea level and Jericho 825 feet below. The road was a path, very dangerous, lying much of the way in a deep ravine thro' soft rocks in which caves and chambers abounded. It is still necessary to have an escort in passing over that road."

What did these thieves and robbers do? From the testimony of Josephus it appears that not only was Judea at that time infested with robbers, but this road in particular was greatly harassed by these banditti, as it lay through wild and dreary solitudes.

What were the duties of priests? Their duties were to minister in the temples, to teach the people the law of God, and to intercede for the sins of the people. Probably this one had been to Jerusalem for temple service. Their position should have made them particularly inclined to do works of mercy and help those in need.

Who was the second passer by? "A Levite was one of the tribe of Levi; a priest was of the family of Aaron in that tribe. The Levites performed the humble services of the temple, as cleaning, carrying fuel, etc. They were also writers, teachers. The Scribes and lawyers were frequently of this tribe, which in fact, was set apart by Moses as the intellectual body in the nation."

Who next passed? The Samaritans were a mixed race with a mixed religion. As all the people of the ten tribes were not carried into captivity, but only the better classes of them, those that remained became incorporated with the foreign colonists that had been introduced, and from this resulted a religion partly idolatrous and partly true. The Samaritan was a name of reproach among the Jews, Jno. 8:48, and all intercourse between them was forbidden. Jno. 4:9.

How did the Samaritan treat the wounded man? Oil and wine, mingled together, were used medicinally by the ancients. How much money did he give for his care at the inn? "A pence is worth about 16 cents, but was the usual pay for a day's labor." What question did Jesus put to the lawyer at the close of His story? What was the reply? Who then, is our neighbor? Why do you think Jesus represented the good man as a Samaritan? Jesus in so many of his parables pointed to the fact that the self-righteous exclusiveness of the Jews hindered their entrance into the kingdom of God. With

Christ, there was no respect of persons.

What can we do to fulfill Jesus' command, "Go and do likewise"? Compare what Jesus taught here with what he taught in Matt. 25:31-40.

"The fruits of the spirit are the proofs of the spirit."

Queries.

What Bible authority is there for preaching a "funeral sermon"?

What Bible authority is there for offering public prayer in mixed assemblies?

Paul says, "Pray without ceasing." Christ says we are not to be heard in prayer for our much speaking. How harmonize these statements?

From a Methodist Bishop.

Bishop Wilson of the Methodist Church is not a pessimist, but he told some truth in a recent sermon at Savannah, Ga. Among other things he is reported as saying: "Rome, in her worst days, never harbored such conditions of vice as are prevalent in our highest social circles at the present time. Never at any period of the world's history, has the moral strata been so thin or so low."

Those words from an Adventist would call out a protest from many circles, or would be classed as ranting pessimism. From a Bishop of one of the most optimistic of modern churches the utterance is a strong one, and may suggest to the most hopeful that we have not yet reached the millennial age.—World's Crisis.

But could those adventists who hold post-millennial views accept this Bishop's testimony.—Ed

The Mystery.

Having written a few lines on this subject for the Berean column in the issue of Dec. 10, Bro. Browning submits a number of questions in Dec. 24 issue with a request for me to answer them.

I regard the language in Jno. 3:29 as I do that of Isa. 9:6, where future events are spoken of in the present tense. The parable of Matt. 22:1-13 is like many other parables, in that it is difficult to make an application of every point; in fact, many of them cannot be applied thus, but were given to teach one particular truth. For example, look at the parable in 2 Sam. 12:1-5.

John is the only New Testament writer who makes use of the term Bride and so we conclude that there is nothing remarkable in the fact that Paul

does not use the word. In Eph. 5:23-27, he says: The husband is the head of the wife, even as Christ is the head of the church.—Christ also loved the church, and gave himself for it that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church not having spot or wrinkle, or any such thing. Paul's illustration as used here, makes Christ the husband of the church, and we read in Acts 7:38, that the church was "in the wilderness," proving that it takes the Old Testament saints also to constitute the church.

I believe Paul is talking about the same truth in Rom. 11:25 as in Eph. 3:6, and has no reference to the coming in of the enemy like a flood. The "as it is written," comes in the following verse. In Eph. 2:15, he is explaining how Jew and Gentile are made one by Christ, having abolished the law of commandments. There is neither Jew nor Greek, there is neither bond nor free, for they are all one in Christ Jesus.

It seems to me that your inference that Cornelius and the eunuch are types of conversions that shall be, after the body is complete, is obscure and far-fetched, and contrary to direct statements. I do not get the meaning of your last question, and so cannot give any kind of an answer.

I am glad to have had this cause for further investigation of this subject as I am more fully convinced that the Body and Bride are different illustrations of the one truth. I enjoy comparing scripture with scripture to learn the truths God has left on record for our comfort and hope, but I find that to study other men's writings very extensively, only tends to confuse and for that reason, I prefer to use them only as references. Questions given in the columns of the Restitution Herald in the right Spirit to provoke investigation, cannot help but be beneficial to those seeking more light. Let us heed the warning Christ gave to the Jews. Search the scriptures, for in them ye think ye have eternal life.

Emma Railsback.

"Truthfulness is a foundation of virtue. If a man's word is not to be trusted, his whole character is unreliable."

If you ever feel so disinclined for real work that you must whittle a stick, whittle away. But give it a shape and have something to show for it, even if it turns out to be a tooth-pick.

Life A Principle; Not A Substance.

By The Rev. G. A. Hail.

"Thou wilt shew me the path of life; in thy presence is fullness of joy; at thy right hand there are pleasures for evermore."—Psalms 16:11.

In answer to the question, What is life? we would say that it is a broad and comprehensive term. We not only realize it in ourselves, but we see its operation in lower animals, and even in vegetation, and we are told of its existence in higher forms, angelic and divine. How shall we define a term so comprehensive?

While we may not be able to discover the secret springs of life in all, we may safely assume that the Divine Being, Jehovah, is the great fountain of all life, from which all these springs are supplied. All living things result from and depend upon Him for life. All life, whether in God or in His creatures, is the same: it is an energizing principle, not a substance. It is a principle which inheres in God, but which in His creatures results from certain causes which God has ordained, and of it He is therefore the cause, the author or fountain. Hence the creature is in no sense a part or an offspring of the Creator's essence or nature, as some imagine, but he is God's handiwork infused with life.

Recognizing the fact that only in the divine nature is life independent, unlimited, exhaustless, ever continuous, and neither produced nor controlled by circumstances, we see that of necessity Jehovah is superior to those physical laws and supplies which He ordained for the sustenance of His creatures. It is this quality, which pertains only to the divine nature, that is described by the term immortality. Immortal signifies death-proof, consequently disease and pain proof. In fact, immortality may be used as a synonym for divinity. From the divine, immortal fountain proceed all life and blessing, "every good and perfect gift," as from the sun the earth receives her light and vigor.

Objects in Light.

The sun is the great fountain of light to the earth, illuminating all things, producing many varieties of color and shades of light, according to the nature of the object upon which it shines. The same sunlight shining upon a diamond, upon a brick, and upon various kinds of glass produces strikingly different effects. The light is the same, but the objects upon which it shines

differ in their capacity to receive and transmit it. So with life: it all flows from the one exhaustless fountain. The oyster has life, but its organism is such that it cannot make use of much life, just as the brick cannot reflect much of the light of the sun. So with each of the higher manifestations of life, in beast, fish and fowl. Like the various kinds of glass under sunlight, so these various creatures show forth differently the various organic powers they possess when life animates their organisms.

The polished diamond is so adapted to the light that it appears as though it possessed it within itself and were itself a miniature sun. So with man, one of the masterpieces of God's creation, made only "a little lower than the angels." He was so grandly formed as to be able to receive and retain life by the use of the means which God supplied and never grow dim. Thus was Adam before he fell grander than any other earthly creature, not by reason of any difference in the life principle implanted, but because of a grander organism. Yet let us remember that as the diamond can reflect no light except when shone upon by the sun, so man can possess and enjoy life only as the supply of life is continued. Man has not inherent life; he is no more a fountain of life than a diamond is a fountain of light. And one of the very strongest evidences that we have not an exhaustless supply of life ourselves, or, in other words, that we are not immortal, is that since sin entered death has passed all our race.

Restoration of Life.

The teachings of Jesus and the apostles bring to light life, a restitution or restoration to life, for all mankind, as based upon the merit and sacrifice of the Redeemer; and they show this to be the significance of many Old Testament types. They also bring to light immortality, the prize of the "high calling" of the gospel church.

The only way of life now open is that which leads beyond the human nature to the higher nature—the spiritual. This way is called by our Lord the "narrow way to life." Our Master tells us that it is because of the narrowness of this way that the many prefer to remain on the broad road to destruction—"Straight (difficult) is the gate and narrow is the way that leadeth unto life, and few there be that find it."

The reward promised to those who walk the narrow way is the "divine nature"—life inher-

ent, life in that superlative degree which only the divine nature can possess—immortality. It is the greatness of the reward that accounts for the narrowness of the way and the severity of the tests which are now applied to those who would seek life.

From 1 Tim. 6:14-16, we learn that the immortal or divine nature was originally the possession of Jehovah only.

Further, we learn that Jehovah, who alone possessed immortality originally, has highly exalted His Son, our Lord Jesus, to the same divine immortal nature; hence he is now the "express image of the Father's person."

Since the resurrection of our Lord Jesus, then, two beings are immortal; and, amazing grace! the same offer is made to the bride of the Lamb—the church of this gospel age. No wonder it is called "the high calling of God in Christ Jesus."—Chicago Inter Ocean, Dec. 29, 1913.

Looking Forward.

As we are just entering upon the untried paths of another year, how necessary that we be found looking forward, with Christian courage, and joyful hope. As another New Year has dawned upon our world, and like "A book unread, a tree whose fruit is unharvested," whatever it may bring to us of joy or sorrow, prosperity or adversity, of this one thing we may be assured, "It is high time to awake out of sleep; for now is our salvation nearer than when we first 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." Rom. 13:11-12.

"The Lord has opened His armory." Jer. 50:25. If we would, during the present year, "War a good warfare," or "Fight the good fight of faith," we must "Put on the whole armor of God." we must be panoplied with truth as a girdle, righteousness as a breastplate, faith as a shield, salvation as an helmet, and the word of God, as our sword. Having on these weapons, "And our feet shod with the preparation of the gospel of peace," we become invincible warriors, under the leadership of the Captain of our salvation. "Who for the joy that was set before him, endured the cross;" and is now highly exalted "At the right hand of the throne of God." 1 Tim. 1:18; 6:12; 2:10; 12:2.

Why should not victory be joyfully anticipated by us as a

people, if we have on the right armor? "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12. Christ's humble yet valiant followers, ever ready to "earnestly contend for the faith," with the mighty weapon of truth, "the word of God," "sharper than any two-edged sword," are not satisfied to be always on the defensive, but at opportune times are willing to be on the aggressive side, knowing full well that the time will eventually come,

"When truth shall sit on every hill,
And blessing flow in every rill;
When praise shall every heart employ,
And every tongue shall shout for joy."

The vanguard of truth are not satisfied to capture the pickets or outposts of error, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:4, 5. The true Christian soldier, looking forward, for opportunities to serve the King of kings, if he would be called a good soldier of Jesus Christ, must expect to endure hardness, during the conflict between truth and error, holiness and sin; realizing as did David, of old, "The king's business" requires haste. 2 Tim. 2:3; 1 Sam. 21:8.

Courage, Christian soldier, as you look forward hopefully, and scan the future's horizon, with the eye of faith, you will not always see "Truth forever on the scaffold; Error forever on the throne."

The king wants courageous soldiers, not cringing cowards. The Christian armor is all designed for the man who expects to face the foe. There is peril in "looking back." Luke 9:62.

As the omens of Jesus' return are being witnessed on every hand, in the political, social and moral world, indicating the proximity of that glorious event, how can you do otherwise than look up and lift up your heads; for your redemption draweth nigh. Luke 21:28. Let us take for our motto for the New Year, the language of Paul to the church at Philippi; "This one thing I do, forgetting those things which

are behind, and run on to those things before. I press toward the prize of the high calling of God in Christ Jesus. Phil. 3:13, 14.

Gems of Gold
Sel. by R. I.

Rev. Charles Hays says: "All my strength is in Thee," said David, "all thy springs of life will be full of man's force in things being equal. The ratio of the force of his heart. A full heart is always a powerful one. It is never erroneous, therefore, for error, if it is in his heart, he is not a downright fool. A man may be never so full of heart, but if his heart be to a cause, he becomes a full man for that cause. He has heart power. A man may be devoid of the advantages in many of those things are looked upon in once give him a heart that beats with no mistake about it. Let him have a heart full up to an object, and that is the thing, or else he will gloriously defeat glory in his defeat power.

We hear sometimes deal said about possession of being God, and then, eventually, we hear of a As good Joseph I say: They keep hoping—hop, hop, hop! lives because they Little faith is always We do not care aphorisms or syllogisms else. God's v man's any day. pleasure is that th one day be totally r sin. When I hear where they are all always say farewell where there are n ship will soon sink no poor, then Chr give them some, if real gospel church Old Pharaoh and monarchs heaped u mids and they said stand forever. And they do stand, but is approaching, w devour even these. deal kindly, deal lo there is not a wol shape but will be

are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14.

Rufus A. Curtis.

Gems of Golden Thought.
Sel. by R. E. Lloyd.

Rev. Charles Haddon Spurgeon says: "All my springs are in Thee," said David. If thou hast all thy springs in God, thy heart will be full enough. A man's force in the world, other things being equal, is just the ratio of the force and strength of his heart. A full-hearted man is always a powerful man. If he be erroneous, then he is powerful for error, if the thing is in his heart, he is sure to make it notorious, even though it may be a downright falsehood. Let a man be never so ignorant, still if his heart be full of love to a cause, he becomes a powerful man for that object, because he has heart power, heart force. A man may be deficient in many of the advantages of education in many of those niceties which are looked upon in society, but once give him a good, strong heart that beats hard, and there is no mistake about his power. Let him have a heart that is right full up to the brim with an object, and that man will do the thing, or else he will die gloriously defeated and will glory in his defeat. Heart is power.

We hear sometimes a great deal said about possessing a full assurance of being a child of God, and then, every now and then, we hear of a doubt, a hope. As good Joseph Irons used to say: They keep hope, hope, hopping—hop, hop, hopping—all their lives because they can't walk. Little faith is always lame.

We do not care about 50,000 aphorisms or syllogisms, or any thing else. God's word against man's any day. God's good pleasure is that this world shall one day be totally redeemed from sin. When I hear of a church where they are all gentlemen, I always say farewell to that, for where there are no poor, the ship will soon sink. If there are no poor, then Christ will soon give them some, if they are a real gospel church.

Old Pharaoh and the Egyptian monarchs heaped up their pyramids and they said: They shall stand forever. And so indeed they do stand, but the time is approaching, when age shall devour even these. Deal gently, deal kindly, deal lovingly, and there is not a wolf in human shape but will be melted by

kindness. "If there be a place under high heaven more holy than another, it is the pulpit, whence the gospel is preached.

This is the Thermopylae of Christendom. Here must the great battle be fought between Christ's church and the invading hosts of a wicked world. This is the last vestige of anything sacred that is left to us. We have no altars now; Christ is our altar."

When Christ is with the Christiana, the menas of grace are like flowers in the sunshine, smelling fragrantly and smiling beautifully; but without Christ they are like flowers by night. Their fountains of fragrance are sealed by the darkness. Love to Christ smooths the path of duty and wings the feet to travel it. Do not be all sugar, or the world will such you down; but do not be all vinegar, or the world will spit you out. It is of no use to give advice to the idle than to pour water into a sieve, and as to improving them, one might as well try to fatten a greyhound. Yet as the Old Book tells us to cast our bread upon the waters, we will cast a hard crust or two upon these stagnant ponds, for there will be this comfort about it, if lazy fellows grow no better, we shall be none the worse for having warned them, for when we sow good sense, the basket gets none the emptier.

The best doctors are Dr. Diet, Dr. Quiet, and Dr. Merryman and many a godly ploughman has all three gentlemen to wait upon him. It is not the quantity of our goods, but the blessing of God on what we have that makes us truly rich.

Every time the sheep bleats it loses a mouthful, and every time we complain we miss a blessing. Grumbling is a bad trade, and yields no profit, but patience has a golden hand. Our evils will soon be o'er. After rain comes clear shining; black crows have wings; every winter turns to spring; every night breaks into morning. Blow the wind never so fast, it will lower at last.

There is a bright side to all things, and a good God everywhere. Praise God more and blame neighbors less. Mind what you are at; don't dodge like a rat.

SERMONETTE NO. 61.
The Ages To Come.

All time has been, is now, and will be measured out in periods. These periods are of different lengths, and are known by different names, as hours, days, months, years, times of restitution, ages to come, times of the Gentiles,

present evil world, world to come, and other phrases used in the Bible to measure time.

In this article I wish especially to call attention to the ages to come beyond the coming of Christ. It is possible that our minds may be so circumscribed by the horizon of our own environment that we are not able to recognize the grand events in the ages beyond.

Speaking of the love of God, and his mercy in inviting us to share with Christ, the glories and blessings of the future, Paul says among other things, "That in the ages to come," God will "shew the exceeding riches of his grace in kindness toward us through Christ Jesus." Eph. 2:4-7.

The people of God are called out in this gospel age for a purpose, and that purpose reaches beyond, reaches far beyond the mere salvation of the one called of God. No prophet of the past has been gifted with the visions of God, simply for himself. His mission was larger and involved the purposes of God, not only of other individuals, but nations as well. When Jesus called the fishermen of Galilee to follow him, it meant more than their individual salvation. It was to make them fishers of men. When Saul of Tarsus was arrested on his way to Damascus it was more than to make of him a better man—it meant also to make him an apostle to the Gentiles to open their eyes and turn them from the power of Satan to God. And this calling out of the Gentiles a people for his name, God designs as the instrumentality for the blessing of all the families of the earth in the ages yet to come.

The covenant of promise to Abraham while it may imply his own salvation and blessing, especially emphasizes this thought, that through him and his seed all the kindreds of the earth are to receive a blessing, and the seed spoken of are not only Jesus of Nazareth, but all who have been baptized into Christ. "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. 3:29.0

With these prefatory remarks I desire now to examine a few of the Scriptures which to me, bear out these thoughts. I cannot think that the heathen who has never known of an offer of redemption through the gospel should be condemned to a second death, or excluded from the resurrection of the dead.

John 1:9. The writer of this letter says of Christ, that he was "The true Light which lighteth every man that cometh into the world."

It is not intended, by citing this text, to use it as proof that all men will eventually be saved, and be immortal. But the text does say that every man who comes into the world shall have the light of the Christ. Yet millions upon millions have died, and are dying, without ever having even heard of Christ.

Our conclusion therefore is, if this text is true, there must be a time beyond the resurrection when they will receive the light. No one who knows the darkened condition of the heathen will seriously contend that they know anything about God's plan of salvation upon the terms of the gospel. The gospel is the power of God unto salvation. If there is any other way of salvation for sinful man, I have not heard of it.

If God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, I believe that he would see to it that a person thus loved, would have an opportunity of at least hearing about it some time.

A. J. Eychaner.

A night's sleep, what a miracle of mercy it is; and a new day with the waking up of health to face it; aye, even a pleasant meal with one's household, is not that worth a thanksgiving? Or, an interesting book, an hour with an old friend, a Sunday's quiet resting after a strained and weary week, or some new light of interest or meaning in one's favorite line of study—it is such things as these, far more than great special blessings, which make up the sum of happy life; and it is such things, if one would but think of them more, and not be always taking them as a matter of course, which would fill our days with thanksgivings.—Brooke Herford.

For somehow, not only Christmas but all the long year thro' the joy that you give to others, is the joy that comes back to you, and the more you spend in blessing the poor and lonely and sad, the more of your heart's possessing returns to make you glad.—C. Dickens.

"While sin takes from a man his healthy taste for what is good and his power to loathe evil, it deludes him with fancy that he still enjoys them. Temptation when we yield, is succeeded by self-delusion."—George Adam Smith.

"The best monument that a child can raise to his mother's memory is that of a clean, upright life, such as she would have rejoiced to see her son live."

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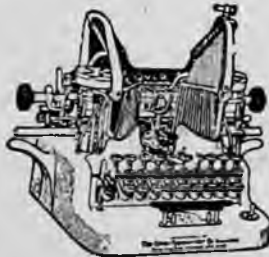
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The Chosen Ones.

"Many are called, and few chosen." Noble brother and sister, have you been called? Have you obeyed Jesus' commands? Do you understand the gospel of the kingdom? That last word means territory, subjects, and king. Do you know that the Holy Land is the territory spoken of; that the people of Israel are to become His people when they are fully returned into their former home? Then Jesus whom they slew, will become their great ruler, and David will be their king. The accepted Gentiles will have to go to Jerusalem every year to worship our world's greatest Ruler. Study the only genuine Book on this globe. Learn what will eventually be righteously done here on this sphere. Study, believe, and soon be rightly immersed; and rejoice that you have entered the world's greatest school, and will no longer have to play the part of the unwise and foolish life of mortal beings. The Lord's chosen will eventually become very wise and truly noble beings.

How we do grope and grovel here below,
Directed by the devil in a grand great show!
If we would fly away into a nobler life,
Let us all hear the call and leave this unwise strife.
A. Graves.
More anon.

Many good things come out of handiness with tools, and it matters little what the tools are if the handiness is present. The boy who can mend his wheel skillfully is sure to be a good workman in other things. One who can finish to perfection the picture which he has taken in his own camera has the prime elements of a master, and if he can whistle a tune while he is at his work, his mother may go back to her household duties, sure that her boy has good companionship in his own thoughts.

"It was through obedience to Christ's command to rise up and walk, that the paralyzed man was made well. In like manner Christ's commands to us which seem beyond our power to obey are often His simple and direct method of giving us the strength we need."

"A Christian should be an unanswerable argument for the Bible, a rebuke to everyone living in hypocrisy, an invitation to all who are living in sin. He lives in right relations to his God, and reminds the world of Jesus."—Dr. Chapman.

THE

Volume 3.

The Waiting

"Get thy spindle taff ready, and G the flax." Grandn strong quoted that ly in Polly's first from college. They ways been chums, had made no differ

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Number 14.

The Waiting Flax.

"Get thy spindle and thy distaff ready, and God will send the flax." Grandmother Armstrong quoted that often to Polly in Polly's first year home from college. They two had always been chums, and college had made no difference.

It was a hard year—that first year at home. Polly had come back eager to go into settlement work. But Mr. and Mrs. Enlow both objected. Polly had been away four years—now she owed the home folks something, they said. So Polly went down to the settlement twice a week for club work, but that was all.

"I don't know how to get my spindle and distaff ready any more than I have," she protested to her grandmother. "I did that at college. And they're both getting rusty for want of use."

"Maybe the flax is getting dusty, too, waiting for somebody to discover it," grandmother retorted.

"Why, Grandma Armstrong. What do you mean?" Polly cried.

But Grandmother only smiled. "You look very nice in that new suit. Were you waiting for me to say so?"

Polly's face fell. "It's the Bristow's tea. I hate teas. But I expect mother's waiting."

"Keep a watch for the flax," grandmother called after her.

The "tea" was a confusion and babble of voices. In the midst of it, Eloise Bristow brought up a stranger. "Polly, I want you to meet Miss Granger, who is from Chicago. I hope she is going to like us." And Eloise fluttered off to the next guest.

Miss Granger looked at Polly. "Isn't it a farce?" she remarked.

"What? Eloise? She's a dear," Polly retorted, in warm defense.

Miss Granger shook her head. "Certainly not. I said 'it.' Everything. All life."

"Certainly not," Polly echoed, now hotly indignant. "It's great. Even," with a conceding smile, "in spite of teas."

"Would you mind telling me," Miss Granger asked, "what you find great about it?"

"Rosie Vane, for one thing," Polly replied, promptly. And she told of Rosie, little tired shop-girl, who bravely supported a family of four. From Rosie, she went on to others in the

Watching.



I am standing on the watch-tower,
In the dawning cold and grey;
I am standing on the watch-tower,
Searching for the coming day.

All around me is the darkness,
And the nations are asleep,
Hearing not the many warnings,
Of the coming of His feet.

Who shall change the voice of crying,
To Hosanna's loud acclaim;
Who shall change earth's moans and sighing,
To the song of Bethlehem.

And instead of thorns and briars,
That now do greet our eyes,
There'll be music of the angels,
And the scenes of Paradise.

So I'm standing on the watch-tower,
In the dawning cold and grey,
Searching for the first faint gleaming
Of the coming of the day.

—Lillie H. Willis.

club until, in sudden confusion, she realized how long she had been talking, and began to apologize.

"Don't," Miss Granger answered. "It's the first real thing, I've heard in weeks. Maybe I'll drop in at the settlement some day."

Three days later Polly received a note from her pastor; he had known her all her life.

"Polly, he wrote, 'how did you do it? I have been trying all winter to interest Miss Granger—and failed. She is one of the 'poor rich'; she has money, talent, everything to make life worth while, but she was letting it all rust away, and making herself and every one about her unhappy. Now I have hope of her. Keep the good work up; you cannot put your enthusiasm to any greater service than kindling fires on cold hearths.'"

Polly looked up with startled eyes. The flax had been waiting after all.—Youth's Companion.

Going To Heaven.

Not long ago in talking with a friend about our future home and reward, said he, "I understand you do not believe in going to heaven at all, but I ex-

pect when I die, I shall go there for my reward, and not only to go, but to stay." Said I, "Do you believe the Bible?" "Yes I do." Well then, let me call your attention to what the scriptures have to say on that subject.

Listen. When are people rewarded? Luke 14:14 will tell you. "But when thou makest a feast, call the poor, the maimed, the halt and the blind and thou shalt be blessed" (Who is not in thus doing?) Why? "For they cannot recompense thee for thou shalt be recompensed (paid) at death? Oh no, at the resurrection of the just." Where will you go or be when you receive your reward for such acts of kindness to the poor? Answer, Bible. Behold the righteous shall be recompensed (paid) in the earth, mush mire, the wicked and the sinner." All alike. Prov. 11:31.

Again. Rejoice and be exceedingly glad, (nothing to mourn over), for great is your reward in heaven." Matt. 5:12. Because that reward is now entered in heaven, many people jump at the conclusion that they must go there in order to get the reward and at death is a very good time to go after it. But do not become too anxious. Where do you get your authority for such reason-

ing and conclusion? Back to the Bible. "Behold I come quickly, (second coming), and my reward is with me to give to every man, (that means you) according as his works shall be." Rev. 22:12. To farther prove we never go to heaven for our reward, we have only to quote Prov. 10:31. That is a part of your Bible in which you believe, and where it is stated.

"The righteous shall be rewarded in the earth, (not in heaven or hell), much more the wicked and the sinner." Again. "The righteous shall never be removed (how then will you my dear brother, ever get to heaven); but the wicked shall not inhabit the earth." Prov. 10:20. With these texts and many others that might be given, we hardly see how any one is going to get to heaven for his reward. And when Christ returns the second time without sin unto salvation bringing his reward for all with him, and the new Jerusalem with its streets of gold and gates of pearls comes down from God out of heaven to beautify the earth made new, Rev. 21:2, and God himself comes down from heaven and tabernacles with men on the earth made new, Rev. 21:3, my dear brother, I can see but very little left in heaven to go there for.

What say you brother? Remember, you stated at the beginning of this article, you believed in the teachings of the Bible.

L. S. Bronson.

Character.

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 or so long. 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 forming—one little thought or feeling at a time. If each thought be pure and bright, the soul will be lovely and sparkle with happiness; but if impure and wrong, there will be deformity and wretchedness.—Sel.

Thou that hast given so much to me, give one thing more, a grateful heart.—G. Herbert.

The Great Salvation.

How few persons in this age of the world have any idea of the salvation of which the Apostle Paul speaks in the second chapter of Hebrews. He calls it a great salvation, and we are taught that by it we are saved. "How shall we escape, if we neglect so great a salvation." It is not only a great salvation, but it is the salvation which at first began to be spoken by the Lord; and was confirmed unto us by them who heard him. No one need be mistaken as to what salvation is here mentioned. It was first spoken by the Lord and then confirmed unto us by them who heard him.

Jesus first preached this great salvation and commanded his disciples to preach the same and the record shows that they used the same terms used by Jesus. There is another feature in this preaching that I wish to call my reader's attention to and that is that "God bore them witness both with signs and wonders and with divers miracles and gifts of the Holy Spirit according to his (God's) own will." This great salvation was according to God's own will and not that of man's.

Now my readers, if we can find the salvation taught by the Lord and afterward by the Apostles we shall be able to present to you a salvation that will save. If we neglect this that God has offered by his Son we are unsaved. So now we wish to call your attention to the gospel preached by Christ. Paul says the "gospel of Christ is the power of God unto the salvation of every one who believes." Rom. 1:16. It is defined as a definite gospel. The Apostle further says that if any man preach any other gospel than what we have preached, let him be accursed. Yea, if an angel from heaven preach any other gospel let him be accursed. We are not to depend on man's wisdom but God's. In Matt. 4:23, we read that Jesus went about all Galilee preaching the gospel of the kingdom. In this Scripture we have the gospel modified by the phrase "of the kingdom?" Gospel meaning good news or glad tidings. Therefore we have the term, "the gospel of the kingdom." In Mark we have the full term. Mark 1:14. Jesus came into Galilee, preaching the gospel of the kingdom of God. Kingdom is here modified by the phrase "of God." We therefore see that the good news relates to the kingdom of God. The churches ignore this gospel of the kingdom of God

and substitute a gospel of good works. If your life is moulded after that of the Christ that is all that God will require. We as a people believe in good works and a Christian character but believe that there is something needed before we begin to develop this life of good works.

After having been raised from the watery grave we are admonished to walk in the newness of life or in the new life. Add to your faith the Christian graces. You must have the faith before you can make the addition. Jesus in Mark 1:15 says, The kingdom of God is at hand, repent and believe the gospel. The Diaglott translation is: "God's royal Majesty has approached: reform and believe the gospel or glad tidings. This teaches that to preach the kingdom of God you must teach the royalty of Jesus. If you fail to do this, you fail to teach the gospel. In Luke 1:31-33 the angel said to Mary, "Thou shalt bring forth a Son and shall call him 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 unto his kingdom there shall be no end.

This is the glad tidings of the kingdom of God and relates to his royalty. He (Jesus) is to sit on David's throne and is also to reign over the house or kingdom of Jacob. David's throne or kingdom is now in a turned over condition as given by Ezek. 21:27, I will overturn it until he comes whose right it is and I will give it him. Jesus is here promised this kingdom. Let me affirm that David's kingdom was on earth and not in hevaen, and when restored as God has promised it will be on the earth again. A gospel that promises men and women an inheritance in heaven is not the gospel that Jesus taught and commanded his apostles to each. Therefore it is not the power of God unto the salvation of every one that believes.

Paul admonishes Timothy to "study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the Word of God." 2 Tim. 2:15 If you wish to be approved of God, you must study that you may be able to rightly divide the Word. When Jesus sent his apostles out to preach he commanded them to preach the same gospel that he had preached.

In Luke 9:2, we read that Jesus sent them (the apostles) out to preach the kingdom of God. In the 6th verse it reads,

"And they departed, and went through the towns, preaching the gospel." To preach the kingdom of God is to preach the gospel which is equivalent to preaching the gospel of the kingdom of God. The glad tidings relates to the restoring again the kingdom to Israel.

In Acts 15:14-16 we read that God is now taking out of the Gentiles a people for his name. (He is choosing them out to give them positions in the kingdom of God). And to this agree the words of the prophet; as it is written. After this (choosing out of the Gentiles a people for his name) I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up. Can language be made plainer than this? The prophet declares that David's tabernacle, which is his throne and kingdom will again be built up, that the residue of men might seek after the Lord and all the Gentiles, upon whom my name is called, saith the Lord who doeth all these things. The apostles were commanded to go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be condemned. Mark 16:15-16.

In gleaning from the word we find these conditions: Believe, reform and be baptized and you are justified before God. After which we must live a blameless life before God. If we remain steadfast we have the promise that we shall receive eternal life in the kingdom of God.

Your brother in the Anointed,
D. C. Robison.

Harmony in God's Truth.

How inconsistent and out of harmony with God's truth to hear people who profess to love it and believe that God's word is truth, say they do not love to study the scripture because it is contradictory, and they can not understand it. 2 Pet. 3:16.

The Apostle Peter speaks of such as being unlearned and unstable, while there are some things in the Apostle Paul's writings that are hard to be understood, which they wrest to their own destruction.

How much better it would be to just say I cannot grasp it, it is too hard for me, and thus leave the fault with ourselves and not God's word. We believe that Paul was writing for the benefit of such people, even though he addressed his letter to Timothy, as an individual when he said, "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.

Sometimes we unconsciously accept of a doctrine that upon more mature deliberation, we afterwards reject. We notice an article in a late exchange by S. H. Thomas, that appears to be to the point. It has reference to the judgment scene as set forth by our Lord in Matt. 25:31. He reasoned that the separation of the sheep from the goats, the righteous representing the sheep, to inherit the kingdom prepared for them from the foundation of the world; and the goats, representing the wicked to depart into age lasting punishment, or cutting off, prepared for the devil and his angels. That such was contrary to God's method of procedure. That there was to be no destruction by fire, upon either individuals or nations, until the great white throne judgment at the end of the thousand years reign of Christ. But we notice this fact, that it is the devil that gathers the nations at the end of the thousand years, while it is the three unclean spirits like frogs that gather the nations to the battle of that great day of God Almighty, when Jesus says, Behold I come as a thief. In the one case, it is the living nations that are gathered before time for separation; on the other hand it is the dead, small and great that stand before God, and in both cases they are rewarded according to their works. At the end of the thousand years, those whose names are not written in the book of life, are cast into the lake of fire, which as a figure of speech signifies "the second death."

In Matt. 25-30, the unprofitable servant was to be cast into outer darkness. There shall be weeping and gnashing of teeth. Matt. 25:41. The language used is: Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels. The word used here, would seem to indicate literal fire, the same kind of fire and the same Greek word is used that burned up the tares and the chaff.

Also Isa. 66:14. And the hand of the Lord shall be known towards his servants, and his indignation toward his enemies. 15. For behold the Lord will come with fire and with his chariots like a whirlwind to render his anger with fury and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh and the slain of the Lord shall be many.

Also would refer you to Obad. 17-18 vs., as figurative: What matters it then whether literal or figurative, if from the Lord,

THE RESTITUTION HERALD
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it consumes and utterly destroys. It certainly is very plain to me that all of these judgment scenes upon the nations as well as that found in Zech. 14th chapter, Dan. 12th chapter and Jer. 25th chapter, as well as Matt. 25th chapter and 31st verse to the end of the chapter are preparatory to the setting up and establishment of the kingdom of God.

Matt. 13:41. "The Son of man shall send forth his angels (messengers) and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire,—there shall be wailing and gnashing of teeth. (In a furnace of literal fire would be no time for wailing and gnashing of teeth). Then shall the righteous shine forth as the sun in the kingdom of their Father."

All of these judgments are for the separating and sifting out of the tares, the chaff and the goats of the parable, just as God deals with the nation of Israel in order to make them fit to be even the subjects in the kingdom of God. See Ezek. 20:34: And I will bring you out from the people, and will gather you out of the countries, wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people and there will I plead with you face to face. 37th: And I will cause you to pass under the rod, and I will bring you into the bond of the covenant, 38: And I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel, and ye shall know that I am the Lord.

Zech. 2:10. "Sing and rejoice, O daughter of Zion, for lo, I come and I will dwell in the midst of thee saith the Lord. And many nations shall be joined to the Lord in that day, and they shall be my people, and I will dwell in the midst of thee and thou shalt know that the Lord hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

God's order is the Jew first and also the gentile. God's purpose is to teach the people righteousness. Up to this time he has been using a mild means. He has been showing favor to the inhabitants of the earth, but the prophet Isaiah says, 26 chap., 10, v. 10; Let favor be shewed to the wicked, yet will he not learn righteousness. Isa. 26: 9: For when thy judgments are in the earth, the inhabitants of the world will learn righteous-

ness. For almost nineteen hundred years the gospel of peace, the gospel of the grace of God, the gospel of the kingdom has been proclaimed to the people of this world, and if the scripture be true, which it is, things have been going from bad to worse. Evil men and seducers have been waxing worse and worse, deceiving and being deceived. 2 Tim. 3:13.

Now after the church triumphant, "the bride", has been taken away from the evil to come to be forever with his Lord, God's judgments are in the earth, and especially are they upon Israel and the nations. Jer. 25:31. A noise shall come, even to the ends of the earth, for the Lord hath a controversy with the nations. He will plead with all flesh. He will give them that are wicked to the sword, saith the Lord. Zech. 14:4. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east. 5th v. And the Lord my God shall come and all the saints with thee. The time is fully ripe now for the smiting of the image upon his feet, by the little stone cut out of the mountain without hands, and the breaking of the power of the nations. Now all this is in order to the establishment of the 5th universal kingdom in the earth, which shall be established upon righteous principles, which will be far ahead of any government the socialists or any other party may establish for its king will be just, ruling in the fear of God, and its laws will be righteous laws. Thy kingdom come, thy will be done in earth as it is in heaven. The whole creation groans waiting for it, and some are praying for it, because they know the good that will follow, but the evil must be before the good; the darkest hour will be just before the sun of righteousness arises with healing in his wings. Even so come.

Your brother waiting for it.

M. W. Perrine.

Golden Gems of Thought.

Sel. by R. E. Lloyd.

Rev. Theodore I. Munger says: We often speak of love as the ultimate passion, but there is a depth even beyond love. For love is largely its own reward, and so may possibly have an element of imperfection, but pity or compassion has not only all the glory and power of love, but it forgets itself and its own returning satisfactions, and goes wholly over into the sufferings of others, and there expends itself not turning back or within to

say to itself, as does love, "How good it is to love." Hence Balzac in *The Alchemist*, in depicting an ideally perfect love makes the object of it deformed, thus profoundly indicating that love is not at its height and perfection without the element of pity. The painters, and especially that nearly greatest one De Vinci, have given us a man burdened with his own sorrows, but when the artist comes who apprehends the true Christ, then will figure a sympathizing Christ, the drawn lines of finest sensibility, a mouth tender and trembling with just uttered words of compassion, and eyes fathomless with unutterable pity.

I do not suppose that Christ was unobservant of or unresponsive to the pleasures of men. He did not sit at feasts with sad words upon his lips, but still his thought struck through these gladder phases and saw the lack behind the pleasure, saw that the meat and the wine stood for no full satisfaction, that the laughter was not the echo of a real joy. Nor yet do I mean that Christ's thought did not strike deeper still and find back of all suffering the eternal joy that underlies existence, that he did not know and feel that the keynote of the universe is blessedness. He not only knew this, but He knew it as no other ever knew it. We every day meet men with laughter on their lips, and unclouded brows, who are very nearly the greatest claimants of pity. Pity him who laughs, but never thinks. Pity the men and women who fritter away the days in busy idleness, calling it society, when they might read a book. Pity those who without 'evil intent are making great mistakes, who live as though life had no purpose or end, who gratify a present desire unmindful of future pain. Pity parents who have not learned how to rear and train their children. Pity the children so reared as they go forth into life with undermined health and weakened nerves, prematurely wearied of society, lawless in their considerations, rude and inconsiderate in their manners, stamped with the impress of chance associations and unregulated pleasures.

No. 1. It is not pain that is to be pitied so much as mistake, not conscious suffering, but courses that breed future suffering. It is the tenderness of eternal love that binds God to his creatures. It is the tenderness of human love, wise, strong, and pitiful, that binds men together, but it is out of such sympathy that peace is born for community or nation.

Men never see the great in

what is about them. We ride without eyes under Greylock, and go to the White Mountains for sublimity. The moon in Venice, the sky in Naples, have more charm than here at home. The weeds of other climates become our flowers, and our flowers seem to us but weeds. There is little heroism, little devotion and nobility on our square mile; there are no epics or lyrics of human deed and feeling sung in our streets; the great, the beautiful, the excellent, is at a distance. Why we think thus, it may be hard to tell unless it is from instinctive reverence on the one hand, and on the other, because the realization of greatness makes us aware of our own littleness, and so provokes us to envy and anger. This was the power of Christ's preaching. He saw God, he understood God, he comprehended God, he knew what God had done and would do; the whole purpose and plan of deliverance and redemption lay before him as an open page. We cannot measure this knowledge of the Christ; we can but faintly conceive of it. But the measure of our conception of it is the measure of our spiritual power over others. We speak, we teach we live with power just in the degree in which we have got sight of God in the revealing Christ.

Man was made for happiness, but the race is not happy. Man was made for intelligence, but the race is ignorant. Man was made for social order, but war is his habit. He was made for virtue, but the race is vicious.

Only now and then does one fulfill the evident ends for which he was made. Shelly calls this a wrong world: St. Paul, a present evil world. They saw it alike, but the Apostle put into the word present a hope that the wrong and evil world will at last yield to a right world.

Note.—Pascal must also have looked upon this world as full of wickedness, for he speaks a great deal of the misery of man.

"Be not anxious about little things, if you would learn to trust God with thine all. Act upon faith in little things; commit thy daily cares and anxieties to Him, and He will strengthen thy faith for greater trials that may come."—Dr. Pusey.

"Deal gently with the old, for they have come a long way; and be kind to the young, for they have a long journey before them."

"The easiest way to get rid of a hard duty is to perform it at once."

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.

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.

New subscriptions are coming in nicely with the opening of the New Year. The Herald has several "boosters" just such as are needed. Keep at it, brethren.

Let us push our influence as far as we can.

We have just learned of the sad death of Sister Lizzie Dixon at the home of her sister, Mrs. Jennie McDonald, Plymouth, Ind. Thus passes another who has long been a factor for the truth in Indiana. She now sleeps awaiting the coming of the Lord.

To supply the request for daily and weekly Bible Lessons, Bro. Maple will write a lesson with daily readings beginning the first Sunday in Feb. The lesson will appear in Jan. 21st issue.

We are in receipt of a tract written by Eld. John Pruitt, Bristol, Okla., entitled, The Immortality of the Soul and Pentecost Kingdom. Does the Word of God teach it? Price 50c. We have not had time to examine it. The subject looks good and it is a pamphlet of good size with about 40 pages. Add it to your library and help a sick brother.

Sunday, Jan. 4th, was "Go To Church Sunday" in Dixon, Ill., and our attendance was good both morning and evening. The day is coming when the faithfulness of this band of believers will be rewarded.

The brethren of Adeline, Ill., and vicinity have bought the church formerly owned by the liberal branch of the United Brethren people. It is the building which our people have used for some time. The Adeline brethren have always been so good to help others to a church home that now we suggest a return of the compliment. Address Bro. E. F. Gesin, Forreston, Ill.

Marriages.

Januray first, 1914, at the home of the undersigned, Grand Rapids, Mich., Garrett S. Beimer of Detroit, Mich., and Fannie G. Hill, Millbrook, Mich. They will be at home to their friends after January fourth, at 320 Holbrook Ave., Detroit, Mich.

Mr. Beimer was unknown to the writer previous to the wedding, but Sister Fannie we have known for several years and know her to be worthy of the best. Our prayers and best wishes are for a happy and successful companionship together.

The bride was accompanied by her mother, Sister Ida Hill, who returned to her home the same evening, while the young folks left at about the same time for their new home in Detroit.

F. V. Blakely.

The Sunday School.

By Anna E. Drew.

Serving Jesus.

Jan. 25, 1914. Luke 8:1-3; 9:57-62; 10:38-42.

Golden Text.—Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Matt. 25:40.

Time and Place.—The three stories of service belong to three periods and places.

1. "The ministering women" is usually regarded as belonging to a tour in Galilee in the autumn of A. D. 28, a year before the other stories of service.

2. "Following Jesus," belongs to the autumn of A. D. 29, on the way from Capernaum thro' Samaria to Perea.

3. "The story of Martha and Mary" took place at Bethany, on Jesus' journey to the Feast of Dedication, the last of December, A. D. 29.

Questions.

Luke 8:1-3. In what country was Jesus preaching? See note 1 above. What was the subject of His preaching? What were the "glad tidings" of the kingdom, preached? "Shewing" the glad tidings,—how? By visible object lessons,—healing the sick, giving sight to the blind, raising the dead, etc. Who were with Him? The disciples were learning their lessons and preparing for their great work. Who ministered unto Jesus and His disciples? Why did they do this?—Out of gratitude for what Christ had done for them. Who are named? Mary, probably called Magdalene, from her native place at Magdala, on the S. W. coast of the Sea of Galilee. Of what had she been cured?

There are many Marys mentioned in the New Testament, and some descriptive title is given to distinguish them. Mary Magdalene is often identified with the nameless "woman who was a sinner," (Luke 7:37, 39), but without authority. She was one of the women at the cross (Matt. 27:56), witnessed Jesus' burial (Matt. 27:61), was one of the women who went to the sepulchre, (Mark 16:1), and to her first Jesus appeared after the resurrection, Mark 16:9. Who was Joanna?

The steward was manager of the business affairs of Herod Antipas. Her being free to follow Jesus on His journey suggests that she may have been a

widow of wealth who had wherewith to "minister unto Him of her substance." Or her husband may have been a disciple of Jesus. She was one of the party who accompanied Mary Magdalene to the sepulchre the morning of the resurrection. Luke 24:10. Of Susanna nothing is known of her beyond this brief record.

What was their service? "Probably purchased with their means the food and other necessities, prepared the food and provided the lodging that Jesus and His disciples might give all their time to preaching. "Their presence as examples of Jesus' work for man, was a power to help His cause." They ministered because of their love and gratitude for what Jesus had done for them. They gave of their substance that they might have the necessities of life while preaching and healing. What lesson can you gather from this to apply to our service in the cause of Christ?

Luke 9:57-62. Who came to Jesus? Matt. 8:19. What did he say? What was Jesus' reply? What does this seem to imply? That "the scribe had been persuaded by His miracles of the Messiahship of Jesus, and cherishing the Jewish ideal, he anticipated the day when He would be enthroned as King of Israel, and by attaching himself to Him would share in the rewards and honors. Jesus had none of those things by which could be gained the worldly kingdom the scribe had in mind,—no army, no wealth, no rank. What the scribe did we do not know."

What excuse is given by the one called to follow Jesus? v. 57. This is generally understood as meaning that his father was lying dead in the house, awaiting burial, but it was most probably an Oriental way of saying that he could not follow so long as his father lived. This is confirmed by the account of a missionary in Syria, who in advising a young Turk at the close of his education to make a tour of Europe, answered that he must first bury his father. The missionary, expressing surprise at the news of death of one whom he knew to be in good health shortly before, was informed that the young man meant he must devote himself to the duties he owed his father during his life time.

In what sense is the first word "dead" used in v. 60? What does that verse teach? That the one whom Jesus called to His service, should make that work first in his heart and life. Matt. 10:37, 38. What excuse for delay does the third give? What might be the result of such an

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action? In what respect do these last two excuses differ? What application to present day service can you make from this portion of the lesson?

Luke 10:38-42. What was the feast of Dedication? Jno. 10:22. It was observed in commemoration of the purification of the temple from the pollution of Antiochus Epiphanes. This was kept annually for eight days in the month of December. At whose home was Jesus received on this journey through Perea? At what village was this? Jno. 11:1. Of what other visits of Jesus at this home, have we record? Jno. 11; Jno. 12:1-8. Describe the characters of Martha and Mary? Do the texts imply that Martha also had sat at the feet of Jesus and heard His word? Jno. 11:21-24. Was it natural for Martha to be anxious as to her hospitality with such an addition to her family? How does she regard Mary's attitude? To whom does she appeal? What was Jesus' reply? Do you think she expected such a reply? Prov.31:27. She no doubt thought she was expressing her love for Christ by giving Him the best entertainment in her power. Wherein lieth her mistake? What is the "one thing" needful? What of its duration? Would the choosing of the "good part" make one less faithful in the performance of the necessary temporal things? What rather would be the effect? Of which do we find the most, in these days, Marthas or Marys? How shall we learn to make our service acceptable to our Heavenly Father? Give Bible Texts.

"Occupy Till I Come."

It is a common custom among merchants, at the beginning of each year, to take an inventory of stock to find out how much has been gained or lost in business. It is needful to take an inventory of stock in the Christian life as well as in the business world.

In the parable of the pounds (Luke 19:1-28), Christ taught a great lesson. Perhaps it would be well just now to take an inventory by asking ourselves a few questions. Are we servants of Christ or of the world? Are we occupied with the Master's business? How much? How much has he given us to trade with? How much have we gained?

We profess to be the Lord's faithful servants. The question is, are we? How much are we doing to gain, or help others gain a place in his kingdom? The warning has been given, "If thou dost not speak to warn the wicked from his way, that wicked

man shall die in his iniquity, but his blood will I require at thine hand." Ezek. 33:7-10.

We are the Lord's watchmen. "Watch therefore. Be ye also ready; for in such an hour as ye think not the Son of man cometh." Matt. 24:42-51. Will we be ready to give a good account of our stewardship? O let us stop to think, and then heed the warning.

Harriet E. Boice.

**Our Weekly Bible Lesson.
By Elder Maple.**

Upon invitation of the editor, we will with the next issue of the Herald begin a series of weekly Bible studies. The outline will be prepared with daily Bible readings that may be followed each day leading up to the Sunday lesson. Berean Societies desiring to use the lessons can make use of the daily lessons for reference in the public meetings.

We shall aim to publish these notes in advance so that the daily readings may be made use of during the week before the Sunday lesson. Any suggestions or lesson subjects any may wish to offer, please send them along.

We shall pleased also to know if these notes and outlines are used by enough to justify us giving the time and space to the work. We should be glad to add many more notes and comments to the lessons, but space forbids only an outline.

**Among The Brethren.
Elder Maple.**

From Coats Grove, Mich., we came to Kalamazoo, where we had a fine visit with Sister Fletcher and daughters and son-in-law, Dr. Chisholm. We have only a few in Kalamazoo who have heard any of our line of preaching. From this city we came to Buchanan, where Bro. H. V. Reed has for many years sounded out the gospel from time to time.

Eld. D. E. Vanvactor has been the pastor of late. We spoke two evenings to very interesting and interested people and enjoyed the visit with the saints there very much. They have asked us to return at some future date, when possible and hold a series of meetings for them.

From Buchanan, Mich., we journeyed over to South Bend, Ind., Here we preached in the home of Bro. E. C. Railsback, and also had the pleasure of visiting many of the brethren in their homes. Sister Railsback expects to open up a Bible Study Class in another part of the city. This is a good work and we need to be following it up in many places. Our Bro. Blakely

of Grand Rapids finds this work successful in that city.

We now enter upon the new year 1914. May our readers enjoy the blessings of the year, and may the cause of truth be kept before the people by our earnest efforts upon the part of all.

Fear Not.

At Christ's birth, shepherds were watching their flock by night. Luke 2:9. And lo, the angel of the Lord came upon them and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not, for behold, I bring good tidings of great joy, which shall be to all people. (Some teach to 'a few people'). But the angel said to all people. Verse 11 tells you what that glorious message was. For unto you is born this day in the city of David a Savior, which is Christ the Lord.

Paul says the second Adam is the Lord from heaven. 1 Cor. 15:40. Now read 1 Tim. 2, beginning at verse 2-3: For this is good and acceptable in the sight of God our Savior. No matter what the ones on the broad gage say. Who will have all men to be saved (first saved) and to come to the knowledge of the truth. First saved, second, come to the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time.

Now see 1 Tim. 4:8. For bodily exercise profiteth little, but godliness is profitable unto all things, having the promise of the life that now is, and that which is to come. This is a faithful saying, and worthy of all acceptance. For therefore we both labor and suffer reproach—why? Because we trust in the living God, who is the Savior of all men, especially of those that believe. These things command and teach. I do both command and also teach it. Now I can't be with you in person when you meet, but in spirit I will be with you during the holiday, but don't tell the children that a man of straw is bringing them gifts, only Father and mother and your good brethren and sisters. Don't tell an untruth to the dear children, and if I never see you in this life, my prayer is that we may all meet in the city of God. God be with you till we meet.

Uncle John.

By the example of the Great Teacher, his followers should be guided. Preach the gospel; this

is the commission. The temptations may often be presented to hold up the ideas of others to ridicule, to meet the advocates of error in debate and controversy: but as a rule, such negative methods of proclaiming the truth of the gospel fall far short in accomplishing the results obtained by the presentation of the simple story of the cross. Of course, there may be instances where the enemies of Christ should be met directly, and to keep silent would be to deny the truth as it is in Jesus. But such cases are rare. Generally where error should be exposed its weakness may be most effectually shown, not by dealing with its absurdities, but in preaching the word.—Editorial in Bible Advocate.

Last Day Mockers.

God knows the heart that has been washed and made clean in the atoning blood of the Lord Jesus, and He knows the heart that is vile and full of sin, serving the world, the flesh and the devil, unwilling to walk in the narrow way; but wanting to put on outward show of morality, for selfish gains, joining some sect or secret society, and paying their dues expecting ample returns in the same kind of goods.

Catholic and Protestant sects, are making merchandise out of the life of Christ, from the manger to the cross. Multitudes of penances, sacrifices, suppers, socials, games, glib tongue oratory, instrumental and vocal music, and threats of purgatory, and begging like paupers on the streets, all in the name of Christianity, duping the ignorant out of millions of hard earned dollars by which secretaries build up Babylon the great; take away the money and selfish fleshly associations from these vast religious corporations, and but little of the genuine gold, tried in fire would be found, and God says to that remnant, come out of her my people.

This glitter of Santa Claus tinselery is Bunyan's Vanity Fair, where the Pilgrim is mocked and persecuted. If you doubt the truthfulness of this assertion, take a look through the Holy Spirit's eyes at the vanity displayed in the shop windows, and listen to the angry mutterings of the masses when reproved for this awful idolatry. They murmur against God's frosts and winds and drouths, and persecute God's servants that reprove them in the gate. There are but few, that say from the heart, thy will be done, but few have an amen for the judgments of God, and

behold the Judge standeth at the door, and his true servants will cry aloud and spare not; for the voice of mercy says the multitudes must be warned of their danger.

Vainly we offer each worldly obligation.

Vainly with gifts would his favor secure;

Richer by far is the heart's adoration.

Dearest to God are the prayers of the poor.

—T. H. Lowe, Riverside, Cal., in The Gospel Searchlight.

Berean Column.

Christian Self Denial.

In developing our Christian or Christ like characters, the first step is to acquire a Christian conscience, which is the ability to distinguish between right and wrong. Every one, whether they are trying to follow Christ as their pattern or not, has a conscience to some extent; but on only those who make a careful and unprejudiced study of Christ's life and his teachings will ever be able to distinguish between right and wrong as he did, and as he would have us. Every time a point comes up about which we are in doubt, if we should go to the world, we would never fail to come to the right decision, and thus, little by little we obtain the mind of Christ on various subjects, and finally we obtain his whole and perfect mind.

The acquiring of this knowledge, however, will never do us one particle of good, will never bring us one step nearer salvation, if we do not apply it to our lives in self denial. Salvation is first, being saved from sin, and second, being saved from the penalty of sin which is death. Being saved from sin is nothing but self denial.

Paul teaches us, in the seventh and eighth chapters of Romans, that each one in Christ has two "selves," dispositions, or minds; the one tending toward evil, or natural man, and the other toward the good or spiritual man which is begotten in us by Christ's words. From the time that the spiritual man first put in appearance, there is, or should be, a constant warfare between the natural man and the spiritual man. It is owing to how much of Christ's conscience we possess and to how thoroughly we apply this knowledge to our actions, whether the natural or spiritual will be overcome in the conflict, and will be denied an existence.

Our actions are the channels through which our minds are expressed and manifested. If our thoughts are of hatred, the only way we have of expressing and manifesting them is through actions injurious to others. If our thoughts are of love the only means of expressing and manifesting them is our actions of working good to others.

It is evident, that, while our evil mind in us is forced to lie in idleness and vice versa, for the channels cannot carry or express two thoughts so entirely opposite at the same time.

Our actions are the outlets to the lake-bed of our thoughts and they also complete the circle and form the inlets; for an action, whether good or evil, suggests another thought that will lead to a similar action. One unkind word spoken makes it easier to think and speak the next unkind word. One lie told makes it easier to think and speak the next one.

Just as a lake with neither outlets nor inlets is useless and finally dries up, and just as our muscles become shriveled and powerless when left in disuse, just so that class of thoughts, which is forced and held in idleness by cutting off their outlets and inlets. When we refuse to let them have the right way over our actions, just as that class of thoughts will shrivel up, little by little, and finally disappear.

Which ever self is denied the use of our actions, whether it be the natural or spiritual self, that is the self which will diminish and finally give the whole mind over to the other.

The question with us is, which self will we develop through our actions? Our salvation depends upon our decision. If it is in favor of the Christ self, our salvation is assured, for with Christ's promise of help, we begin the first part of salvation—getting rid of voluntary sin. Salvation from death comes as the result.

If the decision is in favor of the natural self, the Christ self will be denied exercise and growth and will finally disappear and our fate will be sealed for God will not permit us to take the second step of salvation—freedom from death, if we have not taken the first—freedom from voluntary sin, or even sins which come from neglecting to know what is right and wrong. God will no more make immortal sinners in the next age than he did when he refused Adam access to the tree of life after he sinned.

In Matt. 16:24 Christ tells his disciples, "If any man will deny himself let him deny

himself and take up his cross and follow me. In 2 Tim. 1:10, we are told that Christ brought life and immortality to light through the gospel. Christ turns on the gospel as a search light, amidst the ignorance and mystery to which the world clings. The search light is able to show up in its true colors every falsehood and the result it brings—death. At the same time it reveals clearly to us the path that leads to life and immortality. Christ, while on earth, walked every foot of that path and now he tells us that if we would follow him, we must deny ourselves. By studying his life we learn his path was one of self sacrifice, love and purity. If these things were required of him in order for him to gain eternal life, will they not be required of us? Can we afford to sit down in self satisfaction and say, "Just so we do the best we can?" Suppose our idea of the best we can does not come up to what Christ knows we can do with his help? He would never have told us to practice self-denial if it is an impossibility.

He has given us the power of God unto salvation in his gospel. Why not use this strength to shut up the outlets (our actions) of our natural selves? When the natural self fights for recognition, we should think of the hope the gospel sets forth and of the work Christ has promised we shall have with him. We will realize then that before we can be teachers we must become doers. Before we can help transmute the lives of others, we must transform our own. We can do this only by denying our natural selves until it disappears and gives up all room to the Christ self. We must remember that self denial does not always mean giving up something we want very much, but above all, it means refusing to think evil thoughts, and to practice little wrongs of every day life. We can do it only by keeping ever before us the hope of the gospel. It may be slow work but we will succeed, for Christ would never give us an incompetent power to salvation. "He that hath this hope purifieth himself even as he is pure." Do we believe it strongly enough to act upon it?

Alta King, Nebraska.

Dear Bereans: Another year has past. To some it has brought joy, to others sorrow. We probably didn't take advantage of all the opportunities we had to do good during the past year. It is our duty to profit by our experiences as we journey thro'

life. So as we look back and see where perhaps we failed to do something that we should have done, or did that which we should not have done, let us resolve that we will try harder through the coming year to do as the Master would have us do.

To the younger Bereans, let me say, try hard to do all you are asked to do. Help in any way you can. Always be ready with a memory verse, as this will not only help your memory, but it will help you to grow in knowledge that will make you wise unto salvation. To those of us that have already started in the way, let us try to live nearer to Him in the year to come. We are living in a wonderful age. Prophecy is being fulfilled fast, notwithstanding many "wise ones" will make light of the idea. May He, who is rich in mercy help us to live so that when the King comes, He will find faith on earth.

Yours in hope of eternal life, J. W. Cooper.

Illinois.

SERMONETTE NO. 62. The Ages To Come.

Text.—"The Lord swear and will not repent. Thou art a priest forever after the order of Melchisedec." Heb. 7:21.

In the study of God's dealings with mankind, in reference to their redemption from sin and death, we cannot overlook or ignore the Priesthood of Jesus, the Christ. Man's opportunity to secure the promises of salvation we call probation. Probation is necessary, inasmuch as immortality with all its blessings are conditional. These conditions must be met by the creature through obedience to the Creator. Christ is the one whom God has appointed as our assistant to help us to comply with his requirements. This shows God's love for erring man, and his solicitude for our future as well as present welfare.

God's oath is pledged that Jesus shall be a priest forever. If his priesthood has any relation to man's probation, then there never can come a time when the sinner may not come to him for his help. That all men have had that opportunity in this age will not be affirmed by any one, in the sense that the conditions of the gospel have been clearly understood by all mankind. Millions since the flight of ages began, have lain down in death without a knowledge of this same High Priest mentioned in our text, or of the gospel which he preached.

—11-b, 9:11. we read that

Christ is "An High Priest of good things to come." In chapter 7:24 we are told "Because he continueth ever hath an unchangeable priesthood." In v. 28 in speaking of his office that writer says that he is "Consecrated forevermore."

From these scriptures and others, there can be no appeal. He will always be priest—will always be consecrated to that work.

But what is the work for which he was consecrated? We will let the writer of this wonderful letter to the Hebrew people, tell in his own words. Every High Priest taken from among men, is ordained, for men, in things pertaining to God, that he may offer both gifts and sacrifices for sins. Who can have compassion on the ignorant, and on them that are out of the way." Heb. 8:3. If at the coming of Christ all the living millions stand before God to be judged, will we, can we say, that there are none who are ignorant there? Can we say there would be none who are "out of the way" there? Can we say there would be no need of the High Priest there? And if the unnumbered dead are called from their graves and stand there too—those who had never heard the glad tidings of life through Christ,—would there be no one there ignorant, or out of the way and no one to need "compassion"?

In addition to the assurance given of the unending nature of the consecration of Jesus, we have an additional promise that the saints shall be priests of God and of Christ during the millennium. It cannot be said that the priesthood of Jesus will end at his coming, for he is to be a priest upon his throne after the order of Melchisedec. And while it is true that he is a priest now, yet he is not now upon his throne. The promise to the saints is that they shall reign with Christ when he sits upon his throne during the 1000 years. In proof of this, please consider the following scriptures, "To him that overcometh will I grant to sit with me in my throne." Rev. 3:21. "Hast made us unto our God kings and priests, and we shall reign on the earth." Rev. 5:10. "Blessed and holy is he that hath part in the first resurrection...they shall be priests of God and of Christ and shall reign with him a thousand years." Rev. 20:6.

The careful reader will see at once that this scripture places the priesthood of the saints beyond their resurrection and during the thousand years. See al-

so Rom. 5:17. 1 Cor. 4:8. 2 Tim. 2:12.

Another proof is furnished in the order of events. When Jesus comes, none are raised but God's children, Jesus says. They who are accounted worthy of that world are the children of God, being the children of the resurrection. Lu. 20: 35-36. This is the resurrection of the just ones mentioned in Lu. 14:14. It is the resurrection of life. Jno. 5:29, and blessed is he that hath part in the first resurrection. Rev 20:6. The blessed and holy, the just, the children of God will be raised when the last trumpet shall sound, at the coming of Jesus; but the rest of the dead remain till the end of the thousand years. Therefore it will not be possible for the dead of the past ages to need a priest until they are raised from the dead. If they ever have probation it will be beyond the thousand years. This seems to be the teaching of Jesus to John in Rev. 20:12, "And the Books were opened." The opening of books is for two purposes. First to make a record and second to examine the record, to find out what has been recorded. A third book is said to have been opened, called the "Book of Life."

To close a set of books is to balance up and close business. This is done to ascertain every man's account, and his standing with the firm. When properly balanced, the Ledger will show the result. So with the books here mentioned. In the Book of Life there is recorded the names of those who are worthy of the reward of eternal life. But it is evident that between the time when the books were opened, and the time when they were judged, these dead had an opportunity of doing the works there recorded, and according to which, they were at last rewarded. In other words the dead of past ages who never have had an opportunity before they died, will have that opportunity after the close of the 1000 years, and while the book of life is open for them to merit their names to be written there.

So far as the living heathen are concerned when Jesus comes, they are on probation during the 1000 years, and we read that they must go up to worship at Jerusalem from year to year. Zech. 14; Isa. 2:3-4; Zech. 8:23; Rom. 11:25-27. Truly the priesthood of Christ is necessary beyond the present age.

A. J. Eychaner.

Salvation.

Salvation is deliverance from some great calamity, from which

we are unable to deliver ourselves. It is taught us by the Spirit under two divisions which we call conditional and unconditional salvation. The entire race of mankind from Adam down to the last babe that is born in to the world, will partake of the benefits of this unconditional salvation, but only believers will partake of the conditional salvation. In his sermon on the mount, Jesus deals with only two classes of the human race, they that heard and did his sayings, and they that heard and did not his sayings. He says nothing about those who had never heard his sayings, such as heathens, imbeciles, and babes, and I think if we will study the teachings of the apostles, which were written after Jesus ascended to heaven, that we will find that they taught the same things Jesus did, in other words they had to do with those who heard and obeyed the gospel, and those who heard and obeyed not the gospel. We should do like Jesus and his apostles did, and leave those who never heard nor had a chance to hear the gospel alone, knowing that God will do the right thing by all his creatures. We know that the gospel is preached now, (not to convert the world, but to call out a people for the Lord).

After Jesus comes and he has put down all authority, rule and power, then will be fulfilled the gospel God preached to Abraham saying, "In thee and in thy seed (Christ) shall all the families (nations) of the earth be blessed." The conditional salvation is to hear the gospel. Acts 3:23. Believe it. Mk. 16:16. Repent, Acts 2:38. Convert (turn). Acts 3:19-21. Confess, Rom. 10:10 And be baptized, Acts 2:38. Acts 22:16. The Lord then adds us to his church. Acts 2:17. Col. 1:24. After which we must add to our faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. If we do these things we shall never fall. 2 Pet. 1:5-11, and will inherit all things God has promised his people. In 1 Tim. 4:10, we read that God is the Savior of all men (unconditional), and also an especial Savior to them that believe (conditional).

There are a great number of scriptures that teach unconditional salvation, but we must not construe this to mean a salvation in the sense of a finality, for if we fail to develop a character that is right in God's sight, we pass under the dominion of the second death from which there is no deliverance promised to any one. In Ezek. 18:26, we read of two deaths which the wicked will suffer.

In the first he dies in his iniquities, but in the second death he dies for his iniquities. The proverb concerning the sour grapes spoken of in Jer. 31:29 and in Ezek. 18:2, are as much in force today as when those prophets penned those words, because we see the innocent babe die today as readily as it died while those prophets lived. Paul bears witness to the same fact in Rom. 5:12. It is possible that the Spirit led the prophets to pen those proverbs to convince us that he had no reference to the death brought on us by our federal head Adam, which we call the first death. Jesus says in Matt. 18:11 that the Son of man is come to save that which was lost. We cannot conceive of anything more completely lost than when death looses the silver cord, or the golden bowl or pitcher be broken at the fountain. Eccl. 12:6, but faith pierces the tomb and sees Jesus destroy death, and him that has the power of death which is the devil. 1 Cor. 15:26. Heb. 2:14.

And then all in the graves will hear Christ's voice and come forth, they that have done good to the resurrection of life, and they that have done evil, to the resurrection of damnation. Jno. 5:28-29. Then will be fulfilled what Jesus said in Jno. 12:32. And if I be lifted will draw all men unto me, and also what the Spirit says through Paul in 1 Cor. 15:21-22. For since by man (Adam) came death, by man (Jesus) came also the resurrection of the dead, for as in Adam all die, even so in Christ shall be made alive. These scriptures need no comment.

To recapitulate. Through Jesus the anointed, all mankind will be delivered from the thralldom brought upon them by Adam's transgression, and if they have no sins to answer for, they will live eternally either as subjects or as kings and priests.

Will some one tell me where Dr. Louis Hicklin's children by his first wife are? His second wife was Miss Cassie Herold, and he would be between ninety and ninety-five years old if he was living.

H. M. Williams.
Ashton, Kansas.

"Courage for the great sorrows of life and patience for the small ones, and then, when you have accomplished your daily task, go to sleep in peace. God is awake."

"The world honors success. God honors faithfulness. The world lauds the man who does something. God lauds the man who is something."

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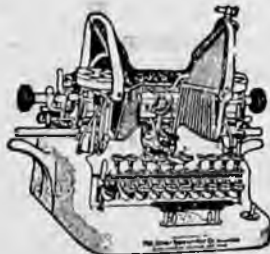
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But we have an abundance of capital. We are glad to use our resources to bring this great business aid within easy reach of all who have use for typewriters.



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is a salary raiser, an income producer, an aid to personal efficiency.

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They are helping the small business to grow big and the big business to grow bigger.

They are trade-builders as well as revenue-producers and efficiency-makers.

The newest and best model Oliver Typewriter is sold on this popular plan. There is no extra charge for the famous PRINTYPE OLIVER—the only typewriter that prints type. Printype is conceded to be the greatest typewriter improvement of the century.

More than 15000 Local agents in the United States and Canada are making money selling Oliver Typewriters. This is proof positive of Oliver merit and Oliver popularity.

Write for particulars on the 17-Cents-a-Day Plan. Ask for Specimen of Printype.

THE OLIVER TYPEWRITER COMPANY
OLIVER TYPEWRITER BLDG.
CHICAGO

Inquiry Coupon

The Oliver Typewriter Company
Oliver Typewriter Bldg, Chicago
Gentlemen: Without any obligation whatsoever, please send Oliver Typewriter Catalog, with specimen of Printyping and particulars of your 17-Cents-a-Day Plan.

Name

Address

We are now using the Oliver Typewriter No. 5 in The Restitution Herald office. It is a fine piece of furniture.

Dear Bro. Lindsay:

Another year is nearly gone, a year less to live. How few, comparatively, of the great family of mankind there are, who, as they journey on through this world, seem to realize that life is very, very short. They toil on from year to year, some to obtain wealth, some to become learned and influential, some for political power, and others there are who seem merely to live because life is given them, apparently without ambition or desire of any kind. Few ever stop a moment at the close of a year, month, week or day to think that they are so much nearer eternity, and yet how true. Precious hours never to return; like a book, leaf after leaf is turned until all is read, and the part closed up.

Its clouds and sunshine, seed time and harvest, joys and sorrow and we stand between the past and future, and can but look up to the Father and ask, child-like, What may the book of another year read to us? Let us press closer to our Savior's feet than ever before, and ask for strength, wisdom and patience to perform every task, do every duty, work faithfully, not choosing the way ourselves, until He says "It is enough; rest from all care and labor."

Thy way, not mine, O Lord,
However dark it be,
Lead me by thine own hand;
Choose thou for me, my God,
So shall I walk aright,
Take thou my cup and it
With joy or sorrow fill,
As best to Thee may seem,
Choose thou my good and ill.

Uncle John Foore,
Parsons, Kansas.

Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close; then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves.—Ruskin.

Love.

Love in the heart makes the performance of every duty a beautiful privilege, not drudgery. It gives us the right attitude toward life, a sense of the need of God and a facility in duty that removes all hindrances. Selfishness is driven out, or overcome.—Rev. J. O. Hayes.

If there is lying before you a duty of any sort, any bit of work from which you shrink, go straight up to it and do it at once. The only way to get rid of it is to do it."

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THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, Jan. 21, 1914.

Number 15.

Preach the Word.

One of the most subtle and successful ways in which Satan hinders the truth is to prevail upon ministers to suppress needful teachings of the Word and to tell inquirers to "Let the Lord teach" them, instead of referring them to what the Lord says. Every duty is clearly unfolded in the Word, and gospel workmen should have knowledge and wisdom to apply the Bible balm wherever the wound may be.

We must remember that the Spirit leads through the Word, and we are commanded to declare it, and that it is just as really a minister's duty to declare the Scripture in regard to gossip, prohibition, adultery, dress, fashion, etc., as in regard to repentance and holiness. Pulpit and pew are altogether too skittish at this point. The first should preach it and both practice. God demands and the Church needs ministers who will study and preach the Word itself, instead of "views" concerning it.—Revivalist.

Diving Deep.

It is not much good just reading the Bible. The Word itself does not say anything that I can remember about reading it. But it says a great deal about searching the Scriptures. And it says a great deal more about meditating on them. I don't know much about pearls, but I've heard they come from the bottom of the sea. We come up and look at the great stretch of water and say, "This is where the pearls come from," and we take up the water and get nothing but bubbles of foam. But David comes along, and he dives down under the water and brings up a wonderful pearl, so he says, "It's more to be desired than gold."

Reading skims, and can't find anything but what floats on top; meditation dives down deep and finds pearls. I believe that if some of the Lord's feeble folks would try this—just a half-hour of quiet thinking over the Lord's Word, they would hardly know themselves in a month, and their nearest friends would begin to think they were ripening for glory sure enough.—Sel.



Give me strength for my day Lord,
That whereso'er I go,
There shall no danger daunt me,
And I shall fear no foe;
So shall no task o'ercome me,
So shall no trial fret,
So shall I walk unwearied,
The path where my feet are set;
So shall I find no burden
Greater than I can bear,
So shall I have a courage
Equal to all my care;
So shall no grief o'erwhelm me,
So shall no wave o'erflood;—
Give me strength for my day Lord,
Cover my weakness so.
—Culla J. Vayh nger. in "The Message."

"What Would Jesus Do"?

This question is frequently put in total forgetfulness as to the change in dispensations. What he did, we know. What he is doing, we know. What he is going to do, we know. But what he would do now if he were here is quite another thing. What we are to do is clear, viz., to witness for him as rejected; to warn the world of coming judgment; to tell of his speedy coming again, and testify of God's grace to lost and ruined sinners. That is what the Lord Jesus would have us to do.

What He would have us not do is this: not deceive the world as to its power to do anything pleasing to God apart from the Holy Spirit, not to expect anything good from the flesh; not to strive for peace in the absence of the Prince of Peace; not to make friends with the world, which is the enemy of God: not to amuse the goats instead of seeking out his lost sheep and finding them; not to do anything that would lead the world to hope or look for a millennium without Christ.—Sel.

Unbelief.

Unbelief cannot bind God's Word. "What if some did not believe, will their unbelief make the truth of God of none effect?" Unbelief kept not back the waters of Noah. Unbelief kept not the beauty of the Chaldee's excellency from the Medes and Persians. Unbelief spared not Jerusalem from the Roman armies. Unbelief will not keep the Son of Man in heaven when the times of restitution come. Un-

belief in the atoning blood will not bind the truth that "without shedding of blood is no remission." Unbelief may not by faith apply the blood, but it cannot bind the promise, When I see the blood I will pass over you.

Dear ones, identify yourselves with the unfettered Word of God, and then, when it shall gloriously triumph, you shall gloriously triumph too.—H. F. Carpenter in Messiah's Advocate.

Our Teacher.

The Lord of heaven and earth has sent us some wonderful offerings. If we will come into his school and obey the rules and regulations thereof, he will teach us how to live a thousand years, and will eventually present us some greater gifts according to our abilities, we gain in his school. He will eventually present us to his illustrious court of kings, queens and great nobles whom he has chosen from the past ages for his next more glorious age. Let us ever remember, noble citizens, that many are called and few chosen for his court. How delightful the thought of possibly seeing and hearing Queen Victoria and Prince Albert, George Washington, Abraham Lincoln and many other noble men and women.

This description is true and is a reality. Now for more of the Lord's wonderful promises; we present a few:—Rev. 2:7; 3:12-21; 5:10 and 20:6.

If any of our noble citizens desire to enter the Lord's School we need soon to begin to carefully read and study the Book he has sent unto us. Learn the

Lord's will and soon obey it. It will direct us in the long and narrow way up into his glorious temple. Shall we live only a few years of toil, doubt, uncertainty, sorrow, sickness and death, and never behold the glorious scenes that will surely come to this little world of ours? Do you wish to live long, happily and well, or will you become a slave of death? Oh beloved nobles get out of the broad road of destruction. Stay ye no longer in the illusionary age. Come away, no longer stay with error a day, I pray. Come and let us join the Lord's school and obey every rule. The wise ones are those whom the Lord doth desire. Why linger here in sorrow and in pain, our glorious Teacher will soon come again.

Religiously thine,

A. Graves.

Forgiveness.

Let us learn a lesson of forgiveness from our Master. It is far more noble to pardon than to be avenged. It is the part of the animal man to retaliate injury. It is only God and the sons of God that have the magnanimity to forgive.—Cardinal Gibbons.

"A solitary road is not the pathway to saintliness. The way that leads to the cloister or the hermit's cell is not the way to genuine holiness. Far better is it to walk in the crowd on the common highway with hands out stretched to help the one who has fallen by the way."

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you a hundred virtues which the idle never know.—C. Kingsley.

"If a man is to be a pillar in the temple of his God by and by, he must be some kind of a prop in God's house today."—M. D. Babcock.

"A man's god is that which has his whole soul and worship."

"When a duty looks to be beneath your dignity, your dignity needs to be lowered a few notches."

What Do You Think?

The time for revival meetings is here. Many are joining different churches, and the evangelist is posing as a great man, for are there not more than 500 people added to the churches through his effort? What did he do? Preach any gospel? Not a particle. Excited the emotions of the people with touching stories, passed cards through the congregations, asking the question, May we pray for you? If you answer yes, hand the card to the man at the door. They are counted as converted and name recorded. They are then called Christians. Are they?

They did not renounce any sins, no repentance noted, made no acknowledgment of belief in Jesus Christ, were not baptized. The Bible requirement is, Believe on the Lord Jesus Christ, repent of sins, be baptized into Christ, then if we go on living a new life we can safely be called Christians, but in the above instances what has the evangelist done? Simply added a host of worldlings to the church. How can the church prosper in a spiritual sense with such proceedings?

But they argue, you cannot expect people in this age to believe and do as they have in the past. Why not? Has the gospel changed; has God's order of salvation changed? Did God just speak through his son for the people 2000 years ago, and leave his plan of salvation for the devil to wash out in this age? I cannot believe it, for there is no record of a different gospel or plan for this age, as this is still the gospel age. The ministers and leaders of today are simply doing as King Solomon did after God had twice told him on what conditions he should hold his throne and power. He chose from the idolatrous nations wives who turned his heart away from the true God to the worship of idols, and God's punishments followed him, as it certainly will these leaders of the people of today. The people are not as much to blame as the pastors and evangelists. They do not give them any gospel to believe in, do not impress upon their hearers the need of believing Christ's words, or the gospel message of salvation, and so when they join the church, they have simply added so many more who will help break down what little spiritual life may have been there.

An example almost in our midst came to my ears last week. A young woman said to a friend, "Well, I am going to join the Methodist Church next Sunday." The listener said, "You are? Then you will have to give up

your cards and dancing, won't you?" "Well I should say not, when I give them up for any old church, they will know it." Had she ever known the first principles of being a Christian, do you think? How much would any church be benefitted by such an addition to its fellowship? What benefit will joining the church be to her? What a farce. But look. While the program is going on, that young woman stands before the minister with bowed head, while he prays, committing her to the keeping of the All-Father, then sprinkles a few drops of water on her head—farce no. 2,—as she solemnly vows to renounce sin in all its forms, kneels at the chancel-rail, while the holy communion is administered to her. She receives the hand of fellowship and congratulations of other members, and goes out of the church doors—to watch and pray? O no; to go and dance again with those of the world who are even better than she is, but who whisper with amazement, "I thought she joined the church last Sunday. What is she here for?" The world is a good judge of real Christianity. O how these things hurt the cause of truth. She is even more a sinner than she was before she joined the church, because she added deceit, falsehood and perjury to her life

The admonition is:—We, then as workers together with God, not with the world, beseech you also, that ye receive not the grace of God in vain...giving no offense in anything. Be ye not unequally yoked together with unbelievers. For what hath righteousness with unrighteousness, and what communion hath light with darkness? Wherefore come out from among them...and I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor. 6:14-18.

What pleasure is there in all the world can give compared to what the Father has promised his people? Who can make a practice of mingling with the gay, thoughtless, pleasure living throng, and go home with a sense of doing right, ready to kneel and ask God's blessing upon us. Not one of us is strong enough spiritually to be a true, praying Christian, and belong to clubs, lodges, dancing parties, card parties or theaters. "Ye cannot serve God and mammon." The question may come to some of our young, Will it pay me to forego all these, there is so much fun in them. Let God answer you. "She that liveth in pleasure is dead while she liveth." 1 Tim. 5:6. At thy right hand are pleasures forever more. Psal.

16:11. As children of Adam we have this to think of: Dust thou art and unto dust shalt thou return. Gen. 3:19. As children of God, raised from mortality to immortality. This life is only a few days and full of trouble, cut down like a flower, dwell in houses made of clay, whose foundation is in the dust.

O how different is the future life, life everlasting, because our life giver has promised it, kings and priests unto God. The earth beautified with immortal glory, and given to the saints for an everlasting possession, no more death, neither sorrow nor crying, no more pain or parting. Why? The earth is the Lord's, and he is filling it the second time with willing, loyal workers for him, with the joy that is unspeakable and full of glory. Today he is choosing his bride. They must be a company who have thoroughly believed in his words, his promises, his love, who have washed their robes and made them white in the blood of the Lamb, who are striving for the mastery over self and sins, have taken his name lawfully in baptism, and arisen to walk in a new Christ-like life. Then you are of the bridal company. Would you know how grandly beautiful she will be. Read the beautiful symbol that represents her in glory. Rev. 21:16-27. Then we may perhaps decide whether to enjoy the pleasures of sin for a season, or leave them for the better, grander, ever enduring glory of the life to come.

Mary A. Woodward.

Question.

Uncle John, how many unions have you got for man, and how many blessings? Please answer and oblige, A. R.

Answer.

Union with Christ is two fold. First, Christ has united himself with the race as such. Without this he could not be our kinsman, or have the right to redeem. But now the head of every man is Christ. 1 Cor. 11:3; and this union can never be broken or dissolved except by personal and willful rejection of him. This union is a pledge to every man that the gospel shall be preached to every creature, else it would be mockery for Christ to give himself a ransom for all. 1 Tim. 11:6, unless to be testified in due time. God's time to all.

Paul says Rom. 8:19: For the earnest expectation of the creature waiteth for the manifestation of the sons of God. v. 20. For the creature was made subject to vanity, not willing, but by reason of him who hath sub-

jected the same in hope. Read Gen. 3:15: The woman's seed shall bruise the devil's head or destroy the old devil. Sure there is hope for the whole groaning creation in God's due time, and we can afford to wait. God has plenty of time. Any other construction of this and similar language it appears to me, makes God's great expenditure of the blood of his son an inexplicable mystery. Why all his agony, sufferings and death for the untold millions whom God foreknew would never hear of him, nor have a chance to believe on his name? Why taste death for every man, when only a few would or could ever have any benefit from his death? He was united to every man and is the head of every man, till a willful severance takes place after men have received the knowledge of the truth of God's love to them, and of Christ's death for them that they might have life, and have it the more abundantly, Heb. 10:26: Jmo. 10:10, even an endless life. Men will have life who have not wilfully rejected Christ after he has been proclaimed to them, and they may have it more abundantly by its being made eternal, if they improve God's offer in his son, when proclaimed to them.

To say no man can have a resurrection from the dead, unless he has in this present life had a union with Christ's divine nature, or a spiritual union, or union by the holy Spirit, is to leave all infants, dying in infancy, in eternal death; for a spiritual union can only be formed by faith, and faith cannot be exercised in one of whom we have not heard. Hence, all who take the ground that a future life can only be had, spiritual union with Christ, must of necessity, when based on the subject, take the position that none can have salvation who die in infancy; and any position or argument that can bring such is equally good to give a life in the future to all others who never have committed the sin of rejecting the LIFE GIVER.

Non-resurrectionists, as they are called, must meet this question. I have been burdened with it in years ago. About 41 years ago for teaching it, I was called a Storrite universalist, infidel and Russelite; but truth has delivered me from that load for which I am thankful to our heavenly Father, and go on my way rejoicing that God is love.

I have respect for all honest men; even though they don't see things as I do. They are my kinsmen on the flesh side, even though they may not be kinsmen on the Christ or God side.

STITUTION HERALD... few are chosen... now receive Christ... spiritual union with... from the dead in... cannot die any... are pre-eminent... and shall live and... on his throne... overcome and sat... his Father on his... 3:21... repented Dec. 25... same A. R. They... of God's prom... years ago this lang... ed by an opposer... advocating, many... to contend with... left yet. I would... or have them show... for splitting... blessing in two... second, for saying... antecedent is to have... All. and the con... a little all meas... circumscribed by... utterance of a... to the non-resurrec... and an opposer of... have been asked to... it. It is sufficient to... no response; for... attempt to separ... has joined togeth... should result only from... sensible to argument... laborer knows the... between antecedent... blessing, and... the sun, the soil... seed of all kind... within a spirit or... enough to know... all these antecedent... The consequent bless... follow the antecedent... given by a great... and he knows as well... he improves upon... will consequently have... all; and that measur... circumscribed by faith in... ment of the ante... And the second... Christ the Lord God... said writer has log... reason enough to see... sneer, he will... discover that it re... into this:—... himself a ransom... death for every... propitiation for the... whole world. 1 Tim... 1 Jno. 2:2. A... ALL. an antecedent... ALL is an ab... measured and... by faith in Christ... big ALL will be... first death wheth... or not. Rom. 5... by one mar... to the world and... and so death pass... ALL men. for tha...

peace. There, beneath the fadeless tree of life, and among the unclouded faces of God's new creation, may you know in its fullness that which now you know in part,—“the peace of God, which passeth understanding.”

F. L. Austin.

Marriages.

Married.

Miss Viola V. Eaton and William L. Kuhns, married, Marshall town, Iowa, January the seventh nineteen hundred and fourteen. At home after February first, Stockton, Illinois.

Married.

At the home of the bride's parents, Dec. 20th, at 8:30 in the evening, Miss Hazel Hill to Mr. Evo Compson. Our dear sister Hazel starts out in her new life under very pleasant circumstances; a neat little bungalow ready to begin housekeeping awaited them just a few rods from her childhood home. A husband as the bread winner who is a clean, intelligent, fine young man. While he is religiously inclined, he has not yet committed his ways to the Lord. Our prayer is for them a godly, happy life. Bro. and Sr. Thomas Hill have only one daughter left now of their family of six girls.

Mary A. Woodward.

Reports.

Bro. O. J. Allard has been with us again and we have had a good meeting. He was with us a year ago and preached the Word with such power and earnestness that many became interested in the things concerning the kingdom of God and the name of Jesus Christ. This interest was kept up by means of our Sunday School and a Bible Class which meets on a week night and studies lessons from God's Word.

While Bro. Allard baptized only two at his meeting here last year, these two have been faithful workers and this year the house was filled with interested listeners the first night, and this same crowd stayed with us clear through the meeting. The meeting, everything considered, was the best that I have ever attended. Bro. Allard is so earnest, and presents the gospel in such a clear way that those who desire to know the truth, can not help but see, and ten came out and expressed their desire to enter the race for eternal life, and were buried in a watery grave so that they might arise to walk in the new life.

We were helped in the meet-

ings by the presence of our brother George Siple and wife, and Sr. Ella from New Orleans as much as circumstances would allow them to be here. They not only helped with the music, but by their presence and influence added to the interest and influence of the meeting.

The meetings were held in the Happy Woods School House, three miles west of Hammond, La., and were attended by nearly every one in the neighborhood.

Bro. W. H. Wilson and Bro. J. G. Haupt have labored here and their labor has had its influence for good. It is impossible for us to say how happy it makes us feel to see all of these neighbors and friends whom we have learned to love enter the fold of Christ and commence service for Him. If they will give their bodies as a living sacrifice to God and be true and faithful, there is no way of estimating how much good may come of this meeting.

Bro. Allard went down nine miles below here where Bro. Alfred Anthon has a Sunday School and preached one week and four were obedient to the gospel there. Bro. Anthon went into that neighborhood alone a few years ago and now there are seven of us there. If all isolated ones would work as faithfully as he has, they might not feel so lonesome nor be carried into worldliness as often as they are. If our people would start Sunday Schools or Bible Classes everywhere, even if they were very small ones, it would be so much better than going in and working with some worldly church or doing nothing. Because if we allow our children to grow up without proper teaching, we must not be disappointed if we go astray.

We are trusting that those who have started in the way of life will become faithful workers and that when Jesus comes they may hear him say, “Well done, good and faithful servant, enter thou into the joys of thy Lord.”

Albert Siple.

Among the Brethren. Elder Maple.

On Tuesday morning, Jan. 6th, we came to Delta, Fulton Co., O., for a few days visit with the church that meets in the old Raker meeting house south of town. We spoke three times to good, attentive congregations, made several visits and calls and found the work in good condition. At the request of some of the members, I will prepare for publication a short history of the church and its early members for publication in The Herald.

The brethren at Raker are expecting to hold a meeting some time in the near future. I do not know of a more promising field any place among our people in Ohio than at this point.

Our attendance is always good and the people in general show a good interest in the things spoken from the word of God.

Since our last visit, Mr. John Raker, who always came to attend service at the Raker church had died. He had been to town and was found dead in his auto.

We hope to have several items of interest regarding our Ohio work in the future. We want to make Ohio an active state for the cause of truth before the close of another year.

Stray Thoughts. By Elder Maple.

The following selection is quite true. The church has many times left the work to which she has been called.

The Church To Her Own Mission.

There has not been a period in the history of the Christian dispensation when there were so many efforts to induce the church to enter into competition with other organizations as now. It is a moment of crisis. If the church can be kept to its own mission, then her victory is assured. If she answers the many voices which are now calling to her, and goes out into the world to compete with all sorts of human organizations in all sorts of work, then her power is declining, and will decline until she be brought back to her Lord's own appointed way and work.

A lesson on Humility.

Ruskin says that the test of a truly great man is his humility, and this doubtless explains why there are so few truly great men.

News from Palestine.

While a considerable portion of the United States has suffered from a drouth and severe heat during the summer, Palestine has experienced abnormally cold weather with clouds and threatening rain which do not belong to the summer season.

Shirley's Motto.

Save me from bitterness, envy, selfishness, narrow mindedness, discontent and rust. Keep me young in mind and spirit. Keep me charitable. Let me be peaceful, wholesome, neat; sweet in mind and body. Keep me devoid of fear and worry. Strengthen my faith.—Shirley.

Our Weekly Bible Lesson. By Eld. Maple.

During February a study of certain chapters were to be taken up one for each week. By

the aid of the concordance, you can find other scriptures upon the same theme. Remember the object of this is not an exhaustive Bible study, but rather only a suggestive outline.

Sunday, February 1, 1914.

Subject:—The Christian Life and Service. Chapter, Rom. 12.

I. Consecration. (verses 1-2).

II. Service, (verses 3-8).

III. The Christian and those within. (verses 9-16).

IV. The Christian and those without. (verses 17-21).

Read during the week 1 John.

The Sunday School.

By Anna E. Drew.

The Unfriendly Neighbor: A Parable On Prayer.

Feb. 1, 1914. Lesson Text, Luke 11:1-13.

Golden Text.—Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Luke 11:9. Time.—Dec., A. D. 29. Soon after Jesus' return from the Feast of Dedication, and the incident at the home of Martha and Mary, in our last lesson.

Place.—Somewhere in Perea, east of the Jordan.

Place in the life of Christ.—Early in His Perea ministry, near the close of His third year, four months before His crucifixion.

Questions.

Why did Jesus need to pray? What question did one of His disciples ask of Him? v. 1. Why do you think they asked it on this occasion? Does Jesus comply with their request? “Our Father”—who has authority to address God in this way? (Only children of God). Jno. 9:31. How does one become a child of God? Gal. 3:26-29; Rom. 6:3-4, 22, 23. Mark 16:15-16. Where is God's dwelling place? 1 Tim. 6:16; Ps. 115:16. How may this great name be “hallowed?” About what is the second petition of the prayer? Where is the kingdom to be and what will its coming mean? Dan. 7:27; Psa. 72:2, 4, 7, 8. What is the third petition? What will be the result when God's will is done in earth? Rev. 21:23-27; 21:3-5.

For what were they to ask in the fourth petition? Do you think Jesus meant this petition to be limited to the physical needs of man? Jno. 6:27, 35, 48-51. For what were they to pray in the fifth petition? Is this a necessary request? 1 Jno. 1:8-10. On what condition are we to expect forgiveness? Matt. 6:12.

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.

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 have just received a photo post card of Bro. F. L. Austin and family. We note that some of them have grown a little since we last looked upon them.

Eld. Jos. Williams may now be addressed at Brumfield, Kentucky.

We left the office on Thursday evening, Jan. 8th for Camden, Ill., and this being the time of year when trains are not very dependable as to keeping their schedule, we were all day Friday getting to our destination, having to finish the course for fifteen miles by freight. If it were possible, we would try parcels post next time, but in that the weight is limited to fifty pounds. We found the brethren still active in the faith and all well except Sister Charles Vincent who is dangerously sick. At her request the meeting was held in their home on Saturday and Sunday evenings. The Sunday morning meeting was held at Independence schoolhouse. We returned home Monday evening and expect to leave again Friday morning for Rensselaer, Ind., for a few days' meeting. We hear of sickness on all sides. Brethren, remember these sick ones in your petitions to the throne of grace.

Brethren, in writing this office anything for publication, we plead with you to be very careful when writing proper names—the names of persons—to write plainly. Some of you must take it for granted that we are mind readers and that for that reason we can supply all the missing letters in a name and say whether the lady is a Miss or a Mrs., by just looking at her bare name. Some one directs us to send the paper for a year to "Ann Jones" and we are either left to guess that it is Mrs. or Miss Ann Jones. It is not nice to address anything through the mails to Ann Jones, and yet we are now sending the paper to certain sisters in just such a way, not knowing whether it is Miss or Mrs. Of course those receiving the paper must think we lack proper courtesy. In the writing of obituary or marriage notes, names incorrectly spelled show carelessness somewhere and no matter where the blame belongs, the editor is the one who has to bear it. We do not like to wail about such matters but there is a limit to endurance.

Obituaries.

Elizabeth Enola Dickson, daughter of John B. and Margaret Dickson, was born Jan. 16, 1856, five miles south from Plymouth, near the old Pisgah church. At the age of eighteen, she gave heed to the gospel call

and was baptized by Eld. Hugh Barnhill and united with the Church of God at Antioch. She afterwards took her membership to the Plymouth church, where she was active as primary teacher in the Sunday School, and a prominent and valuable help in the musical service of the church for many years. The last eight years were mostly spent in South Bend. Her health failed last April and she has since made her home with her sisters in Plymouth, and suffered greatly in the last days of her sickness. She passed from life at 7 o'clock A. M. Sunday morning, Jan. 4, 1914, at the residence of her sister, Mrs. McDonald, North Walnut St., Plymouth, Ind.

Three sisters survive her, namely; Mrs. Dora Machel, Mrs. Jennie McDonald, both of Plymouth, and Mrs. Nina Pontius of South Bend. One brother, Elias Dickson, and one sister, Mrs. Mary J. Price have preceded her in death.

She has run the race set before her with patience, she fought a good fight, she kept the faith, and hoped for the crown of life the righteous Judge will give to all those that love His appearing.

Funeral services were held from the residence of Mrs. McDonald in Plymouth at 1:30 P. M., Tuesday, January 6, 1914, conducted by the writer, and Sister Dickson was laid to rest in the old Pisgah cemetery four miles south from Plymouth.

D. E. Vanvactor.

Died.

Elizabeth Singer, nee Coleman, loved wife of Albert Singer, at G. and M. Hospital, St. Catharines, Ont., Thursday, Dec. 18th, 1913., aged 55 years and 1 month. The funeral was from the family residence, McNab, to Christ Church Burying Ground Sunday, Dec. 21st. Many were the neighbors and friends who gathered in heartfelt sympathy to aid and comfort the bereaved husband and the children, all grown, William, Charles and Violet.

"The things that are seen are temporal; but the things which are not seen are eternal." With what sudden emphasis is the first mentioned fact of this otherwise hope-laden message frequently brought home to us. In the full strength of usual health, Bro. and Sr. Singer bid a pleasant "good-bye" to son and daughter and home, and drove to the city. He attended to his business, she bought for home and loved ones. Meeting unexpectedly on the street, they exchanged pleasantries, and together turned to enter the store by their side.

Only two or three feet had they moved, when, without warning, her heart failed her. She was "awful sick," had "no" pain. It was her last word. Forty minutes of anxious effort followed, when the temporal life as seen in all, ceased in her. How sudden! What deep heart sickening sting! What bewildering amazement closed in and around. Health, strength, life; temporal plans, hopes joys, aims,—how in one brief moment, all were effaced. Truly your life is even a vapor, that appeareth for a little time, and then vanisheth away.

But the awful shock was softened, and the sickened hearts were upheld by that most wonderful and blessed hope, born of faith in God's word. Immediately our brother's vision began to dwell upon that coming resurrection scene of which he and his loved companion had talked so much. New joys were now awaiting him, for death had snatched a new treasure to hold till He shall come who is "the resurrection and the life." "The dead in Christ shall rise first." She had been baptized into Christ nearly twenty-three years ago by Eld. B. W. Woodward. "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 to the resurrection of life." To human judgment she had done good.

The trumpet shall sound and the dead shall be raised incorruptible." "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." For the present death is victorious over her, but because of her faith, her effort, her life, we have much reason to hope that in due time God will give her the victory through Jesus Christ our Lord. Then, "shall the vile body be fashioned like unto his glorious body." "On such the second death hath no power."

Dear brother, many hearts beat in sympathy for your loved ones. And many prayers implore the Father to guide and guard you and each of your children throughout life's way in efforts to attain to that "mark for the prize of the high calling of God through Jesus Christ our Lord." In the glory of the resurrection morning may you each taste with her of the joys of "eternal life through Jesus Christ our Lord." and with all the saints go forth to sweep the earth of its curse, and in its stead, to plant and tend the trees of righteousness, and truth and

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Under the first covenant Israel was given a law and required to keep it. The law did not accomplish what God purposed because of the weakness of the flesh. Paul in Rom. 7:12, says, Wherefore the law is holy, and the commandment holy and just and good. The failure was not on the part of the law. No nation had more righteous laws enacted than Israel under the first covenant. The Decalog was a perfect moral code. This was followed by a like penal code. The sacrificial code was perfectly adjusted to the weak condition of the flesh.

The law was complete with a perfect hygienic code. This law was holy and good and just, as it was enacted by Jehovah and if obeyed, would have made of Israel a holy nation. No injustice can be charged to Jehovah for their failure to keep the law. They refused to be taught. Paul identifies this as the old or first covenant by saying, The first covenant had also ordinances of divine service, and a worldly sanctuary. Heb. 9:1. Then follows a complete description of these ordinances. This service could not make him that did it perfect, as pertaining to the conscience, v. 9. The law must be established thro' Christ's obedience to the law. God sent his son in the likeness of sinful flesh and condemned sin in the flesh. It is sometimes a puzzle to understand how sin was put to death through the Anointed. The first covenant stood only in the meats and drinks and divers washings and carnal ordinances imposed on them until the time of reformation. Note what follows. Christ being come an High Priest of the good things which are to be through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation. (Mc Knight).

Jesus by his own blood entered in once into the holy place having obtained eternal redemption. This redemption came through his resurrection from among the dead. The blood of bulls and goats and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh. How much more shall the blood of Christ who through the eternal Spirit offered himself without spot to God, purged your conscience from dead works to serve the living God? Christ through his blood has enabled those righteous under the law to purge themselves from the works of death.

Again we read for this cause he is the mediator of a new covenant, (not testament) that by the means of death, for the re-

demption of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance. Paul is still speaking of the old and new covenant.

Paul in verses 16-17, tells his brethren that these covenants can only be ratified by the death of a covenant victim. For 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 where the covenant victim liveth. (Young's translation). This covenant victim was Christ without whose death no covenant could be ratified. None could have been raised from the dead. See 1 Cor. 15: 17-18.

In concluding this article, let me say that these two covenants were made with Israel and Judah. They are purely Israelitish. These two covenants are with Israel as a nation. No Gentile has a part in these covenants. When Israel and Judah are brought under the new covenant, they will be a purged people. Ezek. 20:37-38.

Notice the statement in Heb. 8:11. After Jehovah has made them his people he says, And they shall not teach every man his neighbor, and every man his brother saying, know ye the Lord; for all shall know him from the least to the greatest. This comes when Jehovah shall have written his laws in their minds, and he will remember their iniquities no more. These conditions can exist only when Israel and Judah have been restored to their own land. Let us study to show ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim. 2:15.

Your brother,

D. C. Robison.

"His Ten Servants."

Luke 19:11-28.

There is nothing more necessary in the Christian life than to put into practice and prove the teachings of our Lord. These truths will be of little value to us until we make a practical application of them to our own lives. We should test their value in actual experience.

In the parable of the pounds, Christ is represented as the nobleman who called his ten servants and delivered them ten pounds and said unto them, Occupy till I come. In proportion as the members of the body of Christ, "His servants," become active members, they gain "by trading." He has given to his servants that which is represent-

ed by "ten pounds." Our business is to use the money in such a way that it will gain more, not only more money, but more souls for Christ.

The Christmas season is over and we are now ready to put our New Year's resolutions into effect. We will take this parable as a lesson, and a practical plan to work by.

One thousand Visitors represent an investment of two hundred and fifty dollars. For every copy sold from now until Easter, we will put one-half after paying postage, in the Illinois Trust and Savings Bank for the Lord's share. How many copies will you take? We would like our young people to help to sell these books. The price is 25 cents a copy. A report will be given at the end of each month.

Address,

Harriet E. Boice.

1009 S. Wright, Champaign, Ill.

Dear Bro. Lindsay:

Please do for me a favor this week. It is this. In sending The Herald to me this week, please send two numbers. I have use for the extra one. Nov for a few Bible words and Bible thoughts.

In Luke 21:25-27: "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, (are they not being perplexed with vexing questions today as never before?), the sea and the waves roaring."

How about the late storms that have dashed their roaring waves upon the lap of the shores of New England the past few days? How about the roaring waters of old ocean that perhaps have come and gone for centuries, but have now walked in upon San Francisco and demanded larger quarters and with a roar none but God can cause has said to that wicked city in the mighty roar of the storm: Listen to my voice and behold my power as I lay bare your submarine cable and speak to you through the roar of the mighty tempest.

Is not old ocean waking up to God's approach? Will not the sun, moon and stars soon begin to talk with their language, understood by us in the great changes of seasons, etc.? Yes. "Men's hearts failing them for fear and for (what) looking after those things which are coming on the earth. For the powers of the heavens shall be shaken, and then they shall see the Son of man coming in a cloud with power and great glory." Have we long to wait for Him when we behold these things? No. Listen. "And when

these things (spoken of above), begin to come to pass, then look up and lift up your heads for your redemption draweth nigh." O glorious thought. Do we see it coming? Do we believe it is true and are we prepared for that event?

L. S. Bronson.

SPECULATION.

Somehow I cannot help thinking that there is entirely too much speculation being thrown into our religious work today under the name of sound doctrine. In fact, I believe that nearly every doctrinal point that is exercised in stirring up the root of bitterness is based largely upon speculation or upon speculative themes. In all speculation there is always a chance to lose. There is no chance to lose with a solid truth at hand. We read that when Paul reasoned of RIGHTEOUSNESS, TEMPERANCE and JUDGMENT to come, a heathen was made to tremble. One of the noteworthy things about those who consider the Word today is that they do not tremble at the thought of the judgment to come. In the book of Galatians Paul names a list of evils which, if practiced, will keep out of the kingdom of God all who may be able to turn a fine point in argument on any fine spun theory. Will not some able brother take up the list which Paul enumerates, and taking each item for a subject, instruct us as to the danger that lies near to us? I am confident that matters of life eternal are handled too carelessly by many. Let all writers handle God's Word with reverence after much study and reflection. It is my desire to make The Restitution Herald more and more a messenger of helpfulness to them who are earnestly seeking the kingdom of God. I do not care to be the means of whetting anyone's desire for debate. To this end let each one who writes for the Herald take the pains to say what IS truth rather than what it IS NOT. May the Lord open our eyes to real needs and close them to fancied ones.

S. J. Lindsay, Ed.

"Say-well' is good, but 'do-well' is better. Speaking well without doing well is almost good for nothing. Doing well and not speaking truly and kindly comes far short of the best. 'Say-well' and 'do-well' are both more serviceable when they go together."

He that well and rightly considereth his own works will find little cause to judge harshly of another.—Thomas a Kempis.

"We want from God a full and free forgiveness, that mingled with it no grudge or cohesiveness; and that mercy which we want from Him we must be ready to show those who have wronged us."

What is our duty toward those who wrong us, wait until they come to us to make it right, or go to them? Matt. 5:23, 24. Have we done our duty to God unless we have done all in our power to right the wrong? What is the next petition? Strength to overcome temptation, for victory and deliverance from all evil. Jas. 1:12-15. How does God deliver us from evil? 1 Cor. 10:13. Why may we pray with assurance? Matt. 6:13; 1 Chron. 29:11-12. What story does Jesus tell of the two neighbors? vs. 8. (In hot climates traveling was largely done in the night). Why an inconvenient time for the household? What finally caused him to grant the request?

"Importunity is a very striking word to describe persistence; literally, shamelessness. He let no modesty keep him from insisting on his friend's granting his request."

What is Jesus' application of the story? vs. 9, 10. Compare Lu. 18:1-8. "However long the answer to prayer may seem to be delayed, constant, faithful prayer is always answered. The teaching of this story is by contrast, not by comparison. God is not like the selfish neighbor. God is not reluctant to give; He is eager to give His best things to man. The truth taught is that if persistence, importunity, will prevail with such a man, how much more certainly can we know the bountiful Father will give good things to those that ask Him, in persevering prayer. If importunity means teasing God if it implies stubborn, self-confidence, doubt of God's loving readiness to answer, and determination to get the answer asked for whether God wants to send it or not,—then, of course, importunity is wrong. But for spiritual blessings, for striving toward perfection in every good word and work, to become perfect even as our Father in heaven is perfect,—for such petitions, importunity is not too strong a word."

What is the three-fold way of asking for God's blessing? "Ask" with a view of receiving; Mark 11:24; James 1:5-7; "seek," as those anxious to find; Deut. 4:29, Jer. 29:13; knock at the door of "God's treasure house of blessings," for God has countless blessings in store for those who love Him beyond all they can ask or think, 1 Cor. 2:9.

How does Jesus appeal to their hearts as proof of God's

willings— to hear and answer prayer? vs. 11-13. What contrasts given? (The scorpion is a species of insect without wings, generally two inches in length, of a yellow, brown, or black color, of an oval form. They are poisonous).

"If ye being evil,—what does this mean? ("Imperfect, more self selfish, with many wrong motives, and feelings, and passions.") How contrasted with our heavenly Father? The love of parents for their children is a faint type of God's love to His children. What are the gifts of the Father? Matt. 7:11. Luke 1:17. What was the "Holy Spirit" and what was its purpose? To whom given? What should we desire? 1 Cor. 12:31.

Restitution.

Editor and readers of The Restitution Herald

It has not been long since the first copy of The Restitution Herald reached you. Soon after, thro' Uncle John Foote, whom I learned to love many years ago, I became a subscriber to the paper. The word, the name 'Restitution' has in it a peculiar sweetness which many other words have not. Restitution is the key word to our hope. Without it all is lost and hopeless. If Jesus is coming back to burn up earth with literal fire and with it all the inhabitants, except a very few good people, then it is for the destruction of a large majority of Adam's race and not to restore them back to where they stood in the first Adam. Our hope is lost. For the grand doctrine of the Restitution of all things spoken by all the prophets since the world began, is the crowning of the Christian hope. If Jesus died for the sins of the whole world which the scriptures teach he did, and that there is none other name given under heaven whereby we must be saved, and is a fact according to history that a large majority have died without hearing of the glorious gospel, then all this class must be lost without having any showing for salvation. Praise the dear Lord, all will be saved from the death Adam brought on them, and come to a knowledge of the truth.

Dearlly beloved brethren, in Ezek. 16:55, the Lord tells Israel when Sodom and Gomorrah return to their estate, they, Israel, shall return to their former estate. This dates back B. C. 294 years, and Jesus told certain ones in Luke 10 to 12 to 14.

It shall be more tolerable on the day of judgment for the Sodomites than for them." If there was not a restitution in the ago-

to come, it could not be tolerable for any one. If there were not times of Restitution in the future, Paul could not have written to the Romans (12:26); And so all Israel shall be saved, as it is written; There shall come out of Zion the deliverer and shall turn away ungodliness from Jacob. Had there not been a future restitution, the prophet Ezekiel would not have said, ch. 37:21-22, that he would put breath and Judah into one nation, and they should say to the nations nor two kingdoms any more at all. Were there no restitution, Israel could never be a nation any more and all God's promises to Abraham would fail but it is written in Jer. 30:11: Though I make a full end of all nations, yet I will not make a full end of thee (Israel). All this and a hundred times more is written. The restitution of all things spoken of by all the prophets since the world began.

Dear brethren, there is not a minister living within one hundred miles of my home that preach the Restitution as the Bible teaches it, that I have any knowledge of.

Yours fraternally, J. D. Scott, Dyer, Tenn.

The Old and The New Covenants.

We have been requested to write an article expressing our views of the subject of The Old and The New Covenants or the First and Second Covenants. In writing this article, we do so with the knowledge that all do not understand the subject of the covenant alike. In glancing upon the same book we should certainly gather the same idea. We wish to call our readers attention to the Hebrew Letter. As all should know this letter was addressed to Hebrew Christians. In this letter the writer is showing that the gospel relating to the Christ is of more importance than that of the law. In chap. 8:6, we read that, He (Christ) hath obtained a more excellent ministry, by how much also he is the mediator of a better covenant which was established upon better promises. It is evident that the apostle in this verse is contrasting two covenants in which there were two promises. The first promise contained in the first covenant was conditioned on obedience. In Exodus 19:5-6, we have the promise and condition. 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, And ye shall be unto me a kingdom of priests, and an holy nation. Jehovah's purpose with Israel was to make of

them a holy nation. Moses was the mediator of this covenant and Paul says he was faithful as a servant in his house. Heb. 3:5, Again Heb. 8:7, we read, For if that first covenant had been faultless, then should no place have been sought for the second. 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. It is evident that the first and second covenants were made with the same people, with the same purpose in mind.

The second covenant is also called the New covenant. Under this covenant Israel and Judah will be made a holy nation. The difference is that under the first or old covenant, Israel would have become a kingdom of priests. Under the second or new covenant, Israel restored will be made the kingdom over which the twelve apostles will rule. Matt. 19:28. In Rom. 11:27 we read, For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes; but at touching the election, they are beloved (subjects) for the Father's sakes. For the gifts and calling of God are without repentance. Jehovah will in the future make of Israel a peculiar treasure unto himself.

Now in making this new covenant the writer says, 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 that I will make with the house of Israel after those days saith the Lord; I will put my laws into their mind and write them in their hearts; and I will be to them a God, and they shall be to me a people. Please notice that this covenant is without conditions. They are touching the election, beloved for the Father's sake. The Father's laws will be written on their minds before they can possess the land under this covenant. Ezek. 20:37-38 reads: I will cause you to pass under the rod, and I will bring you into the bond of the covenant. And I will purge out from among you the rebels and them that transgress against me. Not one of all Israel will be permitted to inherit the land under this covenant who has not passed under this rod. This means subjection before having a part in the new covenant. Contrast Israel's condition under the two covenants.

THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, Jan. 28, 1914.

Number 16.

What Charlie Lost.

"Charlie James lost something last night," said the professor to a class of boys one Monday afternoon.

"What was it?" asked one.

"Something valuable," said the professor gravely.

Charles James was looking up at the professor with as much curiosity as the other boys.

"Where did he lose it?" asked another.

"Up by the church," answered the professor.

Charlie moved a little uneasily.

"What time was it?" asked a boy.

"About half-past eight," replied the professor.

Charlie dropped his head.

"Was it a dollar?" asked one boy.

"No." The professor shook his head. "It was worth much more than a dollar—yes, than ten, twenty dollars."

"Can't we go hunt it?" suggested one of the class who was always ready to hunt lost things.

"No," replied the professor. "Nobody can ever find it but Charlie, and it will take him a long time."

The class looked puzzled for a moment.

"Do you want to know what it was?" All the boys were looking up, eager to know—all but Charlie—his head was down.

"It was the good opinion of five good men." The professor spoke seriously. "During church services last night Charlie was on the outside running around. He thought it would be fun to pry up a window a few inches and let it drop with a bang. He did it—and, of course, was seen. Somebody always finds out those things. And when service was over I heard five or six speaking about the boy's conduct. They were much surprised; they had thought well of Charlie and had believed he was going to grow up to be a manly, useful young fellow. But now—well, they shook their heads. That kind of conduct was a mighty bad start."

The professor spoke regretfully and looked disappointed, too.

"Strange how some boys do not understand what is fun and not. Strange they forget how valuable a good name is; how much it is worth to have the good opinion of a good man, and how



One there lives whose guardian eye
Guides our earthly destiny;
One there lives, who, Lord of all,
Keeps His children lest they fall;
Pass we, then, in love and praise,
Trusting Him through all our days,
Free from doubt and faithless sorrow,—
God provideth for the morrow.

—R. Heber.

foolish it is to lose that good opinion by some silly trick that is not any real fun at all. Every right-thinking person wants boys to have fun. They like to see you have a good time. But whenever a boy, or a man, tries to have fun by wronging or disturbing others, it makes out a bad case for him."—Sel.

It is well that we train ourselves to think habitually of our mercies lest we forget, and lest gratitude decay in our hearts. One Thanksgiving Day in a year is not enough. It is not intended that we should crowd into any day or days all our thanksgiving. Like all religion, it should be a part of our lives, breathing through all the days. It is well, however, to observe Thanksgiving Day, and to fill it very full of praise. But its impulse should stay in our hearts and lives, making God more real to us, making us more praiseful, making our songs louder and sweeter, and our joys deeper all the days to come.

"Lord God of hosts, be with us yet,
Lest we forget—lest we forget!"

—Wellspring.

The White House, Washington.

No study is more important to the child than the study of the Bible and of the truths which it teaches, and there is no more effective agency for such study than the Sunday-School. It certainly is one of the greatest factors in our lives in the building of character and the development of moral fiber, for its influence begins almost as soon as the child is able to talk, and continues throughout life. The Sunday-school lesson of today is the code of morals of tomorrow. Too much attention cannot be paid the work which the Sunday-school is doing.—Woodrow Wilson.

The words of the Gospel are the best known and the most loved words that have ever been spoken or written. They have meant more to human hearts and lives and have more deeply affected the world. The words which President Wilson has spoken of the Bible are pre-eminently true of the Gospels. "Give the Bible to them unadulterated, pure unaltered, unexplained, uncheapened," he said, speaking of the importance of Bible study in education, "and then see it work its wholesome work through the whole nature. It is very difficult indeed for a man or for a boy who knows the Scripture ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It reminds him like the word of an old and revered teacher. It forms a part of the warp and woof of his life."—Sunday School Times.

Two Arithmetics.

I know a girl who multiplies
Her sorrows by dividing.
Whatever cause she has for sighs
She always is confiding.

And so she adds to others' woe
And from their joy subtracts,
A strange arithmetic, I know,
But these, my dear, are facts.

I know a girl who multiplies
Her joys by cancellations.
She draws the line thro' tears
and sighs
Of all denominations.

Dividing joys, she multiplies
Her friends and sunny hours.
Now tell me, which arithmetic
Shall we adopt for ours?
—In "Comrade."

Three Followers.

The wily old Hessian sat in his door when three young men passed eagerly by.

"Are you following anyone, my

sons?" he said.

"I follow after Pleasure," said the eldest.

"And I after Riches," said the second. "Pleasure is only to be found with Riches."

"And you, my little one?" he asked, of the third.

"I follow after Duty," he modestly said. And each went his way.

The aged Hessian in his journey came upon three men.

"My son," he said to the eldest, "methinks thou wert the youth who was following after Pleasure. Didst thou overtake her?"

"No, father. Pleasure is but a phantom that flies as one approaches."

"Thou didst not follow the right way, my son."

"How didst thou fare?" he asked of the second.

"Pleasure is not with Riches," he answered.

"And thou?" continued the Hessian, addressing the youngest.

"As I walked with Duty," he replied, "Pleasure walked ever by my side."

"It is always thus," replied the old man. "Pleasure pursued is not overtaken. Only her shadow is caught by him who pursues. She, herself, goes hand in hand with Duty, and they who make Duty their companion have also the companionship of Pleasure."—Lutheran Young People.

An infidel in Rochester, N. Y., met a minister of his acquaintance who was smoking, and burst into laughter, saying in explanation, "I was thinking how you would look going up to meet the Lord amid wreaths of tobacco smoke, with that cigar in your mouth."

This is a thought that others besides ministers may take to themselves, especially those who profess to believe that the Lord is near at hand to come.

Boys, don't go about your work as if you were on the way to the gallows. Be bright and cheery always. That adds fifty per cent. to the worth of everything you do.

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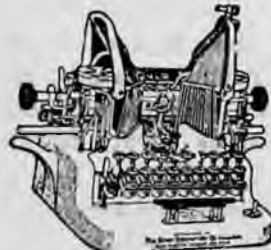
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We are now using the Oliver Typewriter No. 5 in The Restitution Herald office. It is a fine piece of furniture.

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And ten other tracts on Bible subjects. Winter is coming on and you will have much time to read. Write to those who are advertizing their tracts and get their terms on lots, and not only read for yourself, but get enough to give to others to read. Do not send to this office for them, but send to the authors direct.

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G. Eldred Marsh, 408 West Boone St., Marshalltown, Iowa.

The touch of the Master's hand cured in an instant the poor woman's curvature of eighteen years standing. The tender Scripture incident has for us a lesson, that twists and distortions of the soul by sinful habits, may in like manner be straightened and cured by the same hand. Science and philosophy send the wretched victim of his own sin and passion away, telling him the law of habit has become fixed, and hope can never gild his path again, but faith with finger toward the crucified and risen Christ, says "only believe, and thou shalt be made whole."

"Young Christians may make many mistakes in working for Christ, but they make a greater mistake in not working for him. No failure in making the attempt is so bad as to fail to make it."

The oldest and largest building in the world is the great pyramid in Egypt, which is doubtless the altar and witness in the land of Egypt, referred to in Isa. 19:19. It covers 13 acres of the Libyan mountains.—Sel.

"Since every day is God's day, every day should be a thanksgiving day."

the promised seed. In Gen. 13:14-15, the Lord said to Abram: Lift up now thine eyes and look from the place wherein 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. This promise is to Abram first, and his seed second. The additional promise is as to the time, "forever." To Abram this meant more than a temporal possession. We imagine that he began to inquire of himself what this "forever" possession could mean. His anxiety led him to inquire of the Lord regarding this seed.

In Gen. 15, it is written that the word of the Lord came unto Abram in a vision saying, Fear not Abram, I am thy shield and thy exceeding great reward. Abram said, Lord God, what wilt thou give me seeing I go childless and the steward of my house is this Eliezer of Damascus. Behold, to me thou hast given no seed: and lo, one born in my house is mine heir. The Lord here rejected Eliezer and informed Abram that he was to be the father of his seed. Evidently his mind was confused regarding this seed and said to the Lord, whereby shall I know that I shall inherit it. He is then informed how he may know it. Verses 9-17. In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river Euphrates. This promise was to fleshy Israel under the law and was conditioned upon obedience. Ex. 19:5-6. However the burning lamp that passed between the pieces expressed to him an inheritance after he had slept or a resurrection from the dead.

Abram's and Sarai's anxiety concerning the seed promised, led them to take an Egyptian woman into the family as his wife that the seed might be the son or seed of Abram. Abram is again taught that this issue can not be counted for the future seed. Jehovah is now selecting from the best and cannot accept one having wild Egyptian blood. Ishmael is born but is rejected and Abram is informed that this seed or son must come from Sarah, his lawful wife. In due time Isaac is born and it is written. In Isaac shall thy seed be called, or through Isaac shall thy seed come.

Note please that the age of Abraham and Sarah prevented the natural begettal and conception of a son. In Rom. 4, we read that Abraham considered not his own body now dead when he was about an hundred years old, neither yet the deadness of

Sarah's womb. He was fully persuaded that what God had promised he was also able to perform. Abraham had two sons, one born or begotten after the flesh and one begotten after the spirit., Gal. 4:29. Isaac then was the child of promise begotten by the spirit as Abraham's and Sarah's body must be quickened before a begettal could produce a conception. It would seem that Abraham could see more clearly the promise of the seed that in the future would bless all nations. One more historical incident must be examined to show our readers that Abraham understood the purpose of the unit seed. He was directed to take Isaac in whom the seed was to be called and offer him as a burnt offering without questioning. It is recorded he obeyed.

The incident as recorded states that the Lord said, Abraham, Lay not thine hand upon the lad, neither do thou anything unto him. For now I know that thou fearest God seeing thou hast not withheld thy son, thine only son from me. Because of this, in blessing I will bless thee and in multiplying I will multiply thy seed as the stars of heaven 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.

In Gal. 3:16 Paul writes, 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 seed which is Christ. In Rom. 15:8, we learn that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. In these promises must be considered the future blessing promised to Judah and Israel under the New Covenant.

In this article we have tried to make clear the fact that the promise made to the father embraced more than the inheritance of the land of Canaan. This land was once the Eden given to our first parent. It must also be given to the head of the new generation and his numerous spiriual seed. May the blessing of this seed come upon all who have accepted his name in my prayer.

Your brother,
D. C. Robison.

A Few Words to Sister Gertrude Logan, by J. T. Auld, Chrichville, O.

Dear sister: Do you not know that in all ages of the world from the creation of man to the present, God has provided a way

of salvation for man?

Listen to Paul's gospel, and argument to the same. He is addressing the church brethren concerning Jew and Gentile while the law was in force.

"For as many as have sinned without law—law given by Moses— shall also perish without law—without the written law of Moses—and as many as have sinned in the law—of Moses— shall be judged by the law; for not the hearers of the law—Mosaic—are just before God, but the doers of the law shall be justified."

For when the Gentiles which have not the —written—law, do by nature—the perfect moral—the things contained in the law, these, not having the—written—law, are a law unto themselves.

Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or excusing one another.

Rom. 2:1-29. For the name of God is blasphemed among the Gentiles—that have kept the spirit of the law—through you as it is written.

For circumcision verily profiteth, if thou keep the law—from the heart—but if thou be a breaker of the law—written—thy circumcision is made uncircumcision.

Therefore if the uncircumcision keep the righteousness of the law—of Moses—shall not his uncircumcision—not of the foreskin—be counted for circumcision?

And shall not uncircumcision which is by nature, if it fulfill the law, judge these, who by the letter of the law and circumcision dost transgress the law?

For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit—of the law of the heart—and not in the letter: whose praise is not of men but of God.

Dear sister, cannot you see that the Gentiles in all ages if they would keep that moral law of right, that God implanted in every man's heart to know right from wrong, that if he do right he were justified before and after the law in God's sight? Now notice this whole chapter of Rom. 2, and most of chapter 3 is speaking of Jew and Gentile, while the law was in force and before the law was added.

So every person born into the world and of the age of accountability, and sane, have all had an equal chance, both Jew

and Gentile unto salvation.

For there is no respect of persons with God. Jew and Gentile in all ages have had an equal chance. For as many as have sinned without the written law shall also perish without—the law of Moses—and as many as have sinned in the law—Mosaic—shall be judged by the—Mosaic—law.

Why? Because for this reason: For not the hearers of the law are just before God, but the doers of the law—whether Jew or Gentile shall be justified.

Listen. For when the Gentiles, which have not the law—of Moses—do by nature—the law written in the heart—and the things contained in the law, these having not the law are a law unto themselves:

Which shew the works of the law written on table of stone? No: written in their hearts. Can you now see that in all ages there was no respect of persons with God? The law was only added because of transgression. Abraham was justified by the faith and hope he had in uncircumcision, or before the law was added.

All the people were required to do in uncircumcision was to believe in a God, love mercy, be moral, do right. For from the beginning of the world it was always right to do right, and wrong to do wrong, but wherever there is a command given to obey and if disregarded, it is sin, and the ones addressed will suffer loss and be condemned.

Paul was addressing Jew and Gentile and not Christians in this whole argument, and said that even the Gentiles that kept not the law written in the heart were without excuse. Why were the Jews and Gentiles without excuse for not believing God?

Because that which may be known of God, is manifest—known—in them, for God hath showed it unto them. How? Why? For the invisible things of him—God—from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. Rom. 1:19-20.

But I say have not they heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. Rom. 10:18.

Now if the Jew and Gentile alike had heard Moses and the prophets, and their sound and words, and been heard in all the world, do you suppose they should have another chance in the next age? Nay verily. God has been impartial.

The real Jew or Israelite was an Israelite indeed, whoever he (Continued on page 127).

A Few Questions For Those Who Believe and Teach That the Kingdom of God Was Established on the Day of Pentecost, to answer Eld. John Pruitt

1. Dan. 2:34, we read, The stone that smote the image on the feet. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, not one at a time, or separately; and the stone became a great mountain, kingdom, and filled the whole earth. In the 44th verse, we read the interpretation of the above text. In the days of these kings, a plurality of kings, shall the God of heaven, not man, set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people. But it shall break in pieces and consume all these kingdoms and it shall stand forever.

2. Now after 1800 years since the day of Pentecost, we look for this universal kingdom of God that was to break in pieces and consume all other kingdoms, fill the whole earth and stand forever. We hear one little denomination saying, Lo here is the kingdom, and another one saying, Lo there.

3. Not being satisfied with their answers, we turn to statistics and what do we find? Protestants, 114,815,500; Roman Catholics, 225,000,000; Jews and Pharisees, 15,470,000; Bramanical Hindoos, 120,000,000; Mohammedans, 122,400,000; Buddhists, 482,600,000; Pagans, 227,000,000; Unclassified, 51,050,000.

In the face of the above statistics, if the kingdom of God that was to fill the whole earth was established on the day of Pentecost, over 1800 years ago, when in the name of reason is it going to do it?

4. It will be seen by the above figures that the Protestants of all denominations comprise a little more than one thirteenth of this number, and that the Catholics and Protestants combined, comprise a little more than one fourth of the number, and that the Buddhists alone out number the whole professed Christian world; and that Mohamet's followers out number the Protestants by several millions.

5. Mohamet arose about 600 years after Pentecost.

6. Now in the face of these facts and figures, where is the kingdom represented by the stone, that was to fill the whole earth?

7. Where was the kingdom from the Nicene Counsel A. D. 325, up to A. Campbell, A. D. 1811. May 14th? See Life of Alex. Campbell, page 25.

8. We now look at the Nicene

Council, and what do we see? The number of bishops attending it is variously represented from 250 to 318. The place in which its sessions were held was a room in the imperial palace. Many bishops were there who still enjoyed the power of working miracles. One of them had raised the dead. The bitter persecution of Licinius had maimed or scarred many of them. Some had their right eyes torn out, some their right hands cut off, and some by holding hot irons had lost the use of both hands. The council of Nice had largely the appearance of an assembly of martyrs. When they met in their chambers, a low chair of gold was placed in the center of the hall and the Emperor Constantine came forth attired in the gorgeous robes of Roman royalty, and sat upon the seat of gold. The council had no other President. Constantine summoned its members, and they came at his command. He delivered exhortations to them. He heard their propositions, and exercised such a marvelous influence over them that he led the whole assembly, and became the ruler of the council. See Eccl. His. Theodoret, Book 1; Sozamen, Book 1.

9. Here is where Papal Rome began to take the place of Pagan Rome, and sway its scepter over the nations of the world.

10. Again, I ask, where was the kingdom of God from that time up to the establishment of any of our religious denominations?

11. Instead of the church conquering the kingdoms of the world, did not the kingdoms of the world conquer the church for a long time?

12. How do you know that the church and the kingdom are the same thing?

13. Are they not represented by entirely different things in the Bible? See Matt. 5:14; Matt. 13:33.

14. Are they not translated from entirely different root words in the Greek, which can never be defined to mean the same thing?

15. Instead of the kingdom of God filling the whole earth when Christ comes, does he not say that it shall be as the days of Noah were?

15. Did the kingdom of God fill the whole earth in the days of Noah?

16. Does not the Bible say that the earth was filled with violence in the days of Noah? Gen. 6:11.

17. Does not Paul say, that evil men and seducers shall wax worse and worse, deceiving and being deceived? 2 Tim. 3:13.

18. Does not Paul say that

day shall not come except there come a falling away first, and that man of sin be revealed the son of perdition? 2 Thess. 2:3.

19. Did not this begin at the Nicene Council?

20. How many kingdoms has your co-called church kingdom, brake in pieces and consumed?

21. Do you know if you claim that you can trace your church kingdom back to the Apostles that only makes your position the more ridiculous when compared to scripture, facts, and figures?

22. Do you know that the world is getting worse every day?

23. Don't you know that you cannot harmonize the idea that the kingdom of God that was to fill the whole world, was set up, over 1900 years ago, with the present conditions of the world?

24. When did the kingdoms of this world ever become the kingdom of our Lord? See Rev. 11:14.

25. If the kingdom of God was established on the day of Pentecost would not Paul and all the other disciples have been in it?

26. Then why does Paul say in Acts 14:22 that we must through much tribulation enter into the kingdom of God?

27. Where is the chapter and verse in the Bible that says that the kingdom of God was established on the day of Pentecost or any other day any way?

Dear brethren, I wrote this between times of suffering while I lay on my sick bed. O how I do long to get well and go out and preach the gospel of the kingdom again. Many thanks to you for your kind letters and help in time of need. We are still in need and will be until I am able to go out into the field again. I hope to meet many of you some day.

Who is in need of a preacher? If any church in Texas, Kans., Mo., or Ky., would like to have a regular preacher with a small family, I would like to correspond with them at once. I can furnish No. 1 referenees.

Your brother,
Eld. John Pruitt,
Bristow, Okla., Box 306.

The Covenant Made With the Fathers.

A covenant is an agreement made between two parties in which there is a promised blessing. In the above title the parties alluded to are Jehovah and the Fathers. In Psa. 105:8-11, we have this statement, viz., He hath remembered his covenant forever, the word which he commanded to a thousand genera-

tions; which covenant he made with Abraham and his oath unto Isaac; and confirmed the same unto Jacob for a law and to Israel for an everlasting covenant, saying: Unto thee will I give the land of Canaan, the lot of your inheritance. Through this scripture we learn who the fathers are, and the promise under this covenant. Jehovah in this covenant promises the land of Canaan to these fathers. In Acts 26:6-7, Paul says: I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Note please that this promise was to the fathers and still a promise of hope. It also included the twelve tribes. The apostle evidently believed that Israel would again be restored to the land promised to the fathers. In Heb. 11:9-10, we read, By faith he (Abraham) sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob the heirs with him of the same promise: for he looked for a city which hath foundations whose builder and maker is God. We here notice that the promise is the land of Canaan and that the fathers lived as strangers in that land. They dwelt in tents hoping for a more substantial structure. For a better knowledge of this covenant, we ask our readers to turn to the history given of the promise as written by Moses. In Gen. 12, we find that Abram was called and God said, I will make of thee a great nation and I will bless thee and make thy name great; and thou shalt be a blessing. I will bless them that bless thee, and I will curse them that curseth thee: and in thee shall all families of the earth be blessed.

In this scripture Jehovah promised to make of Abram a great nation. This relates to national Israel. And that he would make his name great and in him shall all the families of the earth be blessed. When Abram came into the land the Lord appeared unto him and said, Unto thy seed will I give this land. The seed here spoken of must refer to Abram's fleshly seed or Israel as a nation. The unit seed must also be included as the history of Abram will show. Abram could understand how his fleshly seed could inherit the land, but many lessons had to be taught him regarding his unit seed and his inheritance of this land. Notice how gradually he is led into the fulness of

THE RESTITUTION HERALD
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semble there for the Sunday morning meeting, and services were held there accordingly.

Bros. Anderson and Pierson from the Brush Creek church came over and gave us a very pleasant visit. They could remain only a day and a night however, on account of sickness in their homes, for which we were sorry. Bro. Anderson preaches regularly to the Springfield, O., and Brush Creek, O., and Roll, Ind., churches.

On Monday evening following the lectures at the Jacksonville school house, we spoke to a company of neighbors who gathered at the Overholzer home for that purpose. Bro. Overholzers reside some three miles or more from the school house where the lectures were given, and this last service was held at their home to accommodate their neighbors who could not attend the services at the school house.

All expressed themselves as being highly pleased with the teaching of the truths of the Bible in plain fashion, and we believe that much good was done and trust that it may bring forth fruit in due season.

L. E. Conner.

The Sunday School.

By Anna E. Drew.

Darkness and Light.

Feb. 8, 1914. Luke 11:14-26; 33-36.

Golden Text.—Look therefore whether the light that is in thee be not darkness. Luke 11:35.

Time.—Either (1) December, A. D. 29, in the order of Luke, or (2) more than a year earlier in the autumn of A. D. 28, when also Jesus was warning the Pharisees, as he was in the 11th of Luke.

Place.—If (1) he was in Perea. If (2) he was in Galilee near the sea, just before he began to speak in parables.

Questions.

What was the miracle Jesus was performing? v. 14; Matt. 12:22. Who were present when this was done? Matt. 12:15; Mark 3:200. The ancient popular belief was that sicknesses of the body and mind, and misfortunes of all kinds were caused by demons, to be warded off or cured by magic or exorcism.

What effect had this miracle on the people? Matt. 12:23. Of what did some accuse Jesus? v. 15. Who were these? Matt. 12:

24; Mark 3:22.

The scribes were of the party of Pharisees. The common people were favorable to Jesus from first to last. At first the Jewish leaders paid little attention to Him. But as His gracious words and wondrous works attracted ever increasing crowds they became alarmed for fear the people might recognize Him as the Messiah.

Who is meant by Beelzebub?

This is a slight change of the name Baalzebub, the fly-god, worshiped by Philistines at Ekron. The Jews, thinking all heathen deities were evil spirits, had adapted this name to mean lord of the mansions, that is, lord or chief of the abode of all evil spirits. They had before this called Jesus a sabbath breaker, a blasphemer, a wine bibber, and friend of publicans and sinners, and now they add the worst thing they can possibly conceive and say He is the incarnation of evil, (Satan).

What do you think was expected as "a sign from heaven"? Probably something similar to Jno. 1:31-34. Why do you think Jesus refused this request?

They had witnessed many miracles Jesus had wrought on the sick, the lame, the blind and those possessed by demons,—this was enough to have proved His divine power.

In reply, how does Jesus appeal to them and show the absurdity of their charge? If 'Jesus by Beelzebub cast out demons who are subjects of Beelzebub, then He was laboring to overthrow His own power. Again, some of the Jews practiced exorcism, and pretended, at least, to cast out demons. Mark 9:38; Acts 19:13, and the Pharisees never charged them with being in league with Satan, therefore the malice of their charge against Him was evident.

By what did Jesus cast out the demons? v. 20; Matt. 12:28. What was the result in comparison with the method of the exorcists? "Changed lives, purified hearts, as well as transformed bodies and clarified intellects." What illustration did Jesus use to make His argument plain? vs. 21, 22. Evidently a reference to the demonized man. Make the application. How does Jesus clinch His argument? v. 23. A person cannot be on both sides, good and evil. Matt. 6:24. "He who serves sin becomes its servant, the result being not only death, but disease in its many forms, that affecting the mind being the saddest and those groping in that darkness might well think that some unseen evil beings were in possession of their bodies."

How only could the redemption of the man healed, be permanent? "By filling his cleansed life with holy thoughts and good works." Overcoming evil with good. Rom. 6:20-22; Gal. 5:1. What would be the result if he fail to do this? vs. 24-26. To what would you compare the dry places? "My house"? "Swept and garnished", of what? To what may we liken the condition in verse 26? Rom. 1:21, 28-32. From Matt. 12:45, we consider these words of Jesus as emblematical of the state of the Jewish nation, "which had been partially and for a time reformed under the ministry of John the Baptist, but now through the agency of the scribes and Pharisees, become more hardened in their infidelity, which led in the first instance to their rejection of the Messiah and subsequently to their destruction by the Romans."

Jesus now gives another comparison. v. 33. What does 'light' signify? Eph. 5:8, 9. R. V. What is the business of light? To overcome and destroy darkness, that they which enter in may see the light. Matt. 5:16. "Two things are necessary for light to accomplish its purpose,—it must shine and it must be received by good eyes." Who is the 'light' of the world? Jno. 8:12. His whole life and teaching were the outshining of that light. Psa. 119:105. Prov. 6:23. Should this also be true of His followers? Phil. 2:15, 16; 1 Pet. 2:9-12. The result depends on the eyes that receive the light.—verse 34.

What is meant by 'single' eye? (Clear, reflecting things just as they are). What results from seeing with such an eye? Meaning of "evil eye"? (Filmy, or otherwise diseased). What is the darkness resulting from such sight? Jno. 3:20. "The eye is the intention and the body is the action; if the intention be pure, the action will be uniform and regular."

To what were the disciples to take heed? v. 35. Do we need the same admonition? Heb. 2:1-3; 3:12-14. What must we do if we would succeed? Jno. 12:46; 1 Jno. 1:5-7; 2:8-10; 2 Pet. 1:4-9. What will be the result? v. 36.

Berean Column.

In Acts 13:36. For David, after he had served his own generation, or age, by the will of God fell asleep and was laid unto his fathers and saw corruption. David the son of Jesse, a man after God's own heart, did the will of God in serving the people he came in contact with during his life time. He tended

his father's flocks as a boy and was very humble and submissive to God in his early manhood and he overcame his enemies many times by trusting in God.

Each generation or age has had different people to meet, different problems to solve, different obstacles to overcome, and different trials to try its faith.

David had his problems and trials as also our Savior and Paul and many others of Bible times and as David served his age by the will of God, dear Bereans, I think that we can serve our generation better by doing God's will and we must study his word to find out what his will is, and to be great in God's sight, we must be servants, being Christ's servants, serving our fellowmen in his name.

Jesus says in Matt. 23:11:—But he that is greatest among you shall be your servant. Matt. 20:27, 28. And whosoever will be chief among you, let him be your servant. Even as the Son of man came not to be ministered unto, but to minister and to give his life a ransom to many.

Dear Bereans, what can we as servants of God find to do that may help all? The drink habit, the lodges, the extreme fashions are some of the evils we, as Christ's followers of this age need to fight against in our small corners. Let us ask God to help us to do what we can against the evils of today.

Your sister in the one hope,
Leora C. Roose.
Indiana.

Why Labor?

This is an age of commercialism and great industrial activity. In the struggle to provide for temporal needs, to possibly gain wealth, and keep pace with the world about him, the Christian is in great danger of becoming apathetic and careless as regards his duties to the cause in which he has enlisted. Indeed, it would seem as if, for the sake of popularity or ease, it were very easy to say, I am already an heir of the kingdom,—why labor to show others the light?

When by belief and obedience to the gospel, we take upon ourselves the name of Christ, does our responsibility then end? Are we at liberty to be so self-centered, or to be so fond of worldly favor and plaudit as to then hide the light we have, and still remain in God's favor? No, not according to his word.

When by belief, repentance and baptism, we become his adopted sons and daughters, the Christian race is only begun. It is then that, as it were, our candle

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.

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.

Bro. Eychaner writing from Florida says: "A flying ship now is making two daily trips across the bay between Tampa and St. Petersburg—21 miles.

Four more flying ships will be put on the line next week."

We have so much on hand at this time that the editorial feature of our paper must suffer this issue.

We began meetings at Rensselaer, Ind., on Friday evening on our recent trip there. Our Saturday and Sunday evening audiences were very good and if the Lord wills we will begin on Friday evening again on our next visit there—the third Sunday in February. Let all take notice and try to be there and have others there.

Brethren.

Will you please look at the label on your paper. If the date thereon reads "Jan. 14," or "Feb. 14", will you please renew. Or if you cannot spare the money NOW, just drop us a card saying you wish to renew and will remit later. This will save us ever so much work.

Our work in the office this issue has been reduced to three days owing to the fact that we are trying to carry the burden of two. Except for the fact that we have excellent help at the linotype, we could not do it. If the arrangement of our subject-matter is not as good as common, it is because we are putting in long hours and hurried at that. If your article does not appear when you think it should, just have patience with us. If your article is rejected, you will hear of it soon.

The bound volumes of the second year are at hand. We wish all who are especially interested in the Herald could see these. We are sure that you want volume three bound. We are keeping back a dozen copies for binding. Seven of these are already engaged, leaving five that are awaiting your order. If you have already paid your subscription for volume three, we will send you a bound volume at the end of the year, express prepaid, for \$2.00. If not, and you wish it, we will send you the paper for a year and keep out a paper of each issue without folding it, and have it bound and sent you at the end of the year for \$3.50.

A letter from Ripley, Ill., just received tells of a severe accident which befell Sister Eunice Lewis of that place. She was thrown from a buggy and her hip broken. This is the more severe because of her advanced years. We pray that she may soon fully recover.

Marriages.

A marriage of unusual interest occurred at the home of the writer, in Marshalltown, Iowa, on Wednesday, January 7th, when he united the hearts and hands of Mr. William L. Kuhns and Miss Viola V. Eaton, both of Stockton, Illinois.

The bride is well known among the brethren in both her home state and in Iowa where she has attended the annual Waterloo meeting several times. The attendants at the Oregon Bible School will remember sister Viola as the efficient matron of the dining hall for some time. While we had never had the pleasure of meeting Mr. Kuhns before the day of the wedding, we know he is held in high regard throughout the community in which he lives.

After a wedding journey, that will include a visit to relatives of the groom in Kansas, Mr. and Mrs. Kuhns will return to Stockton where they expect to make their future home.

Our prayers and best wishes accompany them on the journey of life.

G. Eldred Marsh.

Obituaries.

Evan Lloyd,

was born in Montgomeryshire, Wales, on October 31, 1825; died Jan. 10, 1914. Early in life, he united with the Missionary Baptist Church, and has been a member of the Memorial Baptist Church Cal. Ohio, since its organization. He was married to Dinah M. Thomas in the U. S. of America, to whom were born four children, Dinah M., now wife of Thomas Brown; Robert E of East St. Louis, Ill., and Thomas and Evan Lloyd, who died when they were mere children, and buried in the same grave.

Funeral services were conducted by Rev. M. Evans on Monday at 2:30 P. M. God bless the name and memory of dear father. Read Job 14:10-15; Psa. 6; 1 Cor. 15.

R. E. Lloyd.

Caroline Young,

daughter of John and Elizabeth Ann Young, was born in Alington, Millshire, England, July 7, 1827. She was united in marriage to John Elton of Neutony, May 26, 1849 and came to America in 1856 and settled in North Royalton, Ohio. They removed to the farm near Delta, O., in 1864, where she resided until the death of her husband in

1902.

She leaves to mourn her loss five sons, Jabez of Swanton, Samuel J. of Delta, William and C. S. of Toledo and J. Y. of Geneva, Neb., also three daughters, Mrs. F. L. Gunn, Moadova, Mrs. W. C. Conklin, Peoria, Ill., and Mrs. John Harding of Neapolis.

After coming to America, she became obedient to the gospel and to the close of her life, lived a consistent Christian life. She rests from her labors in the glorious hope of the resurrection from the dead when the great life giver shall come.

Of her it may be said, she was devoted to her family and following the admonition of the scripture trained her children in the way of truth and right. The memory of her is precious.

She passed away on July 16, 1913 at the advanced age of 86 years and 9 days. Burial at Rak-er church.

C. C. Maple.

Reports.

Report of Meetings.

On Jan. 6, 1914, the writer began a series of Bible lectures at the Jacksonville School House near Springfield, Ohio, and continued each evening until and including Sunday evening following. Our audiences were good and regular, and the interest manifested was exceptionally good.

The Jacksonville neighborhood is a good field for gospel work, there being a number of families there who have come to understand the things concerning the kingdom of God and the name of Jesus Christ quite well; and by proper assistance and encouragement on our part, we firmly believe they may soon be brought to see the importance of obedience to the truth on their part and thus be made to rejoice in hope of the glory of God.

The Bro. Overholser family has labored earnestly and without ceasing in spreading the truth in that neighborhood and their labor is bearing good fruit. The members of the church in that neighborhood are members of the Springfield body, where regular services are held, but they continue without ceasing to sow the seed of the kingdom in their own immediate neighborhoods.

We have never met more earnest, true workers and lovers of the truth than these brethren, and it is a pleasure to labor with them. On Sunday morning, Bro. and Sr. Argabright, who reside in the immediate neighborhood where the meetings were being held, threw open their comfortable home and invited all to as-

able there for morning meeting, were held there acc. Bros. Anderson the Brush came over and gave pleasant visit. The main only a day however, on account of their homes were sorry. Bro. Anderson regularly to the and Brush Creek, Ind. churches. On Monday evening the lectures at the school house, we saw many of neighbors at the Overholser purpose. Bro. Overholser some three miles from the school house. Prayers were given, service was held to accommodate them could not attend the school house. All expressed being highly pleased with the teaching of the Bible in plain fashion. We trust that it will bear fruit in due season.

The Sun

By Anna

Darkness Feb. 8, 1914.

Golden Text.—whether the three be not divine.

Time.—Either D. 29, in the morning or (2) more in the afternoon when also Jesus the Pharisees 11th of Luke.

Place.—If (1) If (2) he was in the sea, just to speak in.

Qu What was was performed 12:22. Who was this was done 1:20. The at that was that body and mind of all kinds now to be led by magic. What effect on the Of what did v. 15. Who v

tal, forever self-sustained, it is basic principle, the source of all true being, it is harmonious and perfect. This truth is spirit, mind, soul, life, the supreme Ego, the I AM, the great and only God." etc.

Mrs. Eddy's definition of man. "Harmonious and immortal man has existed forever, the soul or mind of man is God, the Divine Principle of all being." Again, "God without the image or likeness of himself would be a nonentity." We can see that 'vain deceit' is at the bottom of all man's philosophical reasoning. "There is no matter," "mind is everything," "there is no mind but God" and "God is mind," "man is God". (?)

Sin is an illusion. "The only reality of sin is the awful fact that it seems real to human belief, until God strips off its disguise." "Evil has no reality,.... but is simply a belief, an illusion of material sense." And so this scheme seeks to save the sinner by convincing him he is not a sinner unless he believes himself to be.

What is such reasoning? Let us strip off the disguise. Is it Christian? Christianity has been convicting men of sin since Christ died for sinners. Eddyism says: "God is all in all. God is good. Therefore all is good." Therefore nothing is evil. Is it not pantheism? To philosophical Hinduism man is an emanation from the infinite. His moral sense is an illusion, for he cannot sin. The Hindu thinker regards man as born into a world of illusions and entanglements, from which his great aim should be to deliver himself; that only through long continued holy contemplation of the supreme unity; Brahma, can he become emancipated from the deceptive influence of phenomena and fit to apprehend that he and they alike are but evanescent modes of existence assumed by that infinite, eternal and unchangeable Spirit who is all in all.

Spinoza who was born in 1632, the son of a rich Jew, one of the great philosophers of modern times, has been called by writers, "that God intoxicated man."

Spinoza's Pantheism spiritualized matter "until it vanished as a dream"—lost in the Divine Being. On these metaphysical speculations he founds his ethics which he deduces in mathematical form. The principle results at which he arrives is that there is but one substance, infinite, and self-existent, eternal, necessary, simple, indivisible, of which all substances else are but the modes: this substance is self-existent God.—Notes taken from Encyclopedia.

Thus we see the origin of that which has been called a new discovery of an old truth. Mrs. Eddy's philosophy is but the substance of this old spiritualistic, pantheism combined with the more modern idealistic kind where the all-enveloping fact is represented as "an absolute mind that makes the partial facts by thinking them." Such is the scheme of the most skillful and imaginative woman, Disease, sin, death and all discords, she classifies as errors of mortal consciousness, as mesmeric, illusory, mental conditions. She says: "Deny the existence of matter, and you can destroy the belief in material conditions." Hence she has perfected a system of pantheistic philosophy which is presented as a cure for all the ills of this world. Beware lest any man spoil you through philosophy and vain deceit.

(Continued from page 123).

was, let him be one under the law of Moses or Gentile that had the law written in his heart. This law is planted in every person's heart that is born into the world that is responsible to sin.

You ask me how I know who is a Jew let him be under the law when it was in force or whether it be a Gentile that kept the spirit of the law written in the heart. Here it is:—

"And shall not the uncircumcision which is by nature, if it fulfill the law—even—judge thee, the circumcized Jew, who by the letter and circumcision dost transgress the law? Now listen. For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew,—not a Christian—which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter—of the law—whose praise is not of men but of God. Rom. 2:25-29.

Now an Israelite was indeed like Nathaniel. Jesus said: Behold an Israelite indeed in whom there is no guile.

Not one place in all God's dealings and covenants that God ever gave to the children of men from Adam to Christ's preaching, were there any eternal life or immortality offered to mortal man. Why should the young man say to our Lord: Good master, what shall I do to inherit eternal or everlasting life if such a life had ever been offered before in the O. T. Scriptures? Surely the young lawyer would have heard of it or read of it. No. Christ came to give eternal life on conditions, to his bride the Lamb's wife: to take out a peo-

ple for HIS NAME to make them priests, judges and rulers, both of cities and over nations.

Jesus again said: Search the Scriptures for in them ye—that kept them either by letter or spirit of the law—think ye have—or will have—eternal life. Not the prophets, nor the law ever offered such a life. What did Jesus reply to his demand? He said: They—the Scriptures—are they which testify of me.

I am the way, the truth and the life.

Ye will not come unto me that ye might have life.

To be continued.

Are Angels The Departed Spirits of the Dead?

The popular conception, that angels are the departed spirits of those who have died, is unwarranted by the Scriptures. I have heard religious assemblies sing with great earnestness:—

"I want to be an angel,
And with the angels stand;
A crown upon my forehead,
A harp within my hand."

Apparently forgetting that angels existed before man was made. The Psalmist David, in contemplating the wonderful works of God, exclaims,—When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; What is man that Thou visitest 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; Thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and what soever passeth through the paths of the seas. Psa. 8:3-8.

Paul quotes this language in Hebrews, and adds, "But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man." This "subjection" will find its accomplishment in "the world to come," not "in this present world." Heb. 2:5-9. Titus 2:12.

The Master has given us the divine assurance, that "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20:35-36.

While we have no assurance

from the Bible that men will ever become angels, we have ample reason for the expectation, that "worthy" characters, will be made their "equal," in deathless nature, when the resurrection from the dead takes place. "Behold," says Paul, "I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality, then shall be brought to pass the saying that is written, (Isa. 25:8), Death is swallowed up in victory." 1 Cor. 15:51-54.

"Thanks be unto God for His unspeakable gift." 2 Cor. 9:15. This glorious "harvest" of the holy dead, will not take place until "the end of the world, or age, "and the reapers are the angels." Matt. 13:39: "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14; Matt. 18:10; Acts 12:1-15; 17:21-25.

Let us prove all things, and hold fast that which is good. 1 Thess. 5:21. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

Rufus A. Curtis.

In the humbler and quieter walks of life each of us should consecrate his personal influence for the good of his fellows. Who can measure the potency of a word spoken in season? What good may come from a letter written to a friend at a crisis in his life?—C. B. Mitchell.

Parental conduct follows the soil for the children's future. Sow deceit, selfishness, irreverence, ignorance in the home, and you have assured the world of a few more undesirable citizens.—H. S. Alkire.

The great military commanders die and in a hundred years their victories are forgotten, but Jesus of Nazareth has been dead 1800 years, and his influence for good is greater than ever.—Geo. Gilmour.

Society has always needed God; it never needed God more than in its present baffling labyrinths, and it cannot make too full a trial of the bounty of God in Jesus Christ.—S. P. Cadman.

To those who go with faltering feet, lend a helping hand until their feet are set firmly.

is lighted and we receive our talent or talents. Having lighted our candle, shall we, according to the scripture, "put it under a bushel"? Matt. 5:15. Having received our talent, shall we not use it in some way that it may gain something for the Master? Or shall we, like the unprofitable servant, hide it in the earth? In the latter case, the Lord's words ring in our ears, "Take therefore the talent from him, and give it unto him that hath ten talents. 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 he hath; (or seemeth to have); and cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Matt. 25:28-30.

Then the question presents itself, "What can I do or should I do"? Not all can do the same thing. Preachers are needed, so any who are mentally and physically fitted, can here find a useful field. Some are adapted to writing, which too is quite important. Those qualified for it can do a great service as teachers. If with a body of believers, it is no doubt, much easier to get to us this talent. If isolated, and other Sunday Schools will permit one of the faith to teach, and teach truth as it is in the gospel, it should be the means of good. If however, the teacher does not present the truth as opportunity offers itself, he keeps his light "under a bushel" and burys his talent. Many have not the ability to preach or write, but have means with which they could do good in tract, paper extension and evangelistic work. Some, who can not do much else, could at least do a little personal work at times. If all, who are physically able to be about the duties of life, would only do as much as possible along these lines, the cause of truth should grow faster than it does.

To him that overcometh, to him that useth the talents and the light given him, is the promise of eternal life, a part in the holy city and the paradise of God. Rev. 2:7; 21. To him shall be given the honor of reigning with Christ, and of judging and ruling the world. 1 Cor. 6:2; Rev. 2:26, 27; 3:21.

Again the question, "Why labor"? If we would not lose our reward and the power and honor promised the overcoming saint the reason is very manifest. For his sake who gave his life for us, let us use the talents given us, and let our light shine more and more unto the perfect day, that when the kingdom does come, we may be among the faithful laborers who shall hear

the Lord's welcome, "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 joys of thy Lord."

Lawrence M. Howell.
Valparaiso, Indiana.

Letters.

Dear Bro. Lindsay:

We are sending you \$1.50 to renew our subscription to the Herald. My mother says she received a notice a long time ago that it was due, but neglected to send it in. I assure you we enjoy reading it very much and gain much practical benefit from it. We have missed Bro. Williams' articles for several issues now, and hope they may soon appear again, as your editorial in the last paper indicates. I would like nothing better than to have him with the new brethren here for a few Bible lessons, for I don't know of anyone who can show up the relationship between doctrine and daily Christian lives better than he. All our brethren should have the privilege of reading and hearing him.

Your sister in Christ.

Alta King.

Dear Bro. Lindsay:

Enclosed please find money order for our paper another year, one dollar and a half, which renewal I am very glad indeed to send, as the paper is a source of comfort to me every week the whole year through.

In connection with this renewal, I wish to send a word in memory of the two faithful brethren who have during the past year laid down their armor, and are now resting from their labors, Bro. Daniels in the south and Bro. Wilson in the west. In both cases, there is to me a sense of personal loss, both because their teachings will be heard no more, and also, their kind, Christian letters have ceased. In times of bereavement and trial, both have been a comfort to me in the past, and it seems to me that the lines are very appropriate:

"Servants of God, well done,

Rest from your loved employ,

The battle fought,—(and in the glad morning of the resurrection may we, brothers and sisters, be permitted with them, to finish the line)—"the victory won:" and all of us hear the welcome invitation, "Enter thy Master's joy."

With loving sympathy to the bereaved, and loving greeting to the Household of Faith.

Sister M. A. Lillybridge.
106 Congress St., Newark, N. J.

P. S. I will be 70 years old if I live until Friday, Jan. 23, 1914.

Our Weekly Bible Lesson.

By Elder Maple.

Sunday, February 8, 1914.

Subject:—The Resurrection (Chapter. 1 Cor. 15).

I. The fact of Christ's Resurrection. (1-11).

II. The importance of Christ's resurrection. (12-19).

III. The order of resurrection. (20-34).

IV. The method of resurrection. (35-50).

V. All believers will not die. (51-53).

VI. The final victory over death. (54-57).

VII. The victory a motive to service. (58).

"Christian Science"—Pantheism Harriet E. Boice.

Over twenty years ago, a motherly old lady loaned me a pamphlet with a very modest title, "Science and Health," by Mary Baker Eddy. As this lady was very much in love with its teachings, I was urged to study it carefully.

Since the book now appears with the added title of "Key to the Scriptures," and the followers of Mrs. Eddy have rapidly increased, I wish to point out as briefly as possible the underlying principles of that system of philosophy commonly called "Christian Science."

"Beware lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2:8.

Such being the influences to which the students at our Universities are now exposed, we should sound the alarm and give warning. Beware lest any man spoil you through philosophy and vain deceit. But who will deliver the innocent, the ignorant, and the unwary from being victimized and despoiled of faith in God's word, by those who "professing themselves to be wise, they become fools?" Let none of us forget our duty in this matter.

In seeking for the exact teaching of this new philosophy, we will first give a quotation taken from the Daily Illini of Oct. 17, 1913.

This paper is the students' news paper of the University of Illinois. The following is taken from a lecture given by Dr. F. J. Fluno, who is directly connected with the mother Church of Christian Science in Boston, Mass.

The Claims of Christian Science: "It is not a discovery of a new truth, but a new discovery of an old truth. It is the

law of eternal life—divine Principle; it is therefore the Science of Sciences; the religion of religions, and the church of all churches. It reaches the scientific fact of a perfect God and a perfect creation, as the basis of every conclusion.

As the problem in mathematics is found after the solution to be not only perfect and correct, but is found also that it always was perfect and correct, likewise man in Christian Science is found after solution of the problem, not only to be perfect like the Father, but it is found at the same time that he always was perfect.

Vain deceit, Christian Science (?) has found that man always was perfect. The pity of it all is that such wear the name "Christian" and Science," the two most significant words in the English language. The fundamental teaching of Eddyism is neither Biblical nor Christian, for from Genesis to Revelation is a true record of sinful man and God's plan of redemption through Christ.

The basic principles of Mrs. Eddy's propositions are: 1. God is all in all. 2. God is good. Good is mind. 3. God, Spirit, being all, nothing is matter. 4. Life, God, omnipotent good, deny death, evil, sin, disease,"—Science and Health, Edition 1904, P. 113.

She tells us since these statements can be read backward as well as forward, this is proof that they are true. "The divine metaphysics of Christian Science like the method in mathematics, proves the rule by inversion. For example: There is no pain in truth, and no truth in pain."

Such might as well be read upside down as any other way. By such reasoning it would be easy to prove men were angels, cherubim and seraphim; and that they have no feeling or sense.

The underlying principle of Mrs. Eddy's philosophy is that God is "principle," of the same impersonal character as the "principle of mathematics." That is her own analogy. "The principle" is expressed over and over with positiveness. God, more over, is the only principle.

I will now give an example of how her followers prove it. In the Daily Illini of Oct. 17, 1913, is given the lecture of Prof. Herring, who is a "Scientist" from Boston. He says:

"Truth is indestructible, permanent, eternal. For example, the truth that two times two makes four, can never be altered or destroyed. We thus see that truth is absolute, fundamental, independent; without beginning or ending, without dimensions or limitations. It is immor-

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THE RESTITUTION HERALD.

Volume 3.

Oregon, Illincis, Feb. 4, 1914.

Number 17.

Why She Wanted Saloons.

The following from the Ohio edition of the American Issue gives one reason why a town needs saloons.

One of the newspapers in Co-shocton tells of a visit made to that city by a gentleman from Litchfield, Illinois. That city recently had a wet and dry election, the wets trying to re-establish the saloon. A canvass was made of the homes and information secured as to the stand the voters would take. This gentleman tells of his experience in visiting the home of a prominent and wealthy citizen. The man was not at home, but his wife was there and this is the conversation that took place:

"Madam, I am endeavoring to learn how the men in the household of Litchfield will vote on the wet and dry question.

Well, sir, I can tell you how my husband will vote—he will vote wet, because I want him to so vote.

I am surprised, Madam. Would you mind telling me why you want him to vote wet? If you can tell me one good reason for the saloon, I shall be pleased to hear it.

Well if you care to know, it is this. When we have saloons I can get all the help I want. When we have no saloons, I can not get help. Therefore I want saloons.

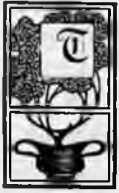
How is that madam?

Well, when we have no saloons, the men save their money, and their wives do not need to go out to work. When we have saloons the men spend their money and their wives are glad to go out by the day to scrub and wash and do other household work. I need their help, and therefore, I want saloons."

Cigarettes "Got" Them.

"I told you cigarettes would get you," was the twitting remark that the boys called back to the fellows who could not stand the pace and were dropping back as they climbed the hill on a recent hike in Shenandoah Co., Virginia.

The group had started on a hike and to learn their habits the leader had given them free rein. Several of the boys bro't out cigarettes and showed they were forming a habit, unknown



though waves and storms go o'er my head,
Though strength and health and friends be gone,
Though joys be withered all, and dead,
Though every comfort be withdrawn,
On this my steadfast soul relies,—
Father! Thy mercy never dies.

—Johann A. Rothe.

to most of their parents, which would mar their manhood. The leader let them smoke, only reminding them that they must have forgotten the talk the doctor had given them on "The Effects of Alcohol and Tobacco on the Body." Finally the group arrived at the hill where their wind and endurance would be tested. When about half way up some of the boys began to complain about the pace and drop back. It was noticed and remarked that the boys who had been smoking were playing out. But few words from the leader were necessary to drive home the object lesson which seemed to have more effect than the doctor's lecture.—Virginia Men and Boys.

The Test of Religion.

A recent address by an able thinker says that "the true test of religion is in the street," by which he means that it lies in the common walks of life even more than in the worship in the sanctuary. With great felicity, though of course, with some measure of fancifulness from the standpoint of exegesis, the writer used the New Jerusalem to draw this inference. Speaking of the street of the city as pure gold and with no temple therein, he said:

"The test of our religion is not the religion itself, not the systematic manner in which we read our Bibles, or the elaborate ritual we perform. Its test is the kind of persons it makes us, the kind of life it produces in us. That is what was meant saying that the street was of pure gold. That is the vision we are called to realize."

Nothing could be truer than this. The proof of our religion is in the character it can produce. And such a character can only come from one who has "the vision splendid" through fellowship with Christ himself.

Character makes the man; Christ makes the character.—Can

adian Churchman.

Our thoughts, good or bad, are not in our command, but every one of us has at all hours duties to do, and these he can do negligently, like a slave, or faithfully, like a true servant. "Do the duty that is nearest thee"—that first, and that well; all the rest will disclose themselves with increasing clearness, and make their successive demand. Were your duties never so small, I advise you, set yourself with double and treble energy and punctuality, to do them, hour after hour, day after day.—Carlyle.

Whatever we are, high or lowly, learned or unlearned, married or single, in a full house or alone, charged with many affairs or dwelling in quietness, we have our daily round of work, our duties of affections, obedience, love, mercy, industry, and the like; and that which makes one man to differ from another is not so much what things he does, as his manner of doing them.—H. E. Manning.

Through the spirit of Divine Love let the violent, obstinate powers of thy nature be quieted, the hardness of thy affections softened, and thine intractable self-will subdued; and as often as anything contrary stirs within thee, immediately sink into the blessed ocean of meekness and love.—Tersteegen.

We make mistakes, or what we call such. The nature that could fall into such mistake exactly needs, and in the goodness of the dear God is given, the living of it out. And beyond this, I believe more. That in the pure and patient living of it we come to find that we have fallen, not into hopeless confusion of our own wild, ignorant making, but that the finger of God has been at work among our lines, and that the emerging is into His blessed order; that He is forever making up for us our own undo-

ings; that He makes them up beforehand; that He evermore restoreth our souls.—Whitney.

Devotion is really neither more nor less than a general inclination and readiness to do that which we know to be acceptable to God. It is that free spirit of which David spoke when he said, "I will run the way of Thy commandments, when Thou hast set my heart at liberty." People of ordinary goodness walk in God's way, but the devout run in it, and at length they almost fly therein. To be truly devout, we must not only do God's will, but we must do it cheerfully.—De Sales.

FORGIVENESS.

A great deal is said and written upon the subject of forgiveness that can pass for nothing more than mere sentiment. There is a divine philosophy to be found in forgiveness. It is my contention that in a true act of forgiveness, there is a benefit that accrues to each of the parties to the act. The mere form of words used can mean little as compared with the changed nature that takes place in both parties. Forgiveness cultivates in the one who extends it a spirit of magnanimity, while in the one to whom it is extended there is an attending humiliation that does its work of elevation. For this reason there can be no complete forgiveness until both are in the attitude required. There may be the magnanimity of forgiveness in the one who seeks to forgive,—he may stand in the attitude of a true forgiver and derive his benefits therefrom, but he can do the other no good until the spirit of humiliation has taken hold of him. Because these facts do obtain, it is impossible for God to forgive the sinner until the sinner attains the proper state of humiliation. This leaves the sinner something to do, and that which he must do is the very means provided for his development. Until he meets the terms he cannot have growth. It is impossible for benefit to reach him. God loses nothing by the sinner's refusal for He ever stands in the attitude of one who is ready to forgive, but the sinner loses all because he rejects the very means by which

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It is rare when injustice, or slights patiently borne, do not leave the heart at the close of the day filled with marvellous joy and peace.—Gold Dust.

How shall you learn to know yourself?—not by contemplation, but action. Strive to do your duty, and you will soon discover what stuff you are made of.—Goethe.

“Keep the soil of life soft, its sympathy tender, its imagination free, or else you lose the elementary quality of receptiveness, and all the influences of God may be scattered over you in vain.”—F. G. Peabody.

If we have learned all there is to learn why we might stop printing for awhile until we wear out what literature we have on hand.—J. J. Wright.

Light offers no hospitality to darkness. If idols have our heart's secret worship, the true temple of God shuts its doors upon us.—Bishop Huntington.

“... that is any degree like the life of Christ, is a life that helps those who come in touch with it.”

There is no man that sinneth not; this truth is the hypocrite's pillow, but the believer's bed of thorns.

There are many so-called ways of making a living without work. The prisons are full of men who have tried them.

There is nothing in which people betray their character more than in what they find to laugh about.—Goethe.

“We do have many solemn duties to be sure, but it never adds to their importance to look too solemn because of them.”

“Thanksgiving makes our prayers bold and strong and sweet; feeds and enkindles them as with coals of fire.”—Luther.

“Some folks never have a chance, because they just fool around and will not take it.”

“Too much money has been the undoing of more men than too little.”

“We need to watch not simply against temptation, but for opportunities for doing good.”

“Seek for the right way rather than for the easiest way.”

“A wise man is not over confident of his wisdom.”

exalted his son, our Lord Jesus to the divine immortal nature; hence he is now the express image of the Father's person."

Since the resurrection of our Lord Jesus, then, two beings are immortal; and, amazing grace! the same offer is made to the bride of the Lamb, the church of this gospel age. No wonder it is called the high calling of God (in Abraham? No.), in Christ Jesus. O happy glorious thought. How it does magnify our blessed redeemer, and not self, for it gives all honor and glory to the Father and Son. Calling Abraham was chosen or called from the Chaldees, from his Father's house and was a calling to make of him a Father of many nations and possess the land of Canaan, and his fleshly seed with him at the proper time in God's purpose. But our blessed Lord's call is an heavenly calling, called a high calling in Christ Jesus.

Are you going to make a distinction between the two callings? Abraham is dead, and Jesus is in heaven. Abraham will be in the kingdom of God when Christ hands it over to the Father. Abraham's inheritance is of the earth, earthy. Christ and his bride's inheritance is heavenly, they inherit all things, one of the earthly nature, the Lord from heaven, of the heavenly nature.

Dear sister, and readers of the Restitution Herald, awake and get into line and give out the light to the people of the faith and gospel of Jesus Christ, and let poor old Abraham rest. He will be called up again in due time. Now I repeat, come out of Egypt before you are forced out, for I don't stand alone on this high calling as you may see by what Mr. Hail said.

May the dear Lord open the eyes of the reader to the high calling in Christ Jesus. Dear sister, there are no such things as dead nations. A nation of people is always alive. Individuals can and do die, but the nations are here and always will be.

When Christ comes he will find them here and will have the honor to bless all nations, and all that call on his name shall be saved, not immortalized.

Where do you find immortality applied to any human being apart from the body of Christ in this age? Better be careful. You think only a handful for Christ to reign over, if only those that are alive on the earth when he comes are the subjects. What about the millions that shall be born during the 1000 years? If all people that are saved during the ages past and future age are to be made immortal as you affirm, who shall Christ rule ov-

er? Praise God for that high calling in Christ Jesus.

Men's Hearts Failing Them For Fear.

Under the Heading, "From Our Readers," we clip the following from the Salem (Ohio) news:

No time in the history of the world could the above statement be applied with more intelligence than the present. Every nation on this globe is dealing with the same identical question, viz. : Capital and Labor. Two adverse forces that are warring elements and each determined to destroy. If Capital would rule Labor would not be permitted to speak above a whisper. Under present conditions Labor would destroy Capital. The tenseness of the situation is so apparent that our leaders among capitalists are crying out that prosperity is abroad in the land and that the time is now here when the unemployed will be introduced into the utopia for which they have long hoped. In the Cleveland Press of Jan. 19, 1914, is a symposium from five experts saying, "That a wave of prosperity is on the way."

Eight extracts from our leading newspapers confidently predict better times in the near future. Will employment for the laboring man assure him a relief? We say emphatically no. Under the present conditions the laborer has an opportunity to spend his life under the grinding heel of an aristocracy of wealth. Capital is no more necessary than Labor. Capital could not exist or increase without Labor. Capital without Labor could not purchase one loaf of bread. Then why dominate over Labor? Why not give Labor its share of these earnings?

One man, Mr. Ford, seems to have struck the right cord that starts a solution of this question. Give Labor its share of the profits and there will be no trouble like those in Michigan, Colorado, West Virginia, Pennsylvania, Washington and other places. These conditions cry aloud for a remedy. Will it ever come under the present forms of government? If the prophetic word is true we are compelled to answer in the negative. The apostle James, chapter 5, tells us of these times. "Go to now ye rich man weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten, your gold and silver is cankered; and the rust of them shall be a witness against you. Behold, the hire of the laborers who have reaped down your fields, which is of you kept

back by fraud, crieth: Ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts, as in a day of slaughter. After reciting these conditions he then says: "Be patient, therefore, brethren unto the coming of the Lord." He (Christ) will judge (rule) the people with righteousness and the poor with judgment. In his days the righteous shall flourish, and an abundance of peace so long as the moon endureth. See Psa. 72. The prophet further says: "He that ruleth over men must be just, ruling in the fear of the Lord." The whole world is unconsciously calling for a ruler who can and will execute justice. It can never come through the present forms of government. The property of the capitalist is protected and the laboring man is destroyed.

When righteousness is in the earth these conditions will be reversed. Let those who have voices cry out against these conditions, and not say, that the world is growing better. The close of this age will be as it was in the days of Noah. These are the words of the prophet like unto Moses, whom God raised up. Let men look at these conditions soberly and intelligently. No cord can be made so strong but that it may be broken. Our social and industrial conditions have become so tense that there is a liability of a rupture. I believe that the men of whom we spoke see these conditions and are trying to avoid them. They are captains of industry and through the sweat of the laboring man "have heaped unto themselves treasures for the last days." As long as Labor is submissive Capital will be arrogant. The cup of their iniquity is nearly full. The Lord cometh.

D. C. Robison

Our Helping Fund.

By means of this fund, the Restitution Herald is sent to many who otherwise could not have it.

- Mrs. E. A. Landon. \$2.00.
- A. Graves, \$1.00.
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- N. M. Henry, \$1.50.
- Mrs. E. Moran, \$1.00.
- Mrs. E. H. Wyman, 25
- Mrs. Philip Senff, \$1.75.

Faithfulness.

Those who are full of faith are known for it by the fulness of their work. It is easy to be steadfast for the right when you have the majority and when it consequently brings prosperity and reputation, but the faithful man holds on when property melts away and honor flees. He does

it because he has faith that reaches beyond adversity into a better future, either in this life or the other.

But though adversity tests fidelity, and in times of trouble many falter and more fall entirely back, yet there is a condition that tests our faithfulness more. Antagonism arouses in us the spirit of resistance of which we all have plenty or more, but comfort and luxury sap our very energy, for then we see no need of struggle. It therefore results that in condition of ease in temporal affairs, or of friendship with the world, or of a lack of conflict with evil, either because we are too much in accord with it ourselves or because the enemy profess agreement with us and beg us not to be too harsh, then we are apt to resign ourselves comfortably and think we are safe. Then probably we are in the most danger.

If this reaches the eye of any of us who are less faithful in daily reading of the scripture, prayer and watchfulness over our steps, let me beseech you to wake up and renew the fight. First be sure to get the armor on and to take firm hold on the sword. Then cut close, strike often and never hold back, and you will find plenty of antagonism. Are you less faithful than you used to be about going to church services? Be careful. Too great a concern over crops, business and housework is idolatry, and will lead you from Jehovah to other and worse idols.

Do not stay home from services to cook. Remember Mary and Martha. Do not remain away because some of your family stay behind. "Remember Lot's wife." Company on Sunday is not a valid excuse. Take them or leave them. Solomon's foreign wives were his downfall and ties of popularity cost the Pharisees their hope of life. Read again the parable of excuses and renew your fidelity to God.

J. W. Williams.

It is not on great occasions only that we are required to be faithful to the will of God; occasions constantly occur, and we should be surprised to perceive how much our spiritual advancement depends on small obediences.—Swetchine.

The unremitting retention of simple and high sentiments in obscure duties is hardening the character to that temper which will work with honor, if need be, in the tumult or on the scaffold.—Emerson.

Exactness in little duties is a wonderful source of cheerfulness.—Faber.

he may elevate himself out of an evil condition. The same is true between men. The one who ever stands ready to forgive, reaps the benefit whether the other will have it so or not and the loser is the one who refuses to do his part. It is impossible for the full act of forgiveness to do its work until both parties are in the proper spirit.

S. J. Lindsay.

SERMONETTE NO. 63.
The Ages To Come.

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

In the last sermonette, there was presented a study of the priesthood of Jesus the Christ as it related to the probation of man. And right at this point it is a good place to consider the parable of Jesus as recorded in Luke 19:11-28. The outline is as follows:—

1. The parable is given by Jesus to correct the impression that the kingdom of God would immediately appear, verse 11.

2. A nobleman was going into a distant country to receive a kingdom, and then to return.

3. Before departing his servants were called and his property placed in their hands for use during his absence.

4. After having received the kingdom he returned.

5. The servants were then called for a reckoning, to ascertain what use they had made of the nobleman's goods during his absence.

6. One of the servants reported that the money which he had received, had doubled ten times. His business ability and faithfulness were commended by the nobleman and rewarded by placing this servant in a position where his ability and scope of activity were extended by giving him authority over ten cities. So too another servant reported a doubling of the money he had received five times. In other words for every dollar received he had five times the amount in interest to return to the Nobleman.

7. One servant however returned the money which he had received, reporting that it had not been used during the absence of the Nobleman. He had kept the money safely in a napkin, and now returned it all shining and bright to its owner. At this the Judge was displeased and turned that slothful servant out of his employ, and gave the money to that servant which had

made the best use of capital during his absence.

Now what are the lessons to be learned from this parable?

First. That the kingdom of God would not be set up, or appear until he had received his right to it, and returned.

Second. That his servants were on trial or on probation during his absence. This fact is shown by the use of the money held in trust by them until his return, and also by the injunction "Occupy till I come." And by the farther fact that they were then called to give an account of their work.

Third. That if the use of the money indicates the responsibility during the absence of the nobleman, will not its use after his return indicate responsibility also? The giving of authority over ten cities and placing an additional pound in his care, does not look as if the career of that faithful servant was ended when his lord returned. If there is no opportunity for anyone after the coming of Jesus (who is the Nobleman of the parable) how shall we explain the fact that the faithful servant was given authority over ten cities? Who are those people in the ten cities over which the faithful servants exercise authority—if none are alive except the righteous when the Nobleman returns and rewards the faithful as well as the unfaithful of his servants?

There is no proof in the parable that the "servants" loaned the money to other servants; but the fair inference is that it was loaned to outside parties for a bank is mentioned, and interest for use being demanded. If now, these conditions show probation during the absence of the nobleman, will they not prove the same conditions as existing after the additional pound is given to the servant, and his sphere of activity is enlarged to ten cities?

It is not inferred that the unfaithful servant was ever given another opportunity to handle his Lord's money. And the reader will also notice that none but servants were called to give an account of their stewardship; for the simple reason that none could be justly held responsible for what they had not received.

Where there is no law there is no transgression. And the heathen who had never heard of the nobleman, could not be held responsible for the use of his money. So it happens that when the nobleman of the parable returns, no one is called to an account except those who had received his goods and who were under the law of "Occupy till I come."

Therefore, it must be conced-

ed that no one was on probation during his absence except those who had received his money—whatever that term may include. If this conclusion is sound, it follows that there will be probation after the Nobleman returns, or after the return of Jesus and the setting up of his kingdom.

While many admit there will be probation for the living during the Millennium, yet they think the thousand years will end all opportunity future or beyond that period. If this conclusion was correct, then all the dead heathen of past ages should be raised at the coming of Christ or at the beginning of the one thousand years. Otherwise they could not be on probation during that time. What then could be done with the following statements.—

But the rest of the dead lived not again until the thousand years are finished. Rev. 20:5.

Blessed and holy is he that hath part in the first resurrection. Rev. 20:6.

Thou shall be recompensed at the resurrection of the just. Rev. 14:14.

They which shall be accounted worthy to obtain that world; and the resurrection from the dead...are the children of God. Luke 20:35-36.

If these texts are to be understood as literal, then none are raised at the coming of Jesus except the people of God; and in that case it is plain to see if the dead heathen world ever have an opportunity, it will be in an age beyond the millennium. Who could object to an opportunity for those unfortunate beings who died without a knowledge of the terms of salvation? God's goodness is to be manifested not only in one age to come, but "In the ages to come, (plural), he might shew the exceeding riches of his grace in his kindness toward us through Jesus Christ." When Moses lifted up the serpent in the wilderness, was it not that all who were bitten might look at it and live? It would not be like Moses to place that serpent in a corner where only a few favored ones could see it, but upon a pole on a hill, so that all could see it if they would. So too, it is not like God to lift up his Son in such an age and in a country where only a few enlightened and civilized people could learn of this gift of his love; but it would be just like God to make the Light of the world so bright, and the truth so plain and the way so straight, that earth's benighted millions wandering in the darkness of all the ages could find the way

back to the paradise of God.

We are told that God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life. "Whosoever"—that means me. It means every son and daughter of Adam. It means an opportunity to believe. It is not a presumption to expect that since God in his love for man has made provision for all, to believe that he will see to it that all shall have an opportunity of knowing his will.

A. J. Eychaner.

A Few Words to Sister Gertrude Logan, by J. T. Auld.

(Continued from last week).

Now after Christ's death, burial and resurrection, we have a new covenant founded on better promises. No circumcision needed.

Paul says: In Christ neither circumcision availeth any thing nor uncircumcision; but a new creature. Therefore if any man be in Christ (not in Abraham as some suppose) he is a new creature, and all things have become new.

No Jew nor Judahism here. All new. Col. 3:11. Where there is neither Gentile nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond or free, but Christ is all and in all. Then there is no Jew in Christ whether he is one outwardly or inwardly. Neither is there an Israelite in Christ, for there is no spiritual Israel. The Bible never speaks of any.

O, if our dear brethren would cast off the pre-conceived ideas that they have been taught by some old leader years ago; and come to the light of eternal life only in Christ by seeking immortality only in and through him, by becoming a member of his body, of his flesh and of his bones. How it would magnify him instead of Abraham who has returned to dust, and will not even have any part in that one thousand years reign with Christ, and his bride, that we have any account of or a promise of the same.

O that our people that have so much truth would enjoy the whole truth and study this higher life which is in Christ Jesus our Lord. Read in the last Restitution Herald,—Jan. 7,—Life a Principle not a substance, by G. A. Hail and notice what he says. Hear him: "From 1 Tim. 6: 14-16, we learn that the immortal or divine nature was originally the possession of Jehovah only. Further, we learn that Jehovah who alone possessed immortality originally has highly

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phone and letters, where that Bro. Frank Siple is, that started in the Michigan work with Bro. C. C. Maple. Where is he? What is he doing? Is he a success as a speaker? Bro. Siple, where are you, and will you help me in answering these questions?

I will tell you what I know about him, and if I leave anything out, or do not tell it right. Bro. Frank, you follow this with the right of it, will you? Bro. Siple is in Adrian, and vicinity, preaching the gospel, working in the Sunday School at Little Hope Church conducting an interesting Bible Class in Adrian, doing good work I am told by different parties. He is working with his hands, whatever he finds to do; working with his brain, in fact using the material God has given him to splendid advantage. And Oh how glad I am, how glad we ought to be, that there is one more young man ready to use the gifts God has given him to build up and spread the good news of the kingdom. I do not doubt but he has days of sore discouragement, but if he has backbone enough, that will not hurt him, but it will do him good. For that is the time to grapple with the difficulty, and find out who is coming out ahead.

What? Did I hear some one ask if he was ordained? Not yet. He is still proving himself. Time enough for that. There has been too much of that done in Michigan, before they proved themselves worthy or capable. One does not have to be ordained to preach the gospel. There is nothing unlawful or out of place to spread the message of salvation wherever there is opportunity to do so. It takes time for us all to develop the best there is in us, and it should be the aim of every child of God to encourage every effort of our young men and women with ability to preach to do so.

The cause of truth needs reinforcements so badly to fill up the breaches made by death and old age, and unless we encourage the young, there will soon be more empty churches than now. Encourage them even by paying them, for in this wide awake age, we cannot even preach without clothes, or live without eating, or study without books, and it takes money to do all these things. If we desire the salvation of our fellowmen as we ought, we will be only too willing to give of our abundance or our penury, will we do it willingly, gladly. God help us to put no stumbling blocks in the way of gospel truths. Now, Bro. Siple, it is your turn to speak.

M. A. Woodward.

The Sunday School.

By Anna E. Drew.

Christ's Hatred of Shams.

Feb. 15, 1914. Luke 11:37-54.
Lesson Text. Luke 11:37-51.

Golden Text.—Be not deceived; God is not mocked.—Gal. 6:7.

Time.—Immediately following the last lesson, probably Dec. A. D. 29, or Jan. A. D. 30.

Place.—Perea, the country east of the Jordan, over which Herod Antipas was governor. Jesus was still moving slowly toward Jerusalem, evangelizing the region.

Questions.

What miracle had Jesus performed in our last lesson? Who were those who beheld this? Matt. 9:33-34. After Jesus had spoken the truths in our last lesson, what followed? v. 37. See margin. After the manner in which the Pharisees had accused Jesus, do you think it was true hospitality which caused this Pharisee to invite Him to dine with him? Did Jesus accept the invitation? What did He do that surprised the Pharisee? v. 38; Mark 7:3-5.

“Various ablutions were required by the ceremonial law, as significant of purification. It was no doubt in view of such prescribed ablutions, that the Pharisees, in their affectation of excessive purity, invented many others, on adherence to which they laid great stress. The frequent washing of hands before eating was a proper custom, especially among a people who made so much use of their fingers in eating. The frequent washing of feet in a warm climate, and especially when open sandals were worn, is also a dictate of cleanliness; so also the washing of cups, pots, and brazen vessels; but the Pharisees pretended a constant fear of contracting ceremonial defilement, and these ablutions were made to constitute no small part of their boasted self-righteousness. It was not their cleanliness, but their affectation of peculiar sanctity that was reproved by our Lord.”

In what words does Jesus reprove them? v. 39. To what is the outside of the cup or platter compared? Mark 7:6; Matt. 23:28. (That which appears of men, the forms of religion, the outward show of virtue or righteousness). To what is the inside compared? (The heart, the motive). Matt. 23:25,

27, 28; Mark 7:6, 21-23.

“Ye fools”—see revised version. The word is not used in bitterness or contempt like the rest of verse 40. What is necessary for reform? Matt. 23:26; 12:35.

“The only real moral purity must come from within, from a right heart, from pure motives, from love to God and man, from right principles. Then the outside may be clean. If the heart or mind is vile and unclean, the uncleanness within is sure to defile the outside also; but if pure and honest, it will express itself in a pure and honest outward life.”

Verse 41 states the same truth in another form. Matt. 12:33.

“It does not mean that if you give away part of the wealth gained by injustice and wronging others, then, all things are clean, but that if you cast out all the extortion and wickedness within, and put in the place the love that gives help to others, the spirit of compassion,—then all things are clean unto you, within and without.” Isa. 58:7-8; Ezek. 18:7-9. If we repeat the Lord's prayer as a form, is it a prayer? But if it expresses the real desire of our heart, then our outward expressions will be true and honest.

In what way does Jesus warn them of the evils of their way? (Disobedience to God's laws will always bring woes. Jesus reveals to them, themselves, that they might change their lives).

What is a tithe? Was tithing required? Lev. 27:30, 32; Num. 18:21. (The payment seems to have been a very ancient custom, from the incidental notice of Abraham paying tithes to Melchizedek, Gen. 14:20, and from Jacob promising to return to the Lord a tenth of all He should bestow upon him. Gen. 28:22). What were mint and rue?

Garden herbs used both in medicine and cookery. The Pharisees were so scrupulous in giving a tenth of all their possessions to the service of the temple, and to the maintenance of the ceremonial law, even to their garden herbs. Jesus does not rebuke them for this, but for relying on it as a ground of justification, while they were regardless of the important things of God's laws.

What were some of the “important things”? v. 42. In what sense is the word “judgment” used? (Justice, right conduct). Show how this example illustrates Jesus' teaching of v. 39. What is the second example Jesus points out? v. 43. Matt. 23:6, 7; Mark 12:38-40.

The chief seats in the synagogue were a semicircular bench,

around the ark in which the rolls of the law were kept, on a raised platform and facing the congregation. These were given either by common consent or by the elders of the synagogue, to those who were most conspicuous for their devotion to the law, and as such, were coveted as a mark of religious reputation. Jesus did not condemn the Pharisees for sitting on those seats, but for loving to make a great parade of outward religion, when there was not a particle of spiritual religion in their hearts.

To what does Jesus liken them? v. 44; Matt. 23:27-28; Psa. 5:9. Who replied to Jesus and what did he say? The lawyers, scribes, were those who made the law of Moses their particular study and explained them to others. Of what does Jesus accuse them? What were the “burdens” with which they loaded men?—Rites, ceremonies and voluntary offering; they strictly enforced to the letter the Mosaic law and also demanded strict obedience to a great number of details which were not in the law, but additions of their own.

Did they keep the law in accordance with their own teaching? v. 46; Matt. 23:4. How did they appear to honor the prophets? Matt. 23:29-31. How did they bear witness to their father's deeds? They showed the same spirit by persecuting and hating those who now reproved their sins. John the Baptist had been killed and they were plotting to do the same to Jesus.

What do you understand by “said the wisdom of God,” v. 49? Bagster states that probably this is to be understood as the Logos, or word of God, that is our Lord himself, this being a dignified and oriental mode of expression for “I say,” as it is in the parallel passage. Matt. 23:34 Mat. 10:17; 21:33-39. Who was Abel and how did he die? Who was Zacharias and why was he killed? 2 Chron. 24:19-22. Notice his dying speech which seemed prophetic. Do not Jesus' words in v. 51 prove it so? Of what other sin did Jesus accuse them? Luke 11:52. What was the key of knowledge?

One writer explains it as the right of private judgment, that is, of reading and judging for themselves. The scribes took away this right by referring the explanation of scripture wholly to tradition. Do we have like examples in this age? What effect had Jesus' talk upon these people? 11:53-54. Jesus' warnings failed to turn them from their sinful course, and they brought upon themselves the vengeance of God. What should we learn from this? Gal. 6:7-8. There

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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 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.

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.

Word comes to us from White hall, Mich., that Bro. L. S. Bronson is seriously sick with pneumonia. Has been sick with it for a week, but is somewhat better.

We trust that he may soon be fully recovered.

We are in receipt of a quarterly magazine entitled "Liberty" which is advertized as a magazine of religious freedom. Having examined it somewhat we believe it to contain in its articles the right spirit and right principles. It is advertized at 10c per copy; 35c per year. Send for sample. You will like it. Address Illinois Tract Society, 3645 Ogden Ave., Hawthorne Sta., Chicago, Ill.

A clipping from the Buffalo Sunday Morning News, sent us by a friend, reports that Dr. Chas. Eliot, former president of Harvard University, declares there is no hell. His position is weakened, however, by making a lot of otherwise reckless statements about Bible doctrine. Prof. Townsend takes him to task, claiming there is a hell. When such wise men differ, who can reasonably blame the common herd for differing?

Heretofore we have not published the receipts to the helping fund and for at least two good reasons. First, because we have always had enough money in the fund to meet all demands. Second, because there are a number of people who contribute to such a fund who do not care to have their names mentioned in connection therewith. Hereafter, however, the list of receipts will be published, at least occasionally, for the reason that there are so many letters of inquiry asking why we do not have such a fund. If there are any who contribute to this fund who would rather that their names should not appear, it will be necessary only to make mention of the fact in sending contributions. We wish to say that many are privileged to read the Herald because of this fund who could not otherwise do so. Send in your contributions and by this means let us send the message as far as we can.

Brethren, can't you boil down your thoughts so that they will occupy a little smaller space? We have several long articles now on our hands that must wait because there are other long ones ahead of them. We have had good people within the last week tell us that they practically never read the long articles. We are living in a day of commercialism when every thing that is done must be done in the quickest possible way. We have pre-digested foods, canned goods, etc. in our markets to help the women folks to get a three-minute

meal. We have business men who eat and sleep on the train to avoid the loss of time when at their destination. Why should we not economize time and the space of our paper and thus make it a paper for busy people? Our best thought is found in brief paragraphs. To some of our contributors we would also suggest that they carefully examine their manuscript before sending it in to see that all that is written is strictly for the glory of God.

"Who then is a faithful and wise servant, whom his lord hath made Ruler over his household, to give them meat in due season?" Matt. 24:45.

Reader, do you know who this servant is? There are some in our day who think they know. Here is an extract from an eastern paper. Read it.

"At a recent business meeting it was unanimously voted that Brother Charles T. Russell be officially recognized as that servant to whom the Lord promised that he would give all His storehouse of Present Truth, if faithful, and that he serve as Pastor to the Ecclesia at — until the completion of the Age."

When a man becomes puffed up with pride and accepts the praise of men, he is nearing his downfall. Dowie fell on this rock and it looks as if Charles T. R. would soon follow. "Cursed be the man that trusteth in man."—Jer. 17:5.—Last Days.

Yes, Bro. Wilson, and we have often wondered, if it be true that C. T. Russel is "That faithful servant," who it is that is denominated "That wicked servant"? Surely if that language specifies an individual in the one case it must in the other.—Ed.

Reports.

Report of Directors' Meeting.

A meeting of the Board of Directors for the Restitution Herald was held at the office of the company, Oregon, Ill., Jan. 23. At this meeting the board unanimously sanctioned the present policy of our paper. Also the President of the board made his annual examination of the books of the Company as required by the state law, and found them to be correct.

Ezra C. Railsback, Pres.
S. J. Lindsay, Sec.

Our Weekly Bible Lesson.
By Elder Maple.

Sunday, February 15, 1914.
Subject:—The faith chapter, Heb. 2.

- I. The sphere of faith. (1-3).
- II. Instances of faith. (4-31).

III. The many heroes of faith. (32-38).

IV. Such with us hope for the fulfillment of promise. (39-40).

Read during the week Josh. 1-6.

The History of the Cause in Northwestern Ohio.
Eld. Maple.

The Church of God in Fulton County, Ohio was organized in or about the year 1872. The early preaching in this section was by Eld. J. M. Stevenson, who was followed by Eld. Joblin, also Eld. Wagoner and still later Eld. B. W. and Sr. M. A. Woodward of Michigan.

In the early days of the movement here, Eld. George Elton came up several times from his home in Collinwood, Cuyahoga Co Bro. David Elton and his brother Thomas were perhaps the most influential in the organization of the church. These brethren with their wives, Bro. John Elton and his wife and Bro. Moses Miller were soon followed by Bro. Thomas Meridew and wife from England, and these still later by others.

Of the early members, Bro. David Elton of Cleveland is the only one still living.

Thomas Elton died in 1889 at the age of 67 years.

John Elton died in Toledo in 1902 at the age of 76 years.

George Elton died in 1911 at the age of 85 years.

Thomas Meridew died in 1903 at the age of 54 years.

Mrs. Thomas Elton and Mrs. David Elton died in 1907.

The early church met from house to house until after the Raker Union Church was built. Since then meetings have been held in the meeting house. The present membership consists of twelve or fifteen persons.

Bro. S. J. Elton serves the church as elder at present and Sr. Lizzie Reighard as treasurer. Of those who came into the church in later years who have passed away are Bro. W. H. Elton, Sr. Mattie Elton and Sr. Nettie Detwiler.

Meetings are held each Sunday, a Sunday school each Sunday with an enrollment of 75. Four of our workers are teachers in the school.

Preaching appointments are well attended and much interest is shown by the people of the community.

This church entertained the Ohio yearly meeting last fall.

Where Is He?

Every now and then the interested ones are asking me by

neglected it. A great tribulation now overtakes them, corresponding with smiting the image and dashing it to pieces. Dan. 2, and the destruction of the fourth beast, Dan. 7. That great tribulation passed; the kingdom of God is established on the earth; the saints of the most high shall take the kingdom, and possess it forever and ever.

The great tribulation is on the wicked rejectors, or neglecters of the gospel message; and is the winding up scene of this age, when the corrupters of the earth and the corrupters of God's word will find the great day of the wrath of the Lamb has come on them. That great tribulation being over, John is presented with a new scene. He says: After this I beheld, and a great multitude which no man could number, of all nations, and kindreds and people, and tongues stood before the Lamb, etc.

When John was asked by the angel, What are these ... and whence came they? he evidently did not understand the matter; he must have been surprised at such a glorious multitude in such a position and asked the angel an explanation. The angel replied: These are they which came after the great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

To be continued.

Uncle John Foore.

Golden Gems of Thought.
Sel. by R. E. Lloyd.

It is related of Daniel Webster, the regality of whose moral endowment no one disputes, that when once asked what was the greatest thought that had ever occupied his mind, he replied: "The fact of my personal accountability to God." Rev. Theo. T. Munger—again let me quote from him: We do not yet know the capacity or reach of our most evident powers. Let a fit of anger, or the delirium of disease, or some great excitement like that of battle possess the body, and resources of physical strength are developed not common to it.

Horatius holds the bridge against an army. Achilles in his wrath, slays the mighty Hector. The sick in the delirium of fever, pass from utter weakness to Herculean strength, even the body is an unmeasured force.

A belief in God clarifies all subjects at once. There is no longer such a thing as mystery when God is known. His vision of God made his perception of truth absolutely perfect, hence his teachings are beyond criticism.

What has Christ done for the world? He has delivered humanity from the bondage of despair and brought it under the inspiration of hope. And this nothing more or less than keeping love alive and strong, for nothing is surer than the constant blighting of love by hopeless death weans away its fineness and weakens its power as an element of civilization. Few heathen wives are like Phocion's of whom Plutarch tells, who when her husband was unjustly put to death by the Athenians, herself lighted his funeral pyre and gathered up his bones in her lap and brought them to her house and buried them under her hearthstone saying: Blessed hearth, to your custody I commit the remains of a good and brave man.

What has Christ done for civilization? He secured free action for the mainspring of civilization. Get down to its heart and there you will find the brooding, creative spirit of Christ filling it with hope and strength. As an artist works a mass of marble into a statue putting mental conception and meanings into it that are no part of the marble, so Christ has given a divine shape to immortality, and filled it with beautiful suggestions and gracious meaning. We see in the statue, the mind of the sculptor as well as the marble; so in the doctrine of the resurrection we see the mind and purpose of Christ as well as the bare fact of future existence.

I turn from doubts suggested to Christ and they vanish like morning mists. Dr. Arnold defined faith as a reason leaning on God. So here we do not abdicate reason before mere words but suffer it to lean on one to whom the Father has all things. It is sometimes thought that the imagination decays with years, but it rather changes its character. In youth it is more erratic, and may be better named a fancy; in age, it is steadier and more subservient to the other faculties, entering into them, making the judgment broader, the sense of truth keener, and bringing the possibilities of truth within the reach of thought.

In the greater mind the imagination rather grows than lessens. Sophocles, Milton, Goethe, lead a vast host of poets and philosophers who never would exercise this grandest faculty. It is to be doubted if there is such a thing as decay of mental power. When one is tired one cannot think, words come slowly, the thread of discourse is easily lost, memory is dull, the judgment loses its breadth, the perception its acuteness; but a few hours of

sleep restore the seeming loss.

So what seems decay, may pertain to the age-wearied flesh. The mind is still there as it was in weariness and sleep with all its strength and stores. We are under illusion while we are up pitting our energy against the forces of the world, but when at last we can say, I cannot conquer, but I can endure, we are no longer acting under illusion, but in true accord with the might and majesty of our nature. Ulysses could not contend against the tempest, but he was superior to it when he beat his breast, and thus reproached his heart, Endure my heart; for worse hast thou endured.

A mother enraptured with the perfect beauty of her babe, wishes with foolish fondness, that she might keep it a babe forever, yet is content to see it unfold to its larger life.

None of us would choose, if we might, to go back to any previous place and stay there. We may long for the innocence of youth, but who would take it with its ignorance, for the zest of youth, but not all the expense of immaturity, for the energy of mid life, but not the cost of the repose and wide wisdom of age. An uneventful life is apt to be poor and barren unless one has the rare gift, like Wordsworth, of turning every sunrise and sunset, every storm, every changing phase of the old landscape, every fresh day of uneventful household life into newness. It is the events of life—marriage, births, sickness, travel, new scenes and relations, the changes that drop from fortune's wheels, the thunderbolt out of clear skies, the sudden lift of dark clouds,—that brings new visions of truth. It was thro' a wonderful dream that Peter got that conception of God, new to himself and to the world which so instantly mastered him.

His ready change was also due to the fact that he got sight of larger and more spiritual truths than he has been bemoaning. Past, present, and future are realities that we cannot escape. As Carlyle says: The curtains of yesterday drop down; the curtains of tomorrow roll up, but yesterday and tomorrow are.

The Lord knows how to make stepping stones for us of our defects, even; it is what He lets them be for. He remembereth—He remembereth in the making—that we are but dust; the dust of the earth, that He chose to make something little lower than the angels out of.—Whitney

"Be ready to do every good work."

Bro. John Foore, of Parsons, Kansas, has the following tracts for sale:

- No. 1. How Are the Dead Raised up and With What Body do They Come?
- No. 2. God's Plan of Salvation.
- No. 3. To the Law and the Testimony.
- No. 4. Upon This Rock Will I Build My Church.
- No. 5. Why Stand ye Gazing up Into Heaven?
- No. 6. Baptism.

And ten other tracts on Biblical subjects. Winter is coming on and you will have much time to read. Write to those who are advertizing their tracts and get their terms on lots, and not only read for yourself, but get enough to give to others to read. Do not send to this office for them, but send to the authors direct.

We are too fond of our own will. We want to be doing what we fancy mighty things; but the great point is, to do small things, when called to them, in a right spirit.—Cecil.

Lord, Thy will be done in father, mother, child, in everything and everywhere; without a reserve, without a But, an If, or a limit.—De Sales.

You can find almost anything you look and listen for. Then why not get busy looking and listening for the best?

You may so cultivate the habit of good nature that it is an armor which turns aside every point intended to assail.

Obedience won by force is not obedience. It is merely temporary submission of the weaker to those who happen to be in a position to command.

It is a human failing to condemn everything that is not easily understood.

Those of evil minds need reforming as much as those of evil habits.

If you believe the worst of everyone, the worst will be believed of you.

Under some circumstances, silence is better than the soft answer that turneth away wrath.

The saints recorded in history have not worn fashionable clothing; nor have many of the world's real workers been greatly occupied with that boundless and exhausting question.

"There are no changes of fashions in the garb of righteousness.

are two paths, which shall we take, that we may become really what we would like to appear as a child of God?

To My Daughter.

Take time to be holy,
The world rushes on.
Take time to be holy,
Believe on the Son.

Lay hold of salvation,
There is but one way;
Then turn from the world,
And seek it today.

The Savior is coming,
Send out the glad call;
Awaken the sleepers,
The news is for all.

He's coming from heaven,
Earth's wrongs to make right,
Earth's dark clouds of sorrow
To vanish from sight.

He'll waken his dear ones,
Long dwellers in dust,
He'll change all the living,
The pure ones, and just.

They'll come from the mountains
The vale and the lea;
The depths of dark forests,
And from the deep sea.

He'll change their vile bodies,
Like his they'll be made,
He is Lord of the living,
And not of the dead.

The saints who are living,
Death cannot alarm.
The grave has no terrors,
They're free from all harm.

With the saints from the dust
To gether they'll rise
From the sorrows of earth,
To the joys of the skies.

With Christ is full pardon,
When him you obey,
Transgressions are cancelled,
All sins washed away.

Careless one, take the warning,
Make haste from the strife,
Seek safety in Jesus,
Escape for your life.

Then with all the blood-washed,
The ransomed, you may
With joy meet your Savior,
And hail the Lord's Day.

—J. J. Bronson.

Religion At Work.

We visited a home recently where the mother is growing old and the lines of age tell more upon her because for long years she has been obliged to toil incessantly to aid in support of a large family, several of whom have been sickly and not able to render the assistance they otherwise might. And now that

she is old, she still must plod on while others are enjoying the whims and frivolities of life. Her husband is worse than helpless now that he is suffering the pangs of a disease that medical science has not yet conquered. This mother is a sister in the Church of God and to the best of our knowledge she has lived a consistent life since we have known her. She now earnestly looks for the time when she will be free to enjoy some of the things that are promised her in the Book of books. But we have been thinking and the result of that thinking may not be altogether pleasant to some who are called of the household of faith. How many dollars are foolishly spent by our people yearly in feeding the spirit of frivolity and wastefulness while all around us are those who love the same God and have the same hope who are actually suffering for the necessities of life. Stop! Think! Would not the joy that arises from a knowledge of having helped some brother or sister in need pay a far better dividend than that obtained by spending our substance for that which is not bread? What does our religion amount to if it is not a working religion? Now you just betake yourself to some quiet nook and sit down and figure carefully, placing in column side by side the amounts you have actually spent in the past year for your own lustful pleasure on the one hand and the amount you have spent for the good of others on the other for comparison. May God help us all to measure ourselves according to His Spirit. If you know of none to help, we can put you in touch with some one upon whom you may confer a blessing as well as upon yourself.—Editor.

Dear Bro. Lindsay:

I have received your letter, also the first issue of the paper, for which I am well pleased. Accept my thanks for your kindness in sending me the paper for a year, i. e. expiring my subscription to the limited time. A friend sent me three issues of the exceptionally good paper, and after studying the contents I found them great help to me, so I decided to subscribe, and I could not get but dollar to send, so I thought that better than none.

I have been an earnest seeker for about a year at least, and more interested during the latter part. I have only had the privilege of hearing one able minister during the year explain the gospel as I understood it. That was Bro. Kidwell from Ark. He delivered about eight good doctrinal discourses here on the

kingdom. Through his seed sowing, I became more interested, so I took notes after him and truly studied with that the first principles. Then he went from our town to another, I went to hear him, but it was some few miles from my home, and there being a little band there who were building a church house and did not have it ready for use, so Bro. Kidwell and Sr. Drean, who accompanied me, waited there a week, the weather being rainy. Yet they did not get the house ready and the said Bro. was not very well, and had several calls at home, he thought it best to return, thus leaving my companion and myself there among the Brothers and Sisters. We stayed another week and then returned home. I intended to investigate some farther as the Bro. explained to us then baptism; but I was under circumstances, deprived of this privilege, until Bro. Edwards came to our little town the last of December and delivered quite a number of sermons in and around the town, thus giving me another golden opportunity which I accepted and became a joint-heir with Christ under conditions, on the second day of Jan. 1914, and another with me, this making four baptisms added during the meeting. This makes about 18 here now of the faith who have made a united effort to meet upon every Lord's day in the morning, and partake of the sacrament and explain some chapter or lesson. We want to get a minister to preach for us every month, but haven't found anyone yet. We haven't met again since the Bro. closed his meeting, that just being last Lord's day, as we have some aged brothers and sisters to help. I expect a good work to be done in our little village.

Bertha J. Williams,
Macks Creek, Mo.

NO. 7.

We shall next notice a very natural conclusion that some draw from Rev. 7:9-14, that all nations have heard the good news of Christ and of redemption through his blood, of a multitude, which no man could number, of all nations and kindreds and people and tongues, who stood before the throne, and before the Lamb. It is said: "These are they which came out of a great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

The general opinion of commentators is that this exhibition represent universal, glorified. Our friends who are opposed to our views of the age to come, or Kingdom of God Age, accept the

view of the commentators, and conclude this multitude out of all nations, etc., precludes the idea that all nations have not already been blessed in Abraham and his seed.

In dealing with the book of Revelation or explaining its figures and symbols, we have need to express ourselves cautiously. Let us look at the idea that this multitude represents the church universal, or all the saved at the end of this age. If it does, we might ask the question once propounded to our Lord by his disciples. Who then can be saved out of those who now live, or have lived for the last seventy years, or during the present century? How many professed Christians for these 70 years, who can be numbered as those who came out of great tribulation? If that is to be the test, we think nearly all of us who have lived in this twentieth century will fail of salvation.

What have any of us yet passed through that would entitle us to say we came out of great tribulation? We must look for some other construction of the language of Rev. 7:9-14, than that of the commentators or give up our hope of salvation among that multitude which John saw there.

This idea may startle some of our friends; but we repeat it, if all that are ever to be saved are from this, or any previous age of the world's history, not only multitudes of those who call themselves Christians in this century, but many of previous ages will fail of being of the great multitude seen in Rev. 7, no matter how great their faith may have been, for very many believers have died without passing through great tribulation.

We therefore give an explanation of the text which harmonizes with the facts of history, and the general tenor of the scriptures. First, let us see where the scene of Rev. 7 is laid. It is after that scene of chapter 6, in which the sixth seal was opened, and the kings of the earth the great men, and the rich men and chief captains, and the mighty men etc., said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath has come; and who shall be able to stand?

This scene shows that the person represented, upon whom this great tribulation falls, were those who had the knowledge of the Lamb, and had learned there would be a great day of His wrath; hence it is clear that they had the gospel message previous to that time, and despised or

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War.

If some one were to ask us the question, "What is life?" or "Of what does life consist?" and we should stop and earnestly ponder, it seems to me the inevitable answer would be "War." At first thought, we fancy we can hear an objection—"No, we live in a time of peace and it is our duty to keep down strife as much as possible." True, in a sense, and yet the very habits and actions of our lives, constitute a continuous warfare.

Take for example the farmer. In order to produce the necessities of life, a large per cent of his time is occupied in fighting the grass, weeds, insects, and various substances, which if allowed to grow or flourish unmolested would soon choke out or destroy the desired vegetation. Take if you will the physician as another example. His very occupation and service to the human race is a war against the bacteria and germs which are the root of ill health.

Look also at the lower animals. Many of them eke out their very existence by killing and devouring more defenseless ones. But why all of this discord and strife? Was it the plan of the Divine Creator, whose very life is peace personified, to form a world of such inharmonious substances that would be constantly at enmity with one another?

Our answer is given in the early chapters of Genesis, and to our shame we find that the first members of the human race brought this incongruity upon the world by disobedience.

Prior to the eating of the forbidden fruit, everything was peace and happiness. The animals loved and associated one with another, and weeds or harmful and obnoxious vegetation was unknown. When, however, the devil appeared in the form of a serpent and betrayed the crowning work of Creation, war was immediately declared against the cause—evil, and its attending results, and this war has been raging ever since.

In 1 Jno. 3:8 and Heb. 2:14, Christ is shown to have come into the world for the sole purpose of leading the cause of right in this great conflict. We, as followers of the Nazarene are urged to endure hardness as good soldiers, 2 Tim. 2:3-4, and "Fight

WIN OR DIE

Frank E. Siple.



Let us promptly then get busy,
If so much is to be done;
And leave something to our credit,
Ere there sets another sun.

Satan's forces always fighting,
Leave their blood stained trail behind;
Some are crippled, some are helpless,
Worthless wrecks of every kind.

Why then do we thus sit idle,
While the days are flying by?
Let us strike the field of battle,
With the watchword "Win or die."

If we conquer in this conflict,
Or meet death upon the field;
Honor shall be given to us
Since our faith has been our shield.

Oh what rapture in that morning,
When we stand before our King;
And rewarded for our labors,
Hear the Myriad Angels sing.

the good fight of faith." 1 Tim. 6:12. For this service we are promised eternal life. The conditions under which this life is to exist, are those planned in the beginning—perfect harmony. Read the 11th chapter of Isa.

Let us then not sit idly by and pretend all things should flow along in peace and harmony, but arraying ourselves in the armor prescribed—Eph. 6:14,—let us grasp the "sword of the spirit which is the word of God" and enter the fray with a brave heart knowing we shall conquer if we faint not.

Frank E. Siple.

A Lesson From China.

When Mary Logan returned from school, she laid her wraps on the table and hurried to get her new book. She curled up in the only easy chair in the room, and was soon interested in the story. She didn't even look up when her grandmother came in to the room, but allowed her to take a straight-backed, hard chair.

"Mary," said her cousin, Estelle Rainer, who entered in time to see what took place, "I want to tell you something I saw in China. When I went to China as a missionary, one

of the first things that I especially noticed, was the nice manners the children had. They were so polite, and they had such a reverence and respect for old people. One day I was talking to a room full of Chinese girls, and an old lady of eighty years entered. At once all those children rose and stood until she had the best seat in the room. It was a beautiful sight, and I never forgot it. I saw the children in their homes do the same things many times. I think the American girls could copy after the Chinese girls in that, don't you?"

"I think we could," Mary replied in a low voice, and her face was very red. Then she crossed over to her grandmother and laid her hand on her shoulder. "Grandmother, I want you to take my chair. It is easier than this one."

Mrs. Leonard's face beamed with pleasure. "Thank you, my dear, for being so thoughtful of me. That will be much easier for my aching back."

"I wouldn't have been so thoughtful, if cousin Estelle had not told me a story about the manners of Chinese children," Mary said honestly. "I don't want the little Chinese girls to have better manners than I of have."—Sel.

Coming of Jesus.

My dear brethren and sisters in the Lord:

Paul in his farewell address to Timothy, says: I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing. 2 Tim. 4:7-8.

Here is a test case. If we love his appearing, we are in harmony with Paul, but if we do not love his appearing, then we are not in harmony with the brethren of the first century, and have no promise that we will ever receive a crown of righteousness. I will tell you all a few of the many reasons why I love the appearing of our Lord Jesus Christ.

First, I love his appearing because then we know that when he shall appear, we shall be like him. 1 Jno. 3:2. Be like him physically for he shall change our vile body, that it may be fashioned like unto his glorious body. Phil. 3:21. Our bodies shall be so glorious that then shall the righteous shine forth as the sun in the kingdom of their Father. Matt. 13:43. After Jesus was resurrected, he appeared to his disciples in a room, the door being closed, and after he took bread and blessed it, he vanished out of their sight like the wind. Luke 24:3. And when we are born again we can come and go like the wind, and like Jesus did also. Jno. 3:8; Jno. 20:19, 26. To be born again, includes both the resurrection from the dead (this corruption putting on incorruption), and a translation, (this mortal putting on immortality). 1 Cor. 15:51-54; so then when he comes, we can come and go like the wind, and fly like the eagles. Isa. 40:31.

Since Jesus died and rose again death has no more dominion over him. Rom. 6:9. More than sixty years after Jesus ascended into heaven, he tells John on the isle of Patmos that "I am he that liveth and was dead, and behold, I am alive forever more." Rev. 1:18. And when he comes, we will sing. O death where is thy sting? O grave where is thy victory? 1 Cor. 15:55.

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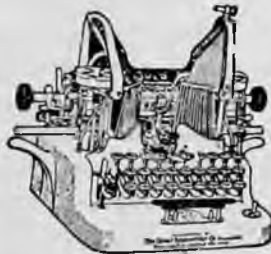
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Those of our brotherhood who are near Chicago will be interested to learn of the coming International Prophetic Bible Conference to be held at the Moody Bible Institute, Feb. 24-27, 1914. A good program is being prepared. Among other subjects to be discussed are "The Second Coming of Christ," "The Jewish Question," "Signs of the Times," "The Approaching Crisis," "Present Day Apostasy," and many other themes of great interest. We shall be pleased if many of our people can plan to attend this gathering.

C. C. Maple.

Tracts — Tracts — Tracts.

Brethren:— I have a supply of tracts on hand including those recently published in the Herald, including—The Second Coming of Christ; What Must I do to be Saved; The Age to Come; Do We Go to Heaven for Our Reward at Death; Our Position as a Church; Bible Study Outline, etc. Send twenty-five cents for a good liberal supply to distribute among your friends.

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P. O. Address.

To those who may have the occasion to write us let us say our post office address is North Ridgeville, Lorain County, Ohio. Many in sending letters and tracts address us simply Ridgeville. As this is an entirely different place from North Ridgeville and some 200 miles distant, it causes us much delay and inconvenience in getting mail thus sent. As our correspondence is large, many will help us by making a note of this. All persons sending P. O. money orders, kindly make same payable on Elyria office, and send all letters to North Ridgeville.

Yours in the work, Eld. C. C. Maple.

Make yourselves nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thought—proof against all adversity. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure-houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us,—houses built without hands, for our souls to live in.—J. Ruskin.

If you so order your life that you may be followed wherever you go, you may go your way serenely.

In this covenant Jehovah promises to set up his seed after him and to establish his kingdom. We are taught by this scripture that a kingdom shall be established and that David's throne shall be established forever. David shall not want a son to sit upon his throne forever. Solomon was David's successor in temporal things, but Christ will be in eternal things. If the reader will study carefully Paul's speech as recorded in Acts 13:16-17, he will learn that the succession of the holy and just things, or the sure mercies of David will be given to his son Jesus the Christ. He mentions Saul and David in this line, but passes over Solomon and the number of kings of Judah and Israel that followed Solomon.

He says, I have found David, the son of Jesse a man after mine own heart, which shall fulfill all my will. Of this man's seed hath God according to his promise raised unto Israel a Savior, Jesus. The promise concerning Christ made to Abraham was that he should possess the gates of his enemies, and in his seed shall all the nations of the earth be blessed. No mention of a kingdom in this covenant only that his seed, Shrist will conquer all nations by possessing their gates or territory. The promise when made to David, embraced a kingdom that Jehovah will establish. This will be a divine government embracing the whole earth as his territory. Dan. 7:27. These promises relate to a literal kingdom. Dan. 2:44.

In this verse there are several things to note. 1. That the prophet is speaking about literal kingdoms, four of which must be established and passed away, or go to other people. These kingdoms were to be universal and literal. 2. That the God of heaven will set up a kingdom, which shall never be destroyed. The four preceding kingdoms were destroyed. 3. The kingdom (that God shall set up) shall not be left to other people. 4. It shall break in pieces and consume all these kingdoms and it shall stand forever. The four Gentile kingdoms here spoken of were to occupy the earth as a territory and rule over the people until Jehovah shall claim the rulership for his son upon whom he has sworn to set upon David's throne. This divine kingdom under the rule of Jesus and his saints will accomplish everything spoken of in Psa. 72. Then the prayers of David the son of Jesse will be ended. The promise of Jehovah to him will have a fulfillment. He will then be satisfied. Although he has seen corruption, he

like his Lord, will have been raised from the dead. Death can no longer hold him as Jehovah has promised to make him ruler over Judah and Israel restored. Ezek. 37:24.

With these thoughts on our mind, we can turn to 2 Sam. 7:18-29, and understand that wonderful prayer that King David uttered after the prophet Nathan advised him of Jehovah's purpose concerning his Son and his kingdom. This prayer can in no wise apply to Solomon. David knew that Solomon would succeed him on his throne then in existence. It required a prophet to inform him regarding the blessing. Isaiah and Paul called it the "Sure mercies of David." Isa. 55; Acts 13.

Let us examine for a brief time a few thoughts uttered in this wonderful prayer. The first thought is, who am I, O Lord God, and what is my house, (kingdom) that thou hast bro't me hitherto? (That is to know thy purpose concerning the perpetuity of my house). And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house (kingdom) for a great while to come. And what can David say more unto thee? For thou, Lord God knowest thy servant. The language of this whole prayer is too extravagant to apply to Solomon and his reign. Notice the whole spirit of this prayer. It is the exaltation of Jehovah. The greatness of the promise to David and his unworthiness as God's servant. Who am I, O Lord God? Wherefore thou art great, O Lord God. For there is none like thee, according to all that we have heard with our ears.

Let our readers analyze the language and thoughts in this sublime prayer, and they like David will be brought nearer to our heavenly Father. This prayer concerns all of God's children. This kingdom and 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 dominions (rulers) shall serve and obey him. Dan. 7:27.

Reader, do you want to become a part of this kingdom and its greatness? If so, accept the gospel of this kingdom, obeying the same and walk in the new life and Jehovah will crown you with immortality. God's oath is registered to accomplish this purpose in the earth through the son of David. See Psa. 89:1-5. Verses 34 to 37. Psa. 96:8-13. In Psa. 132:11, we read, The Lord hath sworn in truth to David;

he will not turn from it; of the fruit of thy body will I set upon thy throne. Peter on Pentecost under the inspiration of the Holy Spirit quotes this scripture and applies it to Christ, David's son. Therefore being a prophet and knowing that God had sworn with an oath to him (David) that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne. In conclusion, permit me to say that not only this covenant but all the covenants have their fulfillment through Jesus the Christ. Christ was the woman's seed that will bruise the serpent's head. The seed of Abraham. The exalted son of David. The son of Jehovah and his handmaid who will receive the throne of his father David and he shall rule over the house of Jacob forever. 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. So come Lord Jesus is our prayer.

D. C. Robison.

Signs of The Last Days.

2 Tim. 3:1. "This know also, that in the last days perilous times shall come."

Intelligent people everywhere are alarmed at the condition of the world today. Thinking men the becoming convinced that we stand at the threshold of some great change. The present unsettled condition of the world indicates this. There are many things in the world which betaken advancement and prosperity. This is an age of unparalleled discovery and progress. But this comes far short of bringing the reign of contentment and peace. There are many things which cause anxiety and alarm. Troubles and perplexities are multiplying on every hand. Look where we may, we behold a restless and troubled sea. Discontent and strife are everywhere apparent. Beneath the surface, forces are gathering, preparing to disrupt society and overturn the governments as kingdoms of the world. Dark and ominous storm-clouds are already far above the horizon, which are surcharged with the elements of destruction.

Surely the condition about us is not without meaning. Surely there is coming a much desired and a much needed change; sin with its terrible results, is not to exist always. The word of God has spoken in more than one place describing the condition of things as they exist in the world today, and tell us what they mean.

James 5:1-4, says, Go to now

ye rich, weep and wail for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten, your gold and silver are rusted; and their rust shall be for a witness against you, and eat your flesh a fire. Ye have heaped treasures together for the last days. Behold the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped, are entered into the ears of the Lord of Sabaath. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

Ye have condemned and killed the first, and he doth not resist you. Now this scripture can not be applied to any other time of this world's history better than the present. Such colossal fortunes, such hoarding of treasures, such combinations of wealth with such rapid increase of poverty was never witnessed before. Therefore this present time alone fits the prophetic mold. Here we have a description of a time and of a condition of affairs when the rich, impelled by greed, and afraid of what they see coming, hoard their treasures in heaps, leaving them to canker; while on the other hand, there is a cry of the laborers against the rich, and a cry of real distress, because their wages are kept back by fraud, and while the defrauded are in distress, and are crying out because of it, these same rich ones are nourishing their hearts, and living in pleasure and wantonness.

The Golden Rule, "To love our neighbor as ourself", has been forsaken by multiplied thousands today in their greed for gold. Never before were men so ambitious to get rich as now, by speculation, trusts, combines, and oppression, and by such ungodly means amassing fabulous fortunes, and heaping up their treasures.

On the other hand, the laboring class are becoming more and more dissatisfied with this distressed and oppressed condition. Just see the almost daily strikes, riots, etc., by the laborers trying to bring an increase in their wages. Just see the costly dinners and great dog festivals given by the rich, where hundreds of dollars are spent to feed the dogs, while multiplied thousands of little children are going half clad and don't even have enough bread to eat. "Living in pleasure and found wanton." The rich all around us are building, furnishing, and decorating palatial

(Continued on page 142).

Second, I love his appearing because then I will be like him morally. In Heb. 4:15, I read that Jesus was in all points like as we are, yet without sin, and in 1 Pet. 2:22, I read that Jesus did no sin, neither was guile found in his mouth. We are told in 1 Jno. 3:9, Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin; because he is born of God, and of course we do commit sin now and if we say we have no sin, we deceive ourselves, and the truth is not in us. I Jno. 1:18.

Third, I love his appearing because then I will be like him mentally. How often do we strain our brain to the utmost to solve some Bible truth, and then finally we say I don't know, but then "I will know as I am known." 1 Cor. 13:12.

Fourth, I love his appearing, because then my reward will come. In Rev. 22:12, Jesus says: Behold I come quickly, and my reward is with me, to give every man according as his work shall be. We do not receive this reward in heaven but in the earth, for "Behold the righteous shall be recompensed (rewarded) in the earth." Prov. 11:31. Neither are we rewarded at death. "For thou shalt be recompensed (rewarded) at the resurrection of the just." Luke 14:14.

Fifth, I love his appearing because then I can do greater works than Jesus did while he was here the first time, for he tells me in Jno. 14:12: "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." He raised the dead to life, restored sight to the blind, unstopped the deaf ear, made the lame to walk, etc. After his ascension his apostles never did greater works than Jesus did while here, therefore it must be when he comes that we do greater works than he did.

What those greater works we will do, has not been revealed.

Sixth, I have buried two lovely babes and a dear wife. When Jesus comes (if alive) I will be caught up with her to meet the Lord in the air. 1 Thess. 4:17: and when the mothers of Bethlehem receive their dear babes, from the land of the enemy, 1 Cor. 15:26; Jer. 31:15-18. I will receive my dear babes also. Why should we not love his appearing brethren, in view of these promises?

H. M. Williams.

What a fearful world it would be if things just happened, with nobody to manage or control.

Christian Science Vs.: The Scriptures.
Harriet E. Boice.

In 1881, Mary Baker Eddy opened a Metaphysical College in Boston, Mass., where Christian Science was first taught. According to her statement, during seven years, over four thousand students were taught by her. The last official report of membership of the church is given as 87,478, women being in the majority by three to one.

The question naturally follows, Why should Mrs. Eddy's publication be accepted as gospel by over 80,000 people in this enlightened land of ours?

As people are seeking a cure all, they are ready to take the medicine without asking what is in it. They are told that they cannot understand it until they become members of the church. If any criticism is made they are told they do not understand the book. A lady told me that the reason she left the Christian church to join the Scientists, was because she wanted to be entirely under their influence that she might receive the greatest possible benefit. The trap is set, and people are caught without thinking of the Scriptures. This fact accounts for so large a membership.

In her book, "Science and Health" pp. 558, 559, (see also Rev. 10), "The new Evangel", the little book is interpreted to be her book. She says: "Take up divine Science. Read it from beginning to end." On page 578 we read, (Divine Love) is my shepherd; I shall not want. In every place where Lord is meant in the 23rd Psalm, she substitutes love.

"Beware of false prophets that come to you in sheep's clothing." See Matt. 7:15; John 10:11. Even though her face might have been as beautiful as that of a madonna, her ethics like those of Christ, her life as holy as an angel's beware of this teacher who put love in the place of the Lord God the Creator of it.

In the temples of Aesculapius and down to the present time, mankind has used for better or for worse, mental therapeutics. But why turn from the faith of our fathers, deny the Scriptures, and faith in a personal God in order to effect such cures?

The majority of people who take their thoughts and opinions from an intellectual or cultured few, or from leaders who manage to gain their confidence, do not ascertain the fundamental principles of a system that changes the current of thought concerning such things. As Plato and

Socrates stood for a system of thought, so does Mrs. Eddy. She is to Scientists what the Pope is to Catholicism—the infallible guide and interpreter of the Scriptures. She denies that she is a pantheist. The pantheistic field of vision, as expressed in their own words is "The vision of God as an indwelling divine rather than the external Creator." As we find different types of this conception of God expressed, we must not now take space to go into detail concerning these philosophical speculations.

The Hindu mind is said to be second to none in the world in its metaphysical aptitudes and yet this does not prove their philosophy true. Should Mrs. Eddy's followers include every doctor of philosophy in the land, that would prove nothing as to the truth of her teaching. Philosophy is described as an instrument of spoliation (Col. 2:8-10) in the hands of artful men. It is characterized as being after (i. e. according to) the rudiments or basic principles of the world or world systems, and not after Christ. The testimony of the Scriptures is our guide rather than Mrs. Eddy's, or any man's same.

Eddyism teaches that there is no matter. It is an illusion, a mental impression to be banished by a process of thought—"divine science." In schools of philosophy, extremes and oddities count as much as sanities and command the same attention. Mrs. Eddy's book is read by the students studying philosophy in the University of Illinois. We have never heard of its being used in any of the departments of science. This proves nothing as to the truth of her teaching.

What saith the Scriptures?

"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 and in that very day his thoughts perish." Ps. 146. Happy and blessed are those who have the God of Jacob for their help. He knoweth our frame; he remembereth that we are dust." Ps. 103.

Christ set his seal to the truth and to the divine authority of the Old Testament Scriptures. His personal mission to the world was expressed in his prayer recorded in the 17th chapter of St. John, "that they might know thee, the only true God, and Jesus Christ, whom thou has sent." He is "Our Father which art in heaven." "The Creator of the heavens and earth." Isa. 45:18; Acts 17:24-31. The Christian religion is founded on the fact of a personal God who created the uni-

verse as an act of his free will and who has an existence distinct and apart from it.

Mrs. Eddy, having made a new discovery, established a college and a philosophical system which she claims is scientific. It is this school of philosophical teaching in Boston that is now sending into our university communities, professors and doctors seeking to plant their doctrines. If there remains any judgment in the progressive twentieth century man, he will investigate before accepting such teachers as leaders, and their teaching as Scripture.

To be continued.

The Prayers of David the Son of Jesse Are Ended.

The above statement can be found in Psa. 72:20. In former years, I wondered what these words could mean. Why did David cease to pray? The answer comes to the student when he can fully understand the whole Psalm. Of what does it treat, you ask? The opening verse states, "Give the king thy judgments, Oh God, and thy righteousness unto the king's son." This king will judge thy people with righteousness and the poor with judgment. He shall judge the poor of the people, he shall save the children of the needy and break to pieces the oppressor. In his day shall the righteous flourish; and an abundance of peace as long as the moon endureth. He shall have dominion also from sea to sea and from the river unto the ends of the earth.

The above statements evidently refer to the future reign of Christ the Son of David. It is he who will rule in justice and judgment. Peace will be established under his reign. He shall break to pieces the oppressor. All kings shall fall down and worship him. All nations shall serve him. The above expresses the condition of the rulers and people when Jesus the Christ exercises the rulership of the nations of the earth. The present arrangement will give way to a divine government instituted by Jehovah over this earth. The prophet states that he that rules over men must be just, ruling in the fear of the Lord. Such a ruler this earth has never known. Jehovah's covenant with David promises a son who will occupy his throne forever. Nathan the prophet was sent to David while he was Israel's king and said, "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."

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to them, would be destroyed. Before whom is confession of Christ to be made? Prov. 28:13; Psa. 32:5; Rom. 10:8-10. Why is this closely connected with the foregoing verses.

Because often a sense of fear of man prevents one from openly acknowledging Christ, or speaking a word in defense of His truths before those who oppose it.

Can we be true followers of Jesus without suffering persecutions? 2 Tim. 2:12; 1 Pet. 1:6-7; 4:12-19. What recognition will Jesus give to those who confess Him? Acknowledge them as His true disciples, as His friends, as those who have given themselves to His cause.

In what ways can one deny Christ? Titus 1:16; 2 Tim. 3:5; Prov. 30:5-7; 2 Pet. 2:1-3; 1 Jno. 2:22, 23. See the warning to Israel,—Deut. 8:11-17. How will Christ deny those who deny Him? Matt. 7:22, 23; Matt. 25:1-3, 10-12, 41-46. What is blasphemy against the Holy Spirit? In Matt. 12:31, this statement follows closely upon the Pharisee's claim that Jesus cast out demons by the prince of devils, branding the divine power of God as diabolical. See also an example in Acts 5:1-10. Can one be guilty of that sin in this age? How were Jesus' disciples to be helped in trouble? v. 12; Luke 21:12-15. How are we guided and what is the spirit we must have as children of God? Rom. 8:9; 1 Jno. 3:34-36; 6:63; 1 Jno. 17:17; Eph. 5:26-27.

The following letter is from a local elder of the Disciples of Christ inviting me to come and preach for them. The part I quote is regarding his statement of faith. It shows that this church has "dug out" some truth from the word of God.

C. C. Maple.

"I wish you would prepare a careful sermon on what is called the intermediate state—that period of duration between death and the resurrection of the new man with his new surroundings. As I read the scriptures, the commonest idea of man is erroneous. Preachers tell us that when a man dies he immediately goes to heaven or some other place. It seems to me from all analogy that what we feel to be the reasoning part of us, having no organ at death, remains quiescent or non-operative, and it will stay so till God gives it another body; and I believe that all will receive that new body at one time, the day of the resurrection. Some may say, "Oh, you are a soul-sleeper." I care but little about ridicule. If God

has ordained that about a third of our life must be spent in unconsciousness, why may not our faculties be held in abeyance for an infinitely small part of eternity, or till Jesus prepares a new house for us to live in?

The doctrine that a man knows more when the body is blown to atoms than he did when it was intact will not down with me any longer. I believe in the rest of the mental faculties till God wakes us up. The trouble is, people think that time is a reality. But time is merely the order of events; and if there are no events there is no consciousness of time. The doctrine that men are conscious as soon as we call them dead, and that they go to a place at death, is the nest-egg of modern spiritualism and all other forms of religious smallpox. The Bible always speaks of the dead as being asleep; and if Job 14:12 does not settle the question it can not be settled.

I do not know which side you will take; but I know which side it will be if you throw aside Roman Catholic teachings and accept the Bible. The conscious condition of the dead is a mere claptrap to establish the theory of purgatory on. It would be the worst of hells for the dead to see all their friends are doing. What consolation to a woman to see one daughter in the Sunday school and another one in a den of infamy, and not able to help her a bit? The dead know no more of the present than we do of the future. I am glad to think that, when I die, I shall not to be bothered by the horrible incubuses that annoy me sufficiently as I am. "I shall be satisfied when I awake in thy likeness," the Psalmist said, and so say I. The petty affairs of this life do not need the superintendence of departed spirits. If they are conscious and in heaven, for heaven's sake let them stay there and not come down to see our broken bones and aching joints which they can not heal.

Even Christ did not go to heaven when he died. He was in the heart of the earth, as he himself said. Not till forty days after his death did he ascend; and many years after that, Peter said David had not yet ascended into heaven. Why not let the Bible speak instead of popery? Think this matter over at your leisure.

Yours truly,
North Ridgeville, O.

Our Weekly Bible Lesson.
By Elder Maple.

Sunday, February 22, 1914.

Subject:—The Christian walk

and hope. Chapter, 1 Thess. 4.

I. The model walk. (1-12).

II. The Believer's hope, (13-18)
Read during the week the book of James, and the second chapter of Titus.

THE OHIO WORK.

By Elder Maple.

I trust our readers have all read the recent report of our Ohio meeting as given by Bro. Wishern in a recent issue of the Restitution Herald.

We hope to plan during the present year to do something in the state of Ohio along mission lines.

There are fields where the truth has been planted and other fields where there seems to be an opening for our people to present the message, these fields all need our earnest attention.

We shall not be able to do as much work along this line during the present year as we shall next, yet we hope to make a beginning.

Brethren over the state who desire to assist in the work please correspond with and send your offerings to Bro. E. H. Wickern, 10007 Empire Ave., N. E., Cleveland, Ohio. Let us rally now to the support of the work. All bear our share of the burden.

We shall all watch with interest the progress of our state work and pray for its success.

The Thief On The Cross.

Several articles have appeared in the Restitution Herald recently on the above subject, all of which were good, but believing I can add a thought to bring forth an added idea calls forth this article.

Recently while Bro. Joseph W. Williams was delivering one of his splendid sermons for the Plymouth, Indiana church, he made use of Rom. 4:17, wherein is the statement, "God calleth those things that be not as tho' they were."

I said, "Bro. Williams, was not Jesus, who was empowered with all power in heaven and in earth, justified in his use of the language he used to the thief on the cross, to the same purpose as the Father makes of it in the verse quoted?"

He replied, that he had not thought before of making the application of the language to that subject, but that it was permissible. Jesus being in the last hours of his earthly life, and in the agonies of the last hours of that awful death, is still enabled by his great love for mankind to give comforting words to the contrite thief by his side and in his onlook into

the kingdom he sees the thief with him in paradise that day. No need to make use of the thousand year day spoken of by the apostle Peter; also by Moses. No need to criticise the printer for improper use of the comma, if this—to my mind—better version of the matter is permissible.

F. M. McCrory.

A Joyful Hope.

Our Teacher and Messenger, Jesus, the Anointed, has gone to his Father to receive a great gift, this world. He was born on our earth and was a lineal descendant of our world's greatest poet, David of Palestine. All other poetical writings in the past and present ages will vanish; but David's poems are so deeply religious and truthful, they will become more dear and grow deeper into the hearts and lives of intelligent men and women on this earth. Our beloved Teacher, Savior, King, and Sovereign was born two thousand years ago near Jerusalem. He grew up in the Holy Land, and in His youthful days, sought His instruction from heaven. If we would seek for more of heavenly instruction and less of earth's imaginations and directions here below, we would gain more wisdom.

Jesus became a wonderful Teacher such as this world has never heard or seen since or will see until he comes here again to reign in Jerusalem. As He was leaving for His heavenward journey, he told his noblest followers that he would come again and literally and personally begin his reign in Jerusalem on David's throne. He also said that his disciples are to rule over the twelve tribes of Israel.

There are a few wise men and women who are anxiously waiting and keenly watching the different movements of the nations on this earth. Certain changes in the relations, positions and conditions of the nations are true indicators of the return of our Sovereign in great power and wondrous glory. When this world beholds Jesus in the heavens and his angels with him, she will tremble. He will send for his sleeping saints here in our earth, and also for the few living ones. He will cause them to be born incorruptible, and then they will rise and meet him in the air and joyfully hear, "Well done, thou good and faithful servant; enter thou into the joys of thy Lord."

A. Graves.

There is a difference between an excuse and a reason.

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.

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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.

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 publishing a tract for Bro. Jos. W. Williams, Brumfield, Ky., which has for its subject, "The Crucifixion of Self." It is a twelve-page tract

and it is about ready for delivery to Bro. W. Write asking him all about it and get a supply for your friends. It will make splendid reading for them.

We are so busy this week with job work that we have little time to think on editorial matter.

Extracts From Letters.

"It seems a wonder how so many good things can be found which just seem what we need".

Respecting an article published for a brother, he says: "I am well pleased with the way you have printed it. I don't see any typographical errors in it. So many times we see this in articles."

Dear Bro. Lindsay: Please continue sending the Herald. Will remit as soon as convenient.

(How it would help the editor if all were as thoughtful as was this brother. It is not necessarily a sin to be without money; sometimes even preachers have none; but the editor would rest better when your subscription expires if you would example after the above letter).

HELPING FUND.

By means of this fund, the Restitution Herald is sent to many who otherwise could not have Miss Alice Vann, \$60. G. W. Calder, \$4.00. J. H. Morse, \$1.00.

Obituaries.

Mrs. Elizabeth St. Clair was born in Halifax, England, Dec. 18, 1838, and fell asleep in Jesus in Chicago, Ill., at the home of her sister, Mrs. Louise Dumphrey, Jan. 29, 1914.

She was a daughter of James and Hannah Sutcliffe. She came to America with her parents in the summer of 1857. She married W. D. St. Clair, June 2, 1864. To this union were born four children, one boy and three girls, all of whom, and her husband, preceded her to the grave.

When a young woman she confessed her belief in the things concerning the kingdom of God and the name of Jesus Christ and was baptized. She has lived a consistent Christian life, always rejoicing in the hope of the Lord's soon coming.

She leaves to mourn her loss, four sisters: Mrs. Ruth Sutcliffe, Mrs. Agnes Wilson, Mrs. Frances Elvey and Mrs. Louise Dum-

phrey, all of Chicago; also four nieces and two nephews and a host of friends.

Although we feel her loss greatly, yet we sorrow not as those who have no hope. She sleeps beside her husband waiting to be called in the morning of the resurrection, to awaken on that bright eternal day. May we all prove faithful to meet her at

Her niece, Her neice, Jessie M. Wilson.

The Sunday School.

By Anna E. Drew.

Faith Destroying Fear. Feb. 22, 1914. Luke 12:1-12.

Golden Text.—Every one who shall confess me before men, him shall the Son of man also confess before the angels of God. Luke 12:8.

Time.—Probably January A. D. 30, not long after the last lesson.

Place.—Somewhere in Perea beyond Jordan.

Rulers.—Tiberius Caesar, emperor of Rome; Pontius Pilate, governor of Judea and Samaria; Herod Antipas, was governor of Perea where Jesus was at this time.

Questions.

What effect had Jesus' words upon the Pharisees in our last lesson? Luke 11:53, 54. How great was the multitude mentioned in v. 1 of our lesson today? See R. V. What do you think had drawn them to this place? To whom does Jesus address Himself? "First of all."—what do you understand by this?

No doubt they were near Him and could hear Him; the talking and moving multitudes could not, until quieted by His voice or the wish to know what He was saying. His purpose in this discourse seems to have been to confirm and instruct His disciples, and to remove stumbling-blocks from them and those who might become disciples.

What does He first warn them of? What is leaven? "Leaven is an active, living principle hidden in the flour and working with out observation from particle to particle until the whole mass is endued with the same active power."

What was the leaven of the Pharisees? v. 1. Matt. 16:12. In what way were they hypocrites?—Recall from last lesson. What was their false doctrine? Mark 7:7-9; Oct. 23:7, 9. In the texts given from Acts, what was false in their belief? Do we have

'Pharisees' as to faith, in these days? Does it make any difference what we believe, if we are only sincere? Find scripture references. Show what our character should be and what doctrine we should believe.

What is true of hypocrisy and all secret things? v. 2; 1 Cor. 3:13; 1 Cor. 4:5; Jer. 32:19. What differences does Jesus make in Matt. 10:27, in the application of the truth in v. 3? In Matt. He refers to His own teaching. What was to be the duty of Jesus' disciples? Mark 16:15,16.

What do the terms 'darkness and light' in v. 3 mean? Darkness, privately; light, publicly. See also Matt. 13: 3, 10-17. The truths thus understood by the disciples, were by them taught the people after Christ's resurrection. "Proclaimed upon the housetops,"—is this literal language? The houses in Judea were flat roofed with a balustrade round about, and were used for the purpose of taking the air, sleeping, and prayer, and also for announcing things in the most public manner. So among the Turks, a crier announces the hours of public worship from the tower of the mosque.

What does Jesus call His disciples in v. 4? Jno. 15:14-15. Of whom were they told not to be afraid? Why? v. 4; Psa. 118:9 27:1; 56:4. Were they to expect persecutions and even death from man? Mark 13:9;; Matt. 24:9. Whom should they fear? v. 5. Matt. 10:28. Is 'fear' here used in the sense of terror or fright? Psa. 34:11-19; Prov. 8:13; Prov. 14:2, 16, 26, 27.

In Matt. 10:28, the word soul is used as something that man cannot kill or destroy, but God can—what is this soul? See Mark 8:35-37, R. V. What kind of life is that referred to in this text, and when received? Mark 10:30; Col. 3:3-4. What is the hell into which God hath power to cast? See margin; Matt. 10:28. From Greek Gehenna, the place where the refuse of the city of Jerusalem was burned in continual fires, used as a type of punishment of the wicked. As the refuse was destroyed, so will the wicked be. Psa. 37:20-38.

What illustrations does Jesus give to show God's love and care for His children? Of how small value were the sparrows? Two farthings was about two cents, so that a sparrow was worth less than a cent, yet in God's sight, not one is forgotten, Matt. 6:26-30. What was all this to teach His followers? That they might have that perfect trust in their heavenly Father, that in their work of heralding the truths that Jesus taught them all fear of what man could do

ceived. I Tim. 2:14. Will God rescind the penalty? If this act of disobedience, on the part of Adam and Eve, does not terminate in death, then God's word is falsified, and the serpent told the truth.

God said they would surely die and the serpent said, Ye shall not surely die. It is a question of veracity, between God and the serpent. Before inquiring as to whether God inflicted the threatened penalty upon Adam for violating his plainly revealed law, I wish to transcribe here a few thoughts apropos to the subject, from "Good Tidings Pertaining to the Earth and the Race as Disclosed in the Scriptures." When speaking of Gen. 2:17, Dr. Adam Clarke says: From that moment thou shalt become mortal, and shalt continue in a dying state till thou die. This we find literally accomplished.

By anticipation, Adam was but a dead man when he had partaken of the forbidden fruit. During the plagues upon the Egyptians, they urged the children of Israel to depart, saying, We be all dead men. Ex. 12:33. In consequence of what Abimelech had done, the Lord came to him in a dream by night, and said to him, Behold thou art but a dead man. Gen. 20:3. If a man takes poison, we say of him, He is a dead man; by which we mean he will certainly die in consequence of taking the poison. So Adam virtually and judicially died the day he sinned. He then came under the sentence of death. Instead of thou shalt surely die, the Greek of Symmachus reads: "Thou shalt be mortal." Likewise the Syriac, which is approved by Jerome, Grotius, Chrysostom, Theodoret, Ambrose, the venerable Bede, Drusus, Diodati, Knapp, Cahen, Ainsworth, Patrick, D'Oyly, Mant, Henry and Dr. Payne. The Tarum of Jonathan reads: Thou shalt be subject to death. In harmony with the foregoing, it should be stated that the Hebrew preposition 'be', rendered 'in', is translated thirteen ways in the Bible. But three of these thirteen renderings would make sense in Gen. 2:17, and these are 'in', 'after', and 'against.' 'Against' would hardly be appropriate in the passage, and we will drop it, leaving the choice between in and after. In the day thou eatest thereof, and after the day, are expressions equally sensible and proper; and the choice between the two depends entirely upon the meaning of the passage. In Num. 28:26, the same preposition 'be' is correctly translated both in and after in the same verse, as follows: "Also IN the day of the first fruits, when ye

bring a new meat offering unto the Lord, AFTER your weeks be out ye shall have an holy convocation." Had it (Gen. 2:17) been rendered 'after the day that thou eatest thereof thou shalt surely die,' it would have been in harmony with all the facts and statements connected with the history of the first man. The marginal reading gives the Hebrew, "dying thou shalt die," and is preferable to the textual rendering, because in harmony with the facts, as it clearly implies a gradual process, that would ultimately end in death. That God did not intend to summarily deprive Adam and Eve of life, is clearly evidenced by the fact that he designed to people the earth with their progeny. Gen. 1:28; 3:14-16. Had he deprived the guilty pair of their forfeited life, as soon as they transgressed his law, the race would have been exterminated, and his plans thwarted. For further incontrovertible proof on this point, I need but cite the reader's attention to the sentence pronounced upon Adam by his Creator. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake in scrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth unto 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.

In this passage God explains his penalty as a returning to dust. "Dust thou art, and unto dust shalt thou return." All the days of Adam's life of toil and suffering were circumscribed by the adverb "till." When that point was reached, he returned unto the ground from whence he was taken. After developing a sinful character, he is termed of the earth, earthy. 1 Cor. 15:47.

Did the 'dying' condition, to which sin reduced Adam, (see marginal reading of Gen. 2:17), eventuate in his death? If so, God's word is vindicated, and his penalty enforced. In Gen. 5:5, you will find a Biblical answer to the question at the heading of this article: "And all the days that Adam lived were nine hundred and thirty years; and he died."

The following verses are transcribed from the writings of Eld. S. A. Chaplin.

"Six Thousand Years Ago." "In Eden bowers, a sinless pair

Were placed by God below,
As lords of earth, and sea and air,
Six thousand years ago.

And fadeless groves of fruitage fair
Through Paradise did grow;
The tree of life was blooming there
Six thousand years ago.

No pestilence at noon day stalked
With poisoned shaft and bow;
Nor dire disease in darkness walked,
Six thousand years ago.

No winter frost, no summer bligh
Laid withering herbage low;
No tempest cloud obscured the light
Six thousand years ago.

No sickness, sorrow, death nor pain,
Caused tears of grief to flow;
No graves were heaped above the slain,
Six thousand years ago.

'Twas sin that palled the skies
in gloom
Made earth a wild of woe;
That ope'd for man the grave
and tomb
Six thousand years ago.

But Christ will come, in him we trust,
And crowns of life bestow;
Regain the Eden that was lost
Six thousand years ago.

God's paradise shall bloom once more,
And cloudless skies shall glow
O'er heaven-blest scenes, as once before,
Six thousand years ago.

That restitution, Lord, we wait,
Tho' circling years move slow,
Since exiled from our blest estate
Six thousand years ago."
Rufus A. Curtis.

"The man who seems to me the most worthy of contempt, is the one who has not sufficient moral courage to break a promise after he discovers that it ought never to have been made.

A life that is any degree like the life of Christ, is a life that helps those who come in touch with it.

I don't know how a thoughtful man can ever reject the idea of an overruling Providence.
—The Randolphs.

A great sorrow is a wonderful educator.

There is no trade on earth so easy to learn as grumbling.

Praise Your Wife.

A sunshiny husband makes a merry, beautiful home, worth having, worth working for. If a man is breezy, cheery, considerate and sympathetic, his wife sings in her heart over her puddings and her mending baskets, counts the hours until he returns nights, and renews her youth in the security she feels of his approbation and admiration. You may think it weak and childish, if you please, but it is the admired wife who hears words of praise and receives smiles of commendation who is capable, discreet and executive. I have seen a timid meek, self-distrusting body fairly bloom into strong, self-reliant womanhood under the tonic and the cordial of companionship with a husband who really went out of his way to find occasion for showing her how fully he trusted her judgment, and how tenderly he referred to her opinion.

In home life there should be no jar, no striving for place, no insisting on prerogatives or division of interest. The husband and the wife are each the complement of the other. And it is just as much his duty to be cheerful as it is hers to be patient; his right to bring joy into the door as it is hers to garnish the pleasant interior. A family where the daily walk of the father makes life a festival is filled with something like heavenly benediction.—Sel.

"Aim high" is a motto nearly all of us have traced in the copy books of our early school days. Some of us, perhaps, have gone into the matter further and been advised that by aiming higher than we expect to reach we will reach far higher than we otherwise would. Most of us in one way or another, have followed the precept.

There is something solemn and awful in the thought that there is not an act done or word uttered by a human being but carries with it a train of consequences the end of which we may never trace.—Samuel Smile.

In all the affairs of human life, social as well as political, I have remarked that courtesies of a small trivial character are the ones which strike deepest to the grateful and appreciative heart.
—Henry Clay.

Many a man has discovered that popularity is not worth the price.

Never judge a man's strength by the ease with which he breaks a promise.

(Continued from page 139). mansions for themselves, while the poor drag out a miserable existence in cold, scantily furnished 'shacks.'

The rich give receptions, balls, banquets, and dinners, which cost from 20 thousand each to half a million dollars each, while at the same time, one hundred thousand miners in Pennsylvania with their wives and innocent children were actually starving and scouring the roads like cattle in search of forage, some of them forced to eat cats, and many of them committed suicide to avoid starving to death, when one necklace worn by one of the rich ladies (?) at one of those banquets would have kept these poor, starving humans from untold suffering. My God, how long will such conditions last?

Hear the answer. James after foretelling these conditions, tells us that when it is fulfilled, to "Be patient therefore brethren, stablish your hearts for the coming of the Lord draweth nigh." Praise God for the great promise.

Dear brethren and sisters, I am home from the sanitarium once more. I am not well yet, but I am improving slowly. I have preached 3 sermons since I came back, and have four more converts to baptize into the one faith as soon as I get able. I am not able to leave home yet, to go out into the field.

I will sell my book now in lots of four for one dollar while they last. I have about 600 yet. God bless the dear ones who are helping us to live till we can help ourselves.

Eld. John Pruitt.
Bristow, Okla.

**SERMONETTE NO. 64.
In The Regeneration.**

Text:—In the regeneration, when the Son of man shall sit upon the throne of his glory, ye also shall sit upon 12 thrones judging the 12 tribes of Israel. Matt. 19:28.

In the text we are studying today in reference to the ages to come, there are three things to be considered.—

1. The re-generation.
2. The reign of Christ on his glorious throne.
3. The promise of kingship to the 12 disciples and their judgment of the house of Israel.

Whatever this process of re-generation may consist of, it is evident from the plain reading of the text, that it is during the time that the Son of man sits in the throne of his glory. Instead of the coming of Christ putting an end to all things relating to human life and blessings, it is a promise by Jesus

of something grand and glorious to this world and its inhabitants. It is to be a re-generation,—a righting up of affairs. It is to receive blessing and inspiration and good from the presence of the world's Redeemer upon the throne of his glory. In that word "Regeneration" there is no tinge of sadness, no implied anger, no note of destruction. It sounds like something desirable, something grand and glorious, something in which the ignorance and superstition and oppression of mankind shall be replaced by light and truth and liberty. It sounds like God cleaning up the world and fulfilling the long promised era of blessedness through the reign of Jesus and his followers, when all the ends of the earth shall remember and turn to God.

It cannot be that the regeneration of our text is now; for the Christ is not yet seated upon his throne. It is true that a people is being prepared for a great work; by passing through the water of regeneration by the word, but the whole creation is waiting for the manifestation of the "son," as well as the "sons" of God; which can only be realized in fact by the redemption of the body; or in other words cannot take place until after the resurrection from the dead.

The reign of the Son of man upon the throne of his glory, is an event so great, and far reaching from every standpoint of prophecy, as to preclude the idea that it is now being fulfilled. There is nothing in the world today that would indicate the personal presence and authority of the King of kings. If the woes of mankind, the labor troubles, the famines, the vices, the financial cupidity, the wars and bloodshed are the promised regeneration, then might we devoutly pray to be delivered from such a regeneration by such a reign. When the kingdom for which we pray shall come, we are led to expect that God's will, will then be done in earth as it is done in heaven.

The third proposition of the text affirms that at the time that Jesus reigns in the throne of his glory, that the 12 disciples reign over the 12 tribes of Israel. This the student will perceive would require the re-gathering of these tribes from their scattered condition, and an organization into a body politic or a kingdom. The disciples so understood the promise. Hence after the resurrection of Jesus they asked, "Wilt thou at this time restore the kingdom to Israel?" The restoration of the whole house of Israel to the

land promised to Abraham's posterity was the burden of all the prophets, and this was to be after the return of Jesus. Acts 3:20, 21.

Who are these 12 tribes over which these apostles are to rule as kings and to judge in the affairs of life? Such a state of things indicates probation after Jesus comes and fulfills that promise. These apostles are long since dead, and the promise to them in our text cannot be fulfilled until after their resurrection. That these 12 tribes will be on probation after their resurrection seems evident from Ezekiel's vision (37:12) where he writes, "I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel."

"And the heathen shall know that I the Lord do sanctify Israel when my sanctuary shall be in the midst of them forever more." verse 28. Here is again God's sanctuary set up and Israel sanctified after resurrection. It will not alter the work promised of sanctification and regeneration—it will be the same whether the resurrection here spoken of is a literal resurrection or a political or a moral resurrection. In any case it is regeneration, redemption, sanctification in the ages to come. It is in that period when the righteous receive eternal life, and that period is called "the world to come." Mark 10:30. If the student will compare Matt. 19:27-30 with Mark 10:28-30, he will see these two historians were recording the same discourse of Jesus, and that this regeneration this sanctification of Israel by the ministration of Jesus and his disciples as kings was to be in the world to come. Mark's statement follows.

"Then Peter began to say unto him, Lo, we have left all and have followed thee. And Jesus answered and said, Verily I say unto you, there is no man that hath left house or brethren, or sisters, or father or mother, or wife, or children, or lands for my sake and the gospel's, but he shall receive an hundred fold now in this time, houses and brethren, and sisters, and mothers and children, and lands with persecution; and in the world to come eternal life."

Matthew records in this connection that part of the discourse of Jesus which relates to the thrones and the judgment of the 12 tribes. Luke's record is as follows:—

"Then Peter said, Lo, we have left all and followed thee. And he said unto them, verily I say unto you, there is no man that hath left house or parents, or

brethren, or wife, or children for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." Luke 18:28-30.

We are forced then from the consideration of these and other scriptures, that if Jesus and his people are to be priests unto thrones after the resurrection, if God's sanctuary is to sanctify men, and they are to be regenerated, and God is to make a new covenant with them, that there will certainly be probation. Especially is this conclusion confirmed by the statement that Jesus is "The true light which lighteth every man that cometh into the world."

A. J. Eychaner.

Was The Edenic Law Enforced?

When God created man, and placed him in the garden of Eden, in order to test his loyalty, and develop his character for obedience, it is recorded, "And the Lord God took the man (whom he had formed) and put him into the garden of Eden to dress it and to keep it. And the Lord commanded the man, saying, of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." The Hebrew, as given in the marginal reading, is,—Dying thou shalt die. Gen. 2:7-9, 15-17.

Here we have the Edenic law plainly stated, and the penalty attached for its violation is also given. There is no ambiguity about either. To eat of the interdicted tree would eventually cause them to die. In case of disobedience, there is no other alternative but literal death. Eve so understood it, for she 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. Gen. 3:2-3. The serpent beguiled Eve through his subtlety, by saying, Ye shall not surely die; for God doth know that in the day that ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil. And when the woman saw that the tree was good for food and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. Gen. 3:4-6; 2 Cor. 2:3. Adam openly violated God's law. He was not de-

ceived, rescind, of disol, Adam a ate in e is falsi the trut God s and the surely t veracity serpent, whether ened p violatin I wish thought from "(the Ear showd i speakin an Clau ment tl tal, and ing stat find life By a but a de taken During Egyptia ren of. We be consequ had dor in a dr to him, dead m takes p is a de mean h consequ on. So cially d then ea death. I ly die, reads: ' Likewise provod soston, venerab ti, Kna Patrick, and Dr Jonatha subject with th stated tion 'be lated t ble. Bu renderi Gen. 2: ter', ; would the pas it, leav and aft est the are ex and pri tween upon tl In Nunn sition ed both verse, a day of

THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, Feb. 18, 1914.

Number 19.

The Making of a Life.

Helen Keller has been known to the world ever since she was seven years old, when the first reports of her education were published, telling how a deaf, blind child had learned to read and write in six months. Her life has been an unbroken series of triumphs over obstacles. Deaf and blind at the age of nineteen months, she remained in intellectual darkness until she was nearly seven. Then Mrs. John A. Macy found her in her Alabama home, as she expresses it, like a young animal, passionate, wilful, and struggling for self-expression. She immediately began the stupendous task of educating her. At the age of ten, Helen Keller learned to speak. At sixteen, she was preparing for college. She graduated from Radcliffe College, receiving the degree of Bachelor of Arts, with distinction. Now she can actually talk, and addressed a large audience in Grand Rapids (our home city), Jan. 20th, and by placing her fingers on the larynx of the speaker can repeat nearly every word you utter. This has been her greatest task, but after 20 years of unparalleled patience and effort, she has accomplished the greatest individual achievement in the whole history of education.

What a lesson for every one of us! Her appearance on the platform, her enthusiasm, her eyes glowing with love—though sightless—they speak the joy she expresses in words and act, and is an inspiration for good to every one who listened to her. When I consider her life, and its achievements, compared with my opportunities and failures, I feel like hiding my face in shame. O ye discouraged, despondent ones, you who have almost stopped trying to make life a blessing, stop and think of the blind Helen Keller and take courage. Begin today to use the material God has given you to make your life worth the living.

This making of a life means so much. None of us can make our life valuable to ourselves or others without exertion, using the faculties given us to the best advantage. Let us hold ourselves to this question for a little, and see the results. Have I a mission in life? Do I fully

The Midnight Cry.

By L. C. Cattell.



The Bridegroom is coming, He may not be long,—
His signs are hung out on the way.
He has promised to come, we will greet him with song;
It may be by night or by day.

Then wake up, ye sleepers, gird on your bride's dress;
With lamps full of oil burning bright.
He said He was coming, go ye out to meet Him,—
It may be by day or by night.

But if He should tarry, be patient and wait;
His promise is faithful and true.
So do not get weary, but keep on your journey,—
He has told us just what He will do.

When He comes, will He find us waiting and glad
To see Him return for His bride?
We have waited so long, He will soon come along
And say, Come and sit down by my side.

And when He shall come, His reward for to give
To all that are faithful and true,
He will say, Well done, thou most faithful one,
Thou hast laboured the whole day through.

Now enter thou into the rest that remains
For the people of God to enjoy;
Everlasting life, like angels be made,—
A life without any alloy.

Dedicated to my Friends,
August 22nd, My 83rd Birthday.
Eastbourne, England, January 24, 1914.

respect my mission? Does life really mean anything to me?

Face these questions, grapple with them, and settle them. Then you may know at least this, that life hereafter will be for you either an aimless, satisfied drifting along, or a splendid struggle worthy of all your power to carry out. Let us always remember that "right thinking is always back of right living."

The reason why so many of our days are given over to common place thinking, and so much of our time is occupied with deeds scarce worth while is because we have too little respect for ourselves. We do not seem to consider that there is as good material in us for the making of a good life as in others, if we would only use it right. If we do not succeed in some noble attainments, it is not that we were born under an unlucky star, but we have not rightly applied the material at hand.

Instead of becoming discouraged, put your brain and will at

work, and be determined to succeed. If you fail, it is because there has been some bungling work done, not for lack of material.

Michael Angelo took the haggled, broken pieces of Carrara marble that a less skillful sculptor had thrown away, and out of it he chiseled his masterpiece in marble—The Young David.

We must use the material God has given us, and remember the helper who stands ready to take our wasted broken failures, the fragments we despise, and out of these make a life fit for association with angels. No chance to make a beautiful life here today? Then we have no chance for the future life. A splendid artist stands at the door and knocks, asking admittance into your life. There are scars in his hands, a wound in his side, but if you will let him in he will make the darkened room of your soul light with his love.

will make you strong in your

weakness. For he will remove the worthless rubbish of your life, and in its place put high and holy thoughts and show you the meaning of making a life that will be eternal.

M. A. Woodward.

THE ANCIENT HOPE.

The hope which God furnishes is not merely the hope of a quiet close to this world's weariness, but the hope of infinite gladness which is then to begin. There is a passage in Job which exemplifies both of these very fittingly. Groaning under the pressure of no common grief, he cries out, "Oh, that thou wouldst hide me in the grave! That thou wouldst keep me in secret! Till thy wrath be past." As if he would be glad to be hidden anywhere, even in the grave, from such calamities. But then this is not enough. This is mere negative comfort. It is the mere cessation of suffering. And this does not content him. He bethinks himself and cries out again. "Oh that thou wouldst appoint me a set time, and remember me!" He cannot bear the thought of always lying in the dust, even though it is a secure hiding place from the storms of earth. He would not be forgotten there. He would have a set time at the end of which God might remember him. Then abruptly he asks, "If a man die, shall he live?" and, evidently answering himself, "Yes, he shall live again," he calmly adds, "All the days of my appointed time will I wait, till my change come." For it is the resurrection change he looks for, and rejoices in as his hope. When that day arrives, the trumpet shall sound, and the voice of God shall speak—"Thou shalt call, and I will answer."

But how is he so assured of being thus remembered of God? He knows how precious in his eyes is the dust of his saints—"Thou wilt have a desire to the work of thine hands." Thus, though Job begins with what is merely negative, that is, the ending of his grief and shame, he cannot rest there, but presses on, in rapid hope, to the beginning of his joy and glory. It is the morning, with all its new life and reviving sunshine, that rises before his view, and from afar pours into him its heal-

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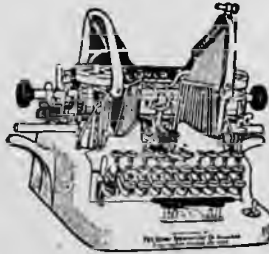
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We grieve sometimes that we cannot know people's hearts and foresee what would please, and what would irritate. Hearts calm down wonderfully sometimes; what need then to know of their depths while at boiling point? But what sights must the all-seeing God look down upon. Sights in tenderness shut away from the gaze of His weak children.

You can find plenty of work if you look for it; only don't look too far, because it is the little bits of things which come right in your way, that Jesus wants you to do.

Every one owns a little piece of the world; I do, so does everybody, why can't each one look out for her own little corner?—Sel.

Although the Lord is gracious and forbearing, and kindly gives me work to do here and there for Him, He can, when He chooses, get along entirely without my help.

"Words are things of little cost, Quickly spoken, quickly lost; We forget them, but they stand Witnesses at God's right hand; And their testimony bear For us, or against us there."

You will find that it needs precisely the same help to meet trifles that it does to conquer mountains of difficulty. The difference is in degree, not in kind.—Ester Ried.

Conscience, working all alone, is a very uncomfortable and disagreeable companion, and often accomplishes for the time being nothing beyond making his victim disagreeable.—Sel.

The best monument that a child can raise to his mother's memory is that of a clean, upright life, such as she would have rejoiced to see her son live."

Sometimes the people whom we meet but once, with whom we really have very little to do, are given a word to say, or an act to perform, that shall influence all our future lives.

Don't you think that some of our trouble is in being content with simply reading, not studying the Bible?—R. Erskine.

There are no disappointments to those whose wills are buried in the will of God.—Faber.

"God will not call me to account for your undone work, only my own."

in spite of the fact that Jesus said unto them plainly, Lazarus is dead." Her definition of resurrection is spiritualization of thought.

What benefit can any gain as a result of such repudiation of Scripture teachings which are vital to Christianity and the acceptance in their stead of such as these in "high places."

When will the multitudes cease to follow such leaders? Brethren, we are living in the times when strong delusions will try the very elect, but be strong in the Lord, take the Sword of the Spirit and pray. See Eph. 6.

Christ's Church.

"And upon this rock I will build my church."

This assertion of our Lord was made to Peter and other disciples after he had asked them saying, "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." Then in reply to a direct question as to whom they said he was, Peter said. "Thou art the Christ, the Son of the living God." Now Jesus said, "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." Matt. 16:13, 18.

What is the rock upon which Christ's church is built? In Paul's first letter to Timothy he says the church of the living God is the house of God, and in his letter to the Ephesians he said that they were no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and were built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Eph. 2:19, 20.

These Ephesians were Gentiles who were by nature aliens from the commonwealth of Israel, and in a lost condition without any hope of a future life, and had never been given an opportunity to become God's people until after the crucifixion of Christ (Eph. 2:13), but had then heard the gospel that was preached to them, and had believed and obeyed it, and were then members of the church of God (Christ's church), which is built upon the rock of truth as revealed to man through the prophets, Jesus Christ, and his apostles.

Now let us see what is the nature and purpose of this great building called the house of God and God's building, which is Christ's church. The word church is translated from the Greek word ecclesia from ekkalein,

meaning "the called out ones."

Christ's church then is a divine spiritual institution or body composed of those who have been begotten of the Spirit thro' the gospel (1 Cor. 4:15), and called out from among the world to pass the trial of their faith (1 Pet. 1:7), and make a spiritual growth within this body of Christ (Eph. 1:22, 23; 4:12, 16) preparatory to a spiritual birth at the resurrection. 1 Cor. 15:44.

The work of Christ's church is not to convert the world to Christianity during this gospel age, as some are teaching, but as God's building (1 Cor. 3:9), and as lively stones (1 Pet. 2:5), we are labourers together with God, proclaiming the gospel of the kingdom for the purpose of taking out a people for his name (Acts 15:14, 17), who will help to judge the world. 1 Cor. 6:2.

Jesus said, "Many are called, but few are chosen." While many are called during this age, most of them fail to make a sufficient record for "the prize of the high calling of God in Christ Jesus," but this does not necessarily mean that the most of the called ones will be lost. The called ones are those who read or hear the gospel, believe and obey it by being buried with Christ in baptism, and thus become members of his church and of the building of God. Paul says Christ is the foundation, and every man should take heed how he buildeth thereupon for 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 is. He says if any man's work abide which he hath built there upon, he shall receive a reward; but if any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire. 1 Cor. 3. This shows us that only a part of those in Christ's church will win the prize of the high calling, but others will be saved through more suffering.

Paul says to Timothy, "But in a great house there are not only vessels of gold and of silver; but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work." 2 Tim. 2:20, 21.

The purging time is within the church of God in this life, if we are to be prepared for the Master's use as one of the elect at his coming.

To be continued.

F. M. Howell.

The Second Coming of Christ.

The many, many times that the second coming of the Christ, God's anointed Son is mentioned in the Scriptures, impresses every honest hearted searcher with the importance of the event.

The prophets have uttered their predictions; the apostles have spoken in no uncertain tones, and Jesus himself, has added his testimony to the fact, that he is coming again. They have made it known to the one who believes, but the unbeliever is in darkness.

Paul says, 1 Thess. 5:4; "But ye brethren are not in darkness that that day should overtake you as a thief. Ye are all the children of light and the children of the day. What made them such? They have believed the record. They have read the signs, and who but an unbeliever could scan the pages of such a book as the Bible, with the evidence piled up, and then reject the doctrine of the imminence of the coming of our Lord a second time without sin unto salvation. Surely such are blinded, because of unbelief. They are in the same condition of mind that the Jews were in at his first coming.

Not only the fact of his coming again, but what he is coming for is of equal importance. From the day of Samuel, who was God's spokesman and judge in Israel when the people rejected God as their ruler, and called for a king of their own number, 1 Sam. 8:19, nevertheless the people refused to obey the voice of Samuel, and they said, Nay, but we will have a king over us, that we also may be like all the nations, and that our king may judge us, and go out before us, and fight our battles. And Samuel was told to hearken unto their voice and make them a king. So in rejecting Samuel as their ruler, they rejected God. From that day to this, whether in Israel, God's own people, or among the Gentiles, governments have been a failure, so far as perfection is concerned.

David whom God declared was a man after his own heart, came the nearest to being a just and righteous ruler; one who ruled in the fear of God: but David committed a grievous sin in doing an injustice towards one of his own subjects, but David cried unto the Lord, and he heard him. Solomon sinned, and his rule was oppressive, and God rent his kingdom asunder; and the history of Israel and Judah was one long succession of good and evil rulers until finally their light went out in darkness; and the head of gold was ushered in,

the head of that great image, which represented the whole of Gentile dominion, down to the very day when God's anointed Son shall take the kingdom according to his promise in Ezek. 21:25, wherein God's kingdom was overturned, and God himself declared by his prophet, that it should be no more until he come whose right it is, and I will give it him.

Here then, is the nobleman that went into the far country to receive the kingdom and to return. He stands ready to smite the image upon his feet, and to break it in pieces according to his word, and establish his own kingdom upon the ruins thereof. Thus will be established the fifth universal kingdom upon the earth. Dan. 2:44.

This will be the kingdom prepared for the righteous from the foundation of the world. Matt. 25:34. It will be in the land covenanted to the fathers. Psalms 105:6-11, and the 12 tribes of Jacob will constitute the body of that kingdom, a kingdom that will not be of this world, but of that world to come of which the apostle Peter speaks. 2 Pet. 3:13. Nevertheless we, according to his promise, look for a new heaven and a new earth wherein dwelleth righteousness. Now God is calling out a people for his name, fitting and preparing them to be the rulers with him in that glorious and righteous reign, when he shall rule the world in righteousness seated in majesty upon his father David's throne, which will be in Mt. Zion and in Jerusalem.

Now who, in their right mind, would not desire to inherit such a kingdom, with such laws?

Who would not pray, Thy kingdom come, thy will be done, in earth as it is done in heaven.

Who would not watch and wait and pray that he might be accounted worthy to escape the judgments that shall come upon the world and to stand before the Son of man?

M. W. Perrine.
Wenatchee, Wash.

Perhaps it is just as well for young people to look squarely in the face the fact that there will be discouragements to meet their hopes, and apathetic croakers to meet their enthusiasms, to the end of time. The main thing and the central pivot on which the main thing will turn, is to make sure of being able to say bravely: "The Lord is with us, fear them not."

Utter shipwreck of human happiness is rarely, thank God, a necessity; even though grievous blunders have been made.

ing light.

"The fashion of this world passeth away." This cheers us, for it assures us that no grief shall live long. But the fashion of "the world to come" endures. This is unspeakably gladdening; for all that better "age" brings with it shall abide forever. The inheritance is vast, the city is "joyous," the mansions are many, the title is sure, and the possession is everlasting. Jerusalem! Jerusalem!

Would God I were in thee!
Oh, that my sorrows had end,
Thy joys that I might see.

Thus sweetly sung one of Scotland's holiest sons in the olden time. Broken with many griefs, he thus poured out his soul—weary and homesick, as stranger here. And will not "night" fail in one of its objects, if it does not make us long for the "day?" Will not tribulation be frustrated if it does not stir within us "earnest expectation," this "groaning within ourselves," this "fervent longing," this homesickness which the saints of other days felt so tenderly and truly? And all the more, because "now is our salvation nearer than when we believed;" for we have arrived at the last stage of our journey, and a few more days will suffice to bring us home."—Horatius Bonar.

No. 7.

Continued from last week.

But, says one, you have altered the text. It reads out of, and not after. Our translators have rendered the Greek word, ek, out of, and it is generally so rendered in our Bible; but in turning to the Greek concordance, we find the first English word used in defining the Greek word ek, is after—so I am told by a well posted man in the Greek—and it has also the sense of since. It will also be observed that we have inserted the definite article the before tribulation. This article is left out of the text by our translators, but it is in the Greek, and clearly refers to the tribulation described at the close of chapter 6.

In the account of what John saw in chapter 7, it is expressly laid after this—after this, what? Clearly after the great day of the wrath of the Lamb, spoken of in previous chapter. After this day of wrath, which winds up the present age, John saw the fruit of the following age, or the age of the kingdom of God; briefly stated, it is true, but sufficiently clear to be unmistakable as a fulfillment of the promise and oath of God to

Abraham.

Let the text be read with that of chapter 6 in view, and the fact that the scene of chapter 7 is expressly said to be after this, and see if the following is not evidently the true sense of the text. "These are they which came (to Christ) after the great tribulation of the kings of the earth, and have washed their robes and made them white in the blood of the Lamb." This construction agrees and harmonizes with a similar representation in Rev. 15, where John saw those who had gotten the victory over the beast stand on the sea of glass, having the harp of God; and they sing the song of Moses...and the Lamb, saying, Great and marvelous are thy works Lord God Almighty: just and true are thy ways, thou king of saints. Who shall not fear thee O Lord, and glorify thy name, for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest.

Thus we see the saints on the sea of glass glorify—take the same view of the effect, on all nations; the judgments; the great tribulation—on the kings of the earth, etc., that we have suggested on the texts in chapter 6, and the coming of all nations, or the great multitude of all nations appear, in both cases to be after the judgments which wind up the present age, and opens the age of the kingdom of God, which, immediately follow the end of this; and then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. Matt. 13:43.

Thus shining on the left of the nations. The world—all nations—will be blessed in Abraham and his seed, and the multitudes of the saved, in the dispensation of the kingdom of God, will as much surprise many of our good brethren, who do not as yet see the matter as we do, as it surprised John when he saw it in vision. Then shall we truly see a multitude of redeemed ones, who have washed their robes in the blood of the Lamb, which no man can number, out of all nations, kindreds, people and tongues. How gloriously, then will the promise and oath of God to Abraham shine forth over the face of the whole earth, and his incorruptible saints rejoice that they are honored in having a part with Christ in the glorious work of redemption, and salvation of such untold multitudes.

Who desires a part in this glorious work, come and read Gal. 3:16-27. Study it well. 28-

29. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise. If ye are not baptized into Christ, then are ye not Abraham's seed, neither are ye heirs according to the promise. No heir, no inheritor. This is No. 7. The wine Uncle John offers, makes the heart of man glad. It is pure, and doesn't make the head swim, and throw you into the ditch. Subscribe for the Restitution Herald. To be continued by

Uncle John.

Christian Science Vs.: The Scriptures.

Harriet E. Boice.

Continued from last week.

Examine a sample of her "Scientific Interpretation of Scripture." She uses such expressions as "creative principle," "divine principle," whereas these terms are never once used in the Scriptures. The Hebrew letter says concerning those who are dull of hearing; "Ye have need that one teach you again which be the first principles of the oracles of God." Not having an understanding of these first principles, she searches in the labyrinths of her own mind and brings forth wonderful explanations of Scripture instead of comparing Scripture with Scripture to find what the "spirit saith." She says: "Rocks and mountains stand for solid and grand ideas." Hiddekel (river), Divine Science, encompassing the universe and man. Gahon (river), "The rights of woman acknowledged morally, civilly and socially." These are only samples of her grand ideas.

"Moral courage, she says, is the 'Lion of the tribe of Judah.' Yet when she came to the 2nd and 3rd chapters of Genesis, she did not have the moral courage to say her suppositions were wrong, but like other "Higher Critics" of her class she consigned them to the realms of mythical lore. She calls them, "This material mythology." This myth represents error as asserting itself." The errors of Eddyism asserting itself against Scripture seems most evident.

Mrs. Eddy says: "The world believes in many persons; but if God is personal, there is but one person." Jesus taught his disciples to pray, "Our Father which art in heaven." Her disciples are taught to pray, "Our Father-mother God, all harmonious." When on the cross Jesus prayed, "My God, my God, why hast thou forsaken me?"

She says, "The appeal was made to his divine principle," as

one appeals to his own conscience.

The Spirit speaks expressly of those "speaking lies in hypocrisy; having their conscience seared with a hot iron." What of one who with the pretensions of a Christian teacher, so interprets the Scriptures as to call God a principle. In the Scriptures Christ is said to dwell in believers, the same as God by his Holy Spirit. If a minister of the Gospel should call Christ a principle and demonstrate it by mathematics, how long would it take the public to discover that he was not worthy a place among Christian teachers.

The words of the Holy Spirit by Paul are, "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. 1:7-9. "I have delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scripture." 1 Cor. 15:14.

Hear what Mrs. Eddy says: His disciples believed Jesus dead, whereas he was alive, demonstrating within narrow tomb the power of Spirit to overrule mortal, material sense. (p. 44). Can it be possible that her followers have never discovered the difference between these two statements? Was she a blind teacher leading the blind, or did she purposely deceive them when she quoted Paul's words: "For if when we were enemies, we were reconciled to God by the (seeming) death of his Son, much more we shall be saved by his life. p. 45. Jesus' students...did not perform many wonderful works until they saw him after his crucifixion, and learned he had not died." p. 46.

Was Paul so ignorant of the fact that Christ died for our sins according to the Scriptures? He said to the Galatians: "I certify to you brethren, that the gospel which was preached of me is not after men. For neither was I taught it, but by the revelation of Jesus Christ. Gal. 1:11, 12. Which shall we accept as teaching truth, Mrs. Eddy or Paul?"

But this is not all. The memorial that Christ instituted and said, this do in remembrance of me. For as oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come," by order of Mrs. Eddy was done away as a "dead rite." The resurrection of Jesus she calls a method of surgery beyond material art, but it was not a supernatural act. Mrs. Eddy declares that Jesus "restored Lazarus by the understanding that he had never died," and this

THE GOSPEL OF THE KINGDOM.

Berean Tract No. 11.

By Elder Maple.

1. The Importance of the Gospel.

- 1. Jesus commanded it preached. Mark 16:15.
- 2. The commission makes it essential. Mark 16:16.
- 3. It is THE power of God unto salvation. Rom. 1:16.
- 4. Woe if we preach it not. 1 Cor. 9:16; Gal. 1:7-9.

2. It Is The Gospel of the Kingdom.

1. To preach the gospel and to preach the kingdom, is all one and the same. In Luke 9:2, they are told to "preach the kingdom", and in Luke 9:6, in going out to do this, it states that "they preached the gospel."

Jesus is said in Luke 4:43 to have gone "preaching the kingdom," and in Matt. 4:23, "he went preaching the gospel of the kingdom." It is also very plain that the early disciples even after the day of Pentecost, preached the kingdom as a part of the gospel. In Acts 1:3, the apostles received additional instruction on the kingdom, and in Acts 8:12, they preached the things concerning the kingdom, and again in Acts 28:31, it is stated that Paul "preached the kingdom of God."

3. The Gospel Also Concerns Jesus Christ.

Paul says in I Cor. 15:1-4, that he preached first of all in Corinth, "the gospel," and among the first things he preached in preaching the gospel was the death, burial and resurrection of Christ. He does not say that this was ALL of the gospel, but it was an important part. Philip's preaching (Acts 8:4; 5:12), included the things concerning the name of Jesus Christ, and Paul again (Acts 28:23, 31) was persuading them and teaching them those things which concerned the Lord Jesus Christ.

The Gospel therefore consists of two grand truths which we must understand.

- 1. Those things concerning the Kingdom of God.
- 2. Those things concerning the Lord Jesus Christ.

North Ridgeville, Ohio.

to be despised or neglected, they are for good, all depends on whether we make them the first in our lives and affections. What are the possessions which should find first place in our hearts and lives? 1 Tim. 6: 11, 12. To impress this truth regarding covetousness more firmly upon His hearers' minds, how does Jesus illustrate? What perplexed this rich man? What was his decision? He used his property simply for personal gratification and not as a steward, for the honor of God.

What was his conception of life? v. 19. In what sense is the word "soul" used in v. 19? Does this man seem to think length of life in his own hands? How does God consider him? v. 20. (foolish, senseless). What is man's life? Jas. 4:14; Jas. 1: 10, 11. What of his possessions? 1 Tim 6:7; Ps. 49:16-18. He calls them MY barns, MY fruits, etc. To whom do all things belong? Ps. 50:10-12; 24:1; Deut. 8:18.

To whom does Jesus apply this parable? Can hoarded riches be a comfort? Why? What is it to be "rich toward God"? 1 Tim. 6: 17-19; Jas. 2:5; Jer. 9: 23, 24.

What of earthly treasures? Matt. 6:20. What faith in the heavenly Father, does Jesus want His disciples to have? Lu. 12:22-28. Do verses 22 and 29 apply to the disciples only, or to

Berean Column.

The True Light.

What is required on our part for true readiness for the Lord's coming? The chief requirement to be pointed out is a deep entering into the fellowship of Jesus' life, on the ground of faith, love and hope. To be more deeply rooted in Christ, the Rock of salvation, is required of all God's children. To this end they place themselves daily and hourly before the face of our precious Lord, that we may become more transparent, as it becomes children of the Light, and of that beautiful dawning day. The more they let that Light shine unto the depth of their hearts, the more will they also experience a purification, without which none can stand before the throne of God, the Lamb. The more they make in deep earnest a full surrender to Jesus of their heart and life, even to the smallest detail, so much more will the Savior cleanse out all that remains of the old life, which has no joys in speaking out the call, "Come Lord Jesus."

Our Savior dwells in those who

yield themselves to him, and become the life of those who renounce their own life, and thereby becomes in them "the hope of glory." Col. 1:27; 3:4.

Dear Bereans, let us each day live in that beautiful Light of our Savior, that our light may shine among men, and glorify our Father which art in heaven, and that when he comes we may be ready to be among that number who will ever bask in the sunshine of the true Light which cometh from Him.

Lillian M. Dauntler.

Followers.

Jesus says, "He that followeth me shall not walk in darkness, but shall have the light of life." Jno. 8:12.

Light upon the subject of life is what we need, for all want life, and want it "more abundantly" than we now have.

A follower of the meek and lowly Jesus is not left to grope his way in darkness, as the blind; for Christ "hath brought life and immortality to light through the Gospel." Fortunate indeed are we, to have this Gospel in our homes where we enjoy the privilege of searching its records daily.

We find in Luke 9:57-62, some would-be followers making various excuses for not being ready to follow their Saviour immediately. All had something else to do first, after which they would

follow Him. Occasionally, in this age of the world, we hear some one say, "I believe the truth and expect sometime to obey, but want to sow my wild oats first." "Seek ye first the kingdom of God and his righteousness," is the command.

Our Saviour set about His Father's business very early in life. He took delight in doing His will at all times and under all circumstances. If we follow in His steps, we too, will delight in doing those things that are well pleasing in the sight of our heavenly Father. We will hearken unto the voice of His word, and do His will on earth.

Jesus says, "If any man will come after me, let him deny himself, and take up his cross and follow me." Matt. 16:24.

He led the way, and in every thing our Lord must ever be our perfect example. We must practice self-denial, and keep constantly at it, for practice only, makes perfect. We must refrain our tongues from evil, and our lips that they speak no guile.

Some followed the Saviour on account of the "loaves and fishes," and were not looking for any other reward. The apostles, however, were expecting something more substantial, and asked the Saviour saying, "We have forsaken all and followed Thee, what shall we have therefore?" Jesus told them they should inherit everlasting life, and be given exalted positions on thrones, and

furthermore told them when these things should be. Read Matt. 19:27-29.

Jesus says, "No man having put his hand to the plow, and looking back, is fit for the kingdom of God." Then let us not look back falteringly, nor follow afar off, as did Peter upon one occasion, when he denied his Lord, but let us ever press forward "toward the mark for the prize of the high calling of God in Christ Jesus."

"I will follow Thee, dear Master, Though the road be rough and steep.

Thou wilt hold me lest I falter,

Thy strong hand will safely keep,

Keep me watching for Thy coming,

Make me pure as Thou art pure,

In Thy likeness daily growing.

Till with Thee for evermore.

Keep me trusting, blessed Saviour,

Walking closely by Thy side;

Keep me resting, sweetly resting, As I in Thy love abide."

Almeda Glotfelty.

Urges Jews to Leave America For Palestine.

Rabbi Mayer Berlin sees real future of race in the return to the land of Moses.

"America does not solve the problem of the Jew," declares Rabbi Mayer Berlin, now touring the United States and trying to get all his people to return to Palestine, their home when they were a mighty nation in the days after their forty years under Moses in the wilderness.

"America merely removes the problem by taking away from him his faith and giving him an opportunity to grow rich. The Russian Jew in America has prospered, but he has not benefited his race. He is not a healthy ideal for his less fortunate people."

Rabbi Berlin spoke earnestly of the terrible condition of his people in Russia, where they are hated, despised, forbidden to enter any part of the town save their own and have even forbidden to enter some cities, as Moscow and St. Petersburg.

"The Jew in Russia no longer fully believes the story that all the streets in America are paved with gold and that when a Jew arrives there, all he has to do is to announce his faith and have everything his heart desires. He is learning that true peace is to be found in Palestine.

"We now have thrifty colonies in Palestine. One of these colonies is Pethartikova. It cost us \$3,000,000 to establish it, but we have 3,000 of our people there

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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The Restitution Herald catches 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 nation, 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 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 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.

Reussler, Ind., third Sunday in each month.

In so far as it is possible, do not send the editor of this paper to preach funerals by Sunday.

In this issue we begin a series of double column articles by Brother Maple, which are to be published as tracts and which may be had of your own church.

the series is closed. Write him. The Church of God should be using more tracts.

We are now publishing a tract entitled "Sabbath Rest," by Eld. J. W. Williams, Brumfield, Ky. It will contain about twenty pages and is well worth reading as well as his writings are. These will be ready for delivery in about ten days. Write him about them.

Bro. R. E. Lloyd, of E. St. Louis, Ill., wishes us to correct a mistake in his father's obituary recently given. The death was at Columbus, Ohio, instead of Cal., Ohio.

HELPING FUND.

By means of this fund, the Restitution Herald is sent to many who otherwise could not have it. S. C. Oliver, \$2.00. D. E. Vanvaerke, \$1.00.

Obituaries.

Bessie E. Cole-Miller was born November 7, 1878, at Walkerton, St. Joseph Co., Ind. She was the daughter of George E. and Miranda Cole and one of a family of five children. She received the advantages of a common school education with some auxiliary training in the Plymouth High School. She was united in marriage to Norman N. Miller, June 12, 1898, and became the mother of four children, namely Susie Irene, Koim Elton, Myra Arsenne, and Julia Beth. The oldest of these is thirteen and the youngest three years of age.

She believed the truths of the Bible as taught by the Church of God with whom she was associated in Sunday School and church services and had expressed her desire to be baptized into the all saving name of Christ but had been hindered by temporal duties.

She had been in ill health for the past six months, but was only confined to her bed for the last two weeks. She was relieved from her sufferings at 12:30 a. m., February 6, 1914, at the age of 35 years, 2 months, and 29 days.

She leaves her husband and four children of her own household, and of the parental family, both parents, two brothers, Grace, of Fonda, Iowa, and Ansel of Newberry, Indiana, and a sister, Mrs. Elsie Amor, of Plymouth, and Mrs. Nellie Sutton of Los Angeles, California, besides many other relatives and friends both at Walkerton and here to lament the loss of a

dear companion, a loving mother, a dutiful daughter, a kind sister, and an esteemed friend and neighbor.

Funeral services were held from the residence, 122 E. Jackson street, Plymouth, Ind., at 2 o'clock p. m., Sunday, Feb. 8, 1914, conducted by D. E. Vanvaerke, and burial was made in Oak Hill cemetery where this beloved one was laid to rest to await the coming of Christ and His resurrection.

A Friend.

Our Weekly Bible Lesson. By Elder Maple.

Sunday, March 1, 1914. Subject.—Waiting for the Lord. Mon.—Lam. 3:25, 26; Job 14. Tues.—Mich. 7:7; Psa. 17. Wed.—Hab. 2:3; Psa. 23. Thurs.—Isa. 49:23; Psa. 27. Fri.—Psa. 130:5, 6; Col. 3:1-4. Sat.—Isa. 30:18; Psa. 37. Sun.—Luke 12:31-40; Thess. 1:10; Phil. 3:20, 21.

The Sunday School.

By Anna E. Drew.

Trusting in Riches, and Trusting in God.

Mar. 1, 1914. Luke 12:13-34. Lesson Text. Luke 12:13-21. Golden Text.—Where your treasure is, there will your heart be also. Luke 12:34. Time.—Probably January, A. D. 30.

all Jesus' followers? Jesus had been impressing upon His disciples the great importance of seeking treasures that could not perish, and directs their minds to the Father's loving care of all His creatures, and that they should not give anxious thought about worldly objects, assuring them that if they faithfully served God, He would by no means suffer them to perish for lack of necessary supplies. They were called to go out and preach the gospel and the necessities of life would be provided. Have all Christ's followers a like promise of the Father's care? Heb. 13:5-6.

We have heard of people who apply Matt. 6:31, 34 to themselves, fold their arms and trust for daily supplies, which some one else must work for. Is this what Jesus meant? What does Paul say? 2 Thess. 3:10-11 Thess. 4:11; Rom. 12:11; 1 Tim. 5:8. What does Jesus teach of first importance? v. 31. Should it be to us? Col. 3. What is this kingdom they are to seek? Who is meant by little flock? Explain v. 33. The "treasure" is to be

laid up in heaven.—how? Must we go to heaven for our treasures? Rev. 22:12; Col. 3:3, 4. 1 Pet. 5:4. Explain the Golden Text.

Place.—Perea, east of the Jordan. Jesus slowly moving southward toward Jerusalem.

Questions.

What were the two principle things in last Sunday's lesson, that Jesus taught His disciples to avoid? Hypocrisy and fearfulness in publishing His teachings to the world. What did they need to destroy all fear? 1 Jno. 4:18; 5:4. Who spoke to Jesus on this occasion and what did he ask?

13. Why do you think this man appealed to Jesus? What was the Jewish law regarding inheritance? Deut. 21:17. This man had had some dispute with his brother, relative to an inheritance of which he considered himself entitled to at least a portion. How did Jesus reply to him?

The judge is one who decides the right or equity of the case; the divider is the one who carries out the decision of the judge. But this was not Jesus' mission at this time. What was His mission? Jno. 6:38-40; 4:14. What was the principle by which this man was no doubt influenced? Covetousness. Had Jesus granted his request, would it have helped the man toward spiritual things? Why? Taking this case as an example, what warning does Jesus give? What is 'covetousness'? 'It is not a mere desire for more; it is a desire that is willing to gain for itself at the expense of other and at the expense of higher and better things.'

What does Paul call it in Col. 3:5? Another definition is found in Heb. 13:5. R. V. What does Paul say of this? 1 Tim. 6:9, 10. For still other definitions see revised version of Ex. 18:21; 2 Cor. 5. Not money or gain, but in the love of it, lies the sin. "Every sin is caused by desire and when this desire is so strong that it is willing to gain its object at the cost of wronging others, and of spiritual life, it becomes the fountain whence flow all forbidden sins. Its very nature is so insidious that it creeps unnoticed into the life that is not on its guard. Even children should be taught to be on their guard in their little betting, playing marbles for keeps, coveting honors, etc." The R. V. reads.—"Keep yourselves from all covetousness," that is all kind and degrees. What is meant by Man's life? (Not mere existence, but all that makes life worth living in the present and its hope for the future).

What are some of man's material possessions? These are not

fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord." Acts, 15: 13-17.

This text is another in a series which we are considering which shows that probation continues after the coming of the Lord. Why any Christian should object to an opportunity for those to gain the eternal life of promise and its blessings, who have never had that privilege, is not quite clear to my mind. Especially so when we reflect that that is the very reason why they themselves are Christians, and enjoy the hope of eternal life. If we had never had an opportunity to hear the glad tidings of salvation, it is evident that we would not be Christians. If we had never heard of the Christ—never heard of God's love toward us, we would not be his followers. If our faith and character are worth anything to us that has grown out of this privilege, why should any one be so selfish as to object to all mankind having the same blessing that we enjoy? It seems to me, if I read the Scriptures aright, that the early Christians made special efforts and sacrifices in order that the heathen might hear that gospel by which through obedience, they might be saved. The Spirit of the gospel is to benefit and bless others. He whose mind is shrunk to that condition that he imagines that he alone deserves the favor of God, is an object of pity, and unworthy to be an ambassador for God.

The Jews at Jerusalem in the times of the apostles are an example of the narrow-mindedness and bigotry that can be unconsciously held by well meaning brethren. They held, and taught the brethren, "Except ye be circumcized, after the manner of Moses, ye cannot be saved."

These men wanted to "discipline" those brethren who were Gentiles and had obeyed the gospel. They wanted these Gentiles to think as they thought, and do as they did. This brought trouble, as it always does, and is contrary to the Spirit of the gospel. After no small dissension, a conference was called at Jerusalem; and the matter was carried to the apostles and elders there. These apostles and elders did just what all God's people should do, when a difference of opinion arises in the church, viz., they discussed the question; and they discussed it thoroughly: for we read, "There had been MUCH DISPUTING."

They were not afraid of "spoiling the Conference." They wanted the truth and to know what duty was, upon the question at issue. I suppose there may have been persons present who arose and went out, and reported that the apostles and elders were "in a regular jangle," and that their feelings were hurt by the proceedings. But the disputing and discussion went on without their presence until the truth was uncovered and duty made plain.

Peter arose and told the vision of the sheet and the animals, and how God had sent him to the ignorant Gentiles and the reproof he had received for considering them less favored than they. He also declared that the Holy Spirit had been given to them without circumcision, and that God had put no difference between Jew and Gentile on that account. Paul also and Barnabas took part on the side against circumcision of Gentiles, because of the approval of God by the working of miracles among them while in the uncircumcized condition. This position was the correct one from the fact that the covenant of circumcision included no one outside of the seed of Abraham.

And last of all, James, that clear-headed, far-seeing, sound reasoning, but modest apostle came forward opening his address with the words of our text. The careful reader will look over this text again. It is easy to see from his words that he stands with Peter, Paul and Barnabas. His argument simply is this: since God has set the seal of approval upon the Gentiles without circumcision, that they are not included in the law of circumcision, and therefore will be saved without it. His first argument is the proof given by Peter—that God is visiting the Gentiles and taking out of them a people for his name.

His second argument is not apparant, but it has its application in the age after the return of Jesus in the age to come. It is to this argument of James, that I invite your attention as proof of probation, beyond the calling out of the Gentiles. Its proper application is beyond the return of Christ. It is then that the residue of men seek after the Lord. It is then that the residue of men seek after those Gentiles previously called out and are then ministers of God's salvation. The fact that men are seeking after God, shows probation. So too, the fact that men are seeking after Gentiles who had been called out also shows probation. But according to Peter's argument these men could

be saved or called out without circumcision. And James contended that according to the prophets they were in the kingdom of God. And if men were seeking them there, they had been saved without circumcision.

It should be borne in mind, that those who are called out in the present age have the promise of becoming kings and priests and be associated with Jesus in ruling, judging and blessing the world. How natural then the conclusion—if men are seeking after God that there is probation. In the text we have:—

1. Visiting the Gentiles with the gospel now and taking out a people for God.

2. After this is done, Jesus will return and rebuild the tabernacle of David.

3. And this is done that the residue of men might seek after the Lord, and those Gentiles previously called out.

We know from the Scriptures that the rebuilding of David's tabernacle is to be done by Jesus after his return. If this work is done for the purpose here stated, viz., that the rest of mankind might seek after the Lord, I conclude that there will be probation for some one, which is here called "the residue of men."

Can any one deny to them this privilege of fairness on the part of God, since it never came to them during life? Where no law is there is no transgression, then why should they be destroyed or saved without receiving the standard by which they are judged.

A. J. Eychaner.

Has It Reached That Point?

John B. Gough said:— Jesus Christ said to his disciples: "I have chosen you out of the world." We seem to be ignoring that. What amusement or pursuit followed by the unbeliever, that is not hallowed or defended by some (calling themselves) Christians? Cards, dancing, theatres, opera, wine and liquor drinking, gambling,—all these are patronized and defended by some who are members of churches who have promised and covenanted to follow the Lord Christ. I imagine them at the theatre, at the card-table, or in the ball-room, notwithstanding their solemn vows, and the idea seems so inconsistent as to be revolting. Perhaps we are becoming more liberal and less Scriptural; but it would be a strange thing to hear from among the pulpit notices the following:

"There will be a prayer meeting next Wednesday evening at half past seven, to last an hour,

after which there will be a social dance in the church parlors.

"The whist club will meet at Brother White's. Wines, spirits, and cigars will be furnished. Only whist, euchre, and seven-up will be permitted; for we must draw the line somewhere.

"On Saturday afternoon, the dramatic society of the Sunday School will rehearse, previous to giving a public exhibition. The play will be the 'School for Scandal,' revised by the superintendent.

"We propose omitting our usual Thursday lecture, as the opera company from New York will give a grand performance; and the members of our choir are engaged for the chorus at the theater on that evening.

"Our usual monthly lottery for the Sabbath School library will be drawn at eight o'clock on Tuesday evening. All are invited to attend.

"A fair will be held on the 15th inst., in our church parlors, to raise funds for a new billiard-table for the gymnasium of the church. There will be several attractions—raffling for some very elegant articles; also the grab-bag, particularly for the children. We hope to see a large attendance. We will now resume our service by singing,— "Far from my thoughts, vain world be gone."

A Noted Scotchman Declares Faith in the Supernatural.

Sir Wm. R. Ramsey of Edinburgh, Scotland, delivered an address yesterday at the opening session of the Garrett Biblical institute, Evanston, in which he declared his faith in the supernatural.

"I want to say to the students of theology: Do not be afraid of the supernatural. When I was a young man, just entering university, I began with the firm determination that I would not accept anything which I did not understand.

"If you follow this course you will soon discover one important fact—and that is what a big fool you are. We are surrounded with things we cannot understand and our chief difficulty is to find anything which we do understand. The miraculous is not the non-intelligible; it is merely the unfamiliar. Who will say that a thing is impossible simply because he is unfamiliar with it?

"The more we study, the better we see that there is one principle on which everything else is based. It is the principle that God is."

Chicago Daily.

It is easier to be good for others than it is for one's self.

tilling the soil, weaving rugs and doing other work which does not blunt their lives as American business does."—Chicago Examiner, Jan. 7, 1914.

Here I Am.

In the issue of Feb. 4th, Sister Woodward, under the head of "Where is he?" seems to send out a search call in behalf of herself, and more especially, others, as she says concerning my whereabouts, and what I am doing. It seems that she has done pretty well to answer those queries herself, but since she leaves it in a somewhat challenging way, and openly states that it is our turn to speak, we shall say a few words.

Let us first say that there is no cause to worry, as we are still enjoying the happiness of good health and sweet fellowship with those who love the good old Book and are studying with us to master its contents. On the 25th of Sept. last, the church was Adrian, Mich., voted to employ us to speak for them at regular intervals during the winter, and we began immediately to use what ability we may possess, in the cause of truth here. The Sunday School had been in organization just one year, and its average attendance, according to the official report was ranging from fifteen to twenty. On Jan. 18th, our last appointment at the church, the attendance was thirty seven with the average of the preceding Sundays fully double the former average given.

Outsiders as well as members of the church joined enthusiastically into the work, so that an excellent Christmas program was rendered which secured the first sum here for many years. Yes, S. Woodward we have had and still have some dark and discouraging days and we thank you for the encouragement that they will do us good and not harm.

We also are aware that books to study, clothes to wear, and the sundry necessities of life cannot be bought without money, and hence follow the injunction, do "whateoever thy hand findeth to do." It is pitiful to see how many of those who profess to be the most profound Christians today, will hoard their money and seek for honor and praise of men for whatever they do in stead of following the teaching: "Let not thy left hand know what thy right hand doeth." Matt. 6:3. However, they are not all that way, and are are indeed thankful to the few open hearted ones who are Christians, in deed as well as in name, that have befriended us in a time of need.

Yes, we too have heard the echo, "Has he been ordained?" and in reply would say, "No, and he never expects to be."

We are studying to show ourselves approved unto God, and have obtained a license from the Michigan Conference, which according to anything we can find in the Bible we now possess, are all the requirements necessary for any minister, although many practice the form of laying on of hands with prayer, etc.

If it is the will of the Creator, we hope to continue in the work whenever and wherever opportunity presents itself, and shall consider those days best spent in which something for the advancement of the cause of Christ has been done.

Frank E. Siple.

Restitution.

Dear Brother:

Let us reason together with an eye single to God's glory, and I am sure good will come from this discussion.

Yes, God has provided a way, and a very merciful one, in harmony with His character, as a God of love. His plan to develop a Christ, then to take a people for His name, and for him and his bride to bless all the families of the earth, Acts 3:25-26. To do this selecting, He spread the gospel broadcast, and spoke in mysteries, parables, and dark sayings so that only those suitable for this work would see and understand. The others have blind eyes and deaf ears until their time comes, when Isa. 35:8 will be fulfilled. "The way-faring men, though fools, shall not err therein." It is not what God is able to do, but what is His plan, that we want to consider.

After Paul has recounted all the terrible sins of the people, he says in Rom. 2:11—"For there is no partiality with God," and in the next verse—"as many as sinned without law shall be judged without law," etc. But when is this judgment of the world to take place? We know the judgment of the saints is going on now, and can you honestly say that of the world is also, when "their eyes are holden that they should not see," etc.? The selecting and judgment of the priesthood is taking 6000 years to accomplish, and do you think He would spend a few years only to judge the subjects of this everlasting kingdom?

And to me, it is still less in harmony with God's methods, as a God of love and justice, to say He will judge only those living at the time Christ returns; also that He will bring up the

mass of mankind, already condemned to eternal death (!) simply to impose a sentence long since passed upon them.

While Paul is correct in saying that the wicked DESERVE death, and are inexcusable according to Moses' law, you cannot fail to see that the atoning blood of Christ covers all this. Rom. 5:6 says,—"Besides, we being yet helpless, Christ at the proper time, died in behalf of the ungodly," those condemned by Moses' law. He continues,—"Now scarcely on behalf of a just person, would any one die, though according to behalf of the good, some one might even venture to die." "But God recommends His own love to us, because we being yet sinners, Christ died on our behalf." The blood of Christ covers ALL past sin according to 1 Jno. 2:2, and he is a propitiation on account of our sins, and not on account of ours only, but also on account of the WHOLE world. He has born it, and is recreating us. Rom. 5:17,—"Besides, if by the fall of one death reigned through that one much more (pretty broad) will those having received the ABUNDANCE of FAVOR (justification to life, not immortality) and righteousness reign in life through the one—the anointed Jesus." Verses 18-19,—"Therefore indeed, as through one offense sentence came on all men to condemnation; so also, through one righteous act, sentence came on all men to justification of life. (the Adamic life before he fell). For as through the disobedience of one man, the many were constituted sinners, so even through the obedience of the one the many will be constituted righteous." Verse 20.—"And law intervened, so that the offense might abound; but where sin abounded, favor SUPERABOUNDED. (Still pretty broad).

Do you not see, dear brother, that the whole burden of Paul's discourse is to show those Jews who wanted to hang on to the law of death, that the superabounding favor and love of the Savior would enable them to escape the penalty of this law, and secure the blessings promised through Christ?

So far only a few in each nation, or from among the world, have secured this blessing; so in order to fulfill that promise made to Abraham, and spoken by the mouth of his holy prophets from of old, God will resurrect them, and restore all things.

Those who commit the sin unto death now, and all who do not submit to God, thro' Christ, during the thousand year reign will die the second death. All

others will enjoy the kingdom prepared for them from the foundation of the world, and of which there shall be no end. Luke 1:33.

No, dear brother, God has loving reasons for resurrecting the unjust, allowing them to live again under the glorious rule of the Savior who bought them with his blood. You charge God with dishonest dealing with the Savior when you have God delivering on by an infinitesimal part of the goods purchased by his son. He bought babies and insane people, who are in no wise responsible for their condition, and who have just as much right to the tree of life as you or I, if they obey the truth.

Then can you say that the true gospel has gone to every creature?

You say that the law is planted in every heart that is born into the world, that is responsible to sin. The Catholic mother teaches her child the law of the pope; the Methodist one, the teachings of her church, and so on to the end of the vast number of orthodox churches. Do you mean to say that these little ones are to blame because they were taught heathen dogma instead of true gospel? As I said before, it is not God's purpose to regenerate them now; they are receiving just enough to prepare them to submit to Christ at his return, and the stubborn ones will be cut off at one hundred years of probation. Isa. 65:20.

When Jesus told the young man to search the scriptures (O. T.), he meant that it would cause him to accept him as his Savior if he had eyes to see; all such DID see when they searched, just as now, and will be made kings and priests unto their God. In mercy God closes the eyes and ears of all not fitted for that work. And in order to make our election and calling sure, we must combine faith with works, as either one alone is dead. Where much is given, much is required, as is proven by the parable of the ten talents.

(Miss) Gertrude Logan, Orange, Va.

SERMONETTE NO. 65.

The Tabernacle of David Rebuilt.

Text.—James answered saying, Men and brethren, hearken unto me. Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets, as it is written, "After this I will return, and will build again the tabernacle of David which is

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Judge Not.

Patience, which is spiritual poise, is one of the hardest requirements to gain in God's great school. Patience has been said to be the only passion of great souls. Without its wide vision, just judgment is impossible. And if we have not charity, how utterly useless all pious professions are, we have been told in unmistakable language by Paul. Hasty judgment of the actions of others is a grievous trap.

We measure those about us too much by superficial appearances and condemn sometimes when if we but knew and understood the whole motive and reason, we should rather warmly approve. A story is told of a certain auction, at which among the articles for sale was a pair of crutches. In the crowd was a poor crippled boy, and he was the first to bid for the crutches. But an elderly, well-dressed man bid against him. There were cries of "Shame, shame," from the crowd, and the boy bid again. But so did the gentleman. The boy bid all he had but the gentleman offered still more and the little fellow turned away with tears in his eyes. The crutches were knocked down at last to the elderly man who very quietly slipped over to the side of the boy and put them into his hand. The crowd was now as enthusiastic in their praise as they had been in their abuse, but the gentleman would have nothing of it. He disappeared as if by magic even before the little boy could thank him. To judge by art, is often to misjudge the whole.

Pastor G. Gordon McLeod, of Scotland, says: "The no-church is the largest on earth. It numbers three-fourths of the human race. It is marching on, a thousand million strong. Imagination fairly staggers under such a figure. Suppose this unspeakable army were to file before you at the rate of one a minute, it would be 5844 A. D. when the last man drew up, walking twelve hours a day; in a year ten millions would have passed you, leaving nine hundred and ninety millions yet to come. You would have to stand on

WHAT LACK I YET?

What lack I yet, to stand before the Master,
Whose searching eyes shall look me thro' and thro'?
The question makes my pulses beat the faster,
As I my past and present life review.

My righteousness as filthy rags to Him is,
My selfishness looms up as mountain high,
The luster of my purest action dim is,
And nothing good to offer Him have I.

My heart's deceitful, and is prone to evil,
As surely as the sparks do upward fly;
My carnal nature curbed from outward revel,
Clings fast to me, refusing still to die.

O wretched me, who will my soul deliver,
Far from the body of this living death?
When I'd do good, evil is present ever,
To blight my purpose with his withering breath.

If I could always heed the Master's saying,
To love my neighbor as myself I love;
His faults beneath love's snowy mantle laying,
My life a blessing might to others prove.

I long to see His face, could I behold it,
With love's bright jewels clasped within my hand;
For love is born of God, none can withhold it,
And hope before the eternal throne to stand.

Mighty Creator, have I failed to love Thee,
With all my mind and might and heart and soul?
Then do I lack indeed, the heavens above me
Declare Thy glory, as the written scroll.

Let me not lack in loving Thee, dear Savior,
That when I come before the great white throne,
I may receive Thy look of loving favor,
And hear Thee speak the welcome words, "Well done."
—Alice B. Curtis.

that spot 3,960 years to see the rear of this prodigious host. All these are now living, and in a few years will be dead, having never heard so much as that there was a Saviour."

A minister lay on a sick bed. His work was done. To a brother in the ministry, by his side he said with an earnestness which long impressed his mind, "Preach! preach! You will be shut up soon enough." He had learned, as he was hastening to the close of life, what an unspeakable privilege it was to preach the Gospel of God. Some have not yet learned it, but when opportunity is past, the voice is hushed, and the privilege of preaching is gone, perhaps some one will more clearly understand the value of the precious privilege of proclaiming, among the Gentiles, the unsearchable riches of Christ.—Sel.

The Land of Homes.

When we go out into the starry night and look about us we see on every side the twinkling lights of comfortable homes, and as we watch we may see the lights disappear and reappear like the beacons on a rocky coast; and we see in the mind's eye the good housewife passing to and fro as she performs her evening duties, now intervening between the light and the window, and now letting it shine again, and straightway we fall to imagining what is going on in those homes whose watch-fires gleam all about.

In the countries of Europe the observer would note in rural parts the dim lights in the windows of the peasantry and the brilliant glow in the windows of the manor-house of the great landed proprietor; but in this favored nation one light shines

as brilliantly as another, for here all are more nearly equal.

Do we ever reflect brethren, when we observe the neighbor lights, that the dependence of the perpetuity of our country is not upon a great army, an immense navy, nor upon manufactories, important as they are, nor yet upon the schools and universities, desirable as they surely are; but rather upon the virtue and worth residing in the millions of homes whose lights twinkle in the night like the stars in the heavens? If all is well in these homes the government at Washington is safe, for they are the bulwarks of the nation. Let each home maker strive his best to maintain his home according to his best light, and all shall be well with us.—Sel.

The Wireless Phone.

Wireless telephone messages have been exchanged successfully between the famous station at Nauen, a village near Berlin, Germany, and the Technical Museum at Vienna, 310 miles away. With a new machine recently perfected, newspaper articles read at the Nauen station could be heard distinctly at Vienna. It is prophesied that still stronger machines will make it possible for people to talk across the Atlantic Ocean with perfect clearness.

A song in one's heart, a smile upon one's lips, a cheery, whole some message of goodwill on one's tongue, are wonderful helps to all kinds of people. There are so many burdens of sorrow and care and poverty and sin; so many doubting, discouraged, tempted hearts. To comfort and to make strong, to lift up and to bless—are these not missions worth while? Try it, friend, and prove how truly your own heart and mind are cheered and made brave by your very endeavor to carry sunshine into dark places.—Wagner.

You cannot see the heart. Only the Lord can see that, and it is only the Lord who has, therefore, a right to judge.

I never like to fight Satan with his own weapons, he understands everything pertaining to his business so much better than we do.

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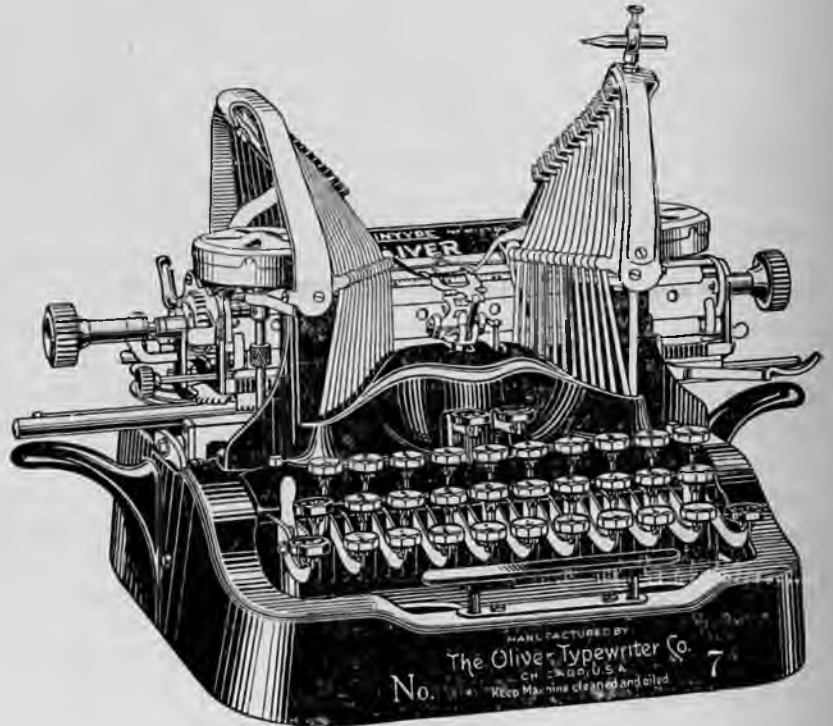
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Isn't it all different forms of the Master's work? The children of the home may have each a different task, but each is needed to make the home what it should be, and each worker needs the same spirit of love and unselfishness to enable him to do his part.—Ester Ried.

I pity the man who has not brain power enough, and insight into the future enough, to be willing to be anchored in God.

"I wonder when the world will learn that promises are solemn things, and that living is serious business, and that when we are young, we are not called upon to decide questions which belong to mature judgments."

When we stop and consider it, life, for the most part, is made up of little things. It is only the occasional which is startling in its magnitude.

...dure forever, and his throne as the days of heaven. Once have I sworn by my holiness, that I will not lie unto David, his seed shall endure forever, and his throne as the sun before me.

Could stronger terms be used than we find in this Scripture of the perpetuity of his kingdom? This kingdom and seed shall endure "as the days of heaven," and his throne "as the sun before me." God has sworn by his holiness that he will do this thing and yet many do not believe it but teach that David's throne is in heaven and when God is through with this earth he will set fire to it and burn it up.

The sacred writer says, One generation passeth away, and another generation cometh; but the earth abideth forever. Eccl. 1:4. This earth was created for man and man for the earth. And God's promise is that we, the righteous, shall inherit it. Blessed are the meek for they shall inherit the earth. Nevertheless we look for a new heaven and a new earth, wherein dwelleth righteousness. And hast made us unto our God kings and priests and we shall reign on the earth. The hope of the apostles was that Jesus would come and restore to them the kingdom which Paul calls the sure mercies of David. The sure mercies are the "just things" not the common things. If we were to remove all the promises made to David relating to his kingdom and throne, we would indeed have a ragged Bible. Add to these those made to Abraham and his seed and we would have but little left. This is what the religious world is doing today. If they speak of the coming of Christ they do not associate it with the ruling of the nations. It means that God will visit the earth with a terrible destruction. Let our faith be such that we can see the King in his beauty.

Your brother,
D. C. Robison.

The At-One-Ment.

How does Christ make atonement? And for whom does he make it? The answer to these questions are or should be fully understood by all in this movement. They are the very foundation of Gospel Restitution Truth. Until a clear idea is attained we cannot truthfully claim to have come to the full grown man. Atonement is made for all mankind: Christ giving Himself a ransom for all; appropriation for our sins. (the churches, too, not ours only) but also for the whole world. A propitiation means a comforter or helper. 1 Jno. 2:

2. Read 2 Cor. 5:13. And all things are of God, who hath reconciled or atoned us first to Himself by Jesus Christ and hath given to us the ministry of reconciliation. Christ first, and then the Apostles,—to-wit—that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them: and hath committed unto us the word of reconciliation, (the gospel, the word). Mark 16:15. Now go ye all into 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 or condemned: not chosen, for many are called, but few chosen. Will this reach every creature? Sure. Read Rom. 3. Hear Paul. 13-19. For the creature (man) waiteth for the manifestation of the Son of God. Why is the creature waiting for the Sons of God? Because the creature was made subject to vanity, not willingly, but by reason of Him (God) who hath subjected the same in hope. Even Adam had hope in faith and the promise God made to women, (Gen. 3:15).

But they had to leave their home willingly or not. Read down to 26. Now go to 2 Cor. 5:20. Now then we are ambassadors for Christ, as though God did beseech you by us. Now we pray you in Christ's stead be ye reconciled to God. Now go and preach the Gospel and Reconciliation of Atonement, or the Gospel of the Kingdom. Atonement and Reconciliation have one meaning or one and the same meaning. Atonement does not confer eternal life, it only places us where eternal life is attainable. In the figure, the tree of life is ever within the reach of the unfallen man. Atonement places man back to where he was before the fall; restores man to Paradise. It was made to bring about a restitution of all things. But restitution does not impart Eternal Life, it only restores man to a condition of probation for it. Adam had only conditional life. The thief will be in Paradise after Christ comes into His Kingdom or in the resurrection age. And so will the entire groaning creation when delivered from the bondage of corruption, but only the overcomer will be permitted to eat of the tree of life that is in the midst of the Paradise of God. Rev. 2:7. Here is the beauty of God's plan of redemption by a second man, Adam, and a restitution of all things, a second birth of the entire Adam race. Permitted to fall unto certain death that they might learn obedience by suffering extreme penalty of disobedience; knowledge of evil

being acquired only by experience. This necessitating a second Adam and a restitution. Hence a seed that should reproduce the race was immediately promised. This was and is God's plan for the development of man to be made perfect through suffering and not by suffering. Hence not only Christ suffered but every son that He loveth, He chasteneth. Hence it is written of Jesus, though a son, yet learned he obedience by the things that he suffered. See also Heb. 2:10. This necessity for man's development to a condition to which he can overcome evil and like three Hebrew captives, children, dwell in the devouring fire, (see "A Lake of Fire,"), explains why the fall of man was permitted and why without the shedding of blood, (the sacrifice of life) there can be no remission. It explains why not only the groaning creation but even the captain of our salvation was made perfect through suffering. And of course why an atonement, a restitution back in to life is necessary, before he can become a son and heir of God. Sin alienated man from God, hence, the race born in sin have carnal nature, which is enmity to God, because the carnal mind is not subject to the laws of God, neither indeed, can be; hence to be carnally minded. It is therefore, appointed unto man once to die. And death is the entire extinction of life, as the Scriptures affirm. So that the dead know not any thing. How can the atonement be brought except by resurrection or restitution? Hence Christ was sent as a second man, Adam to become the resurrection and the life by which the entire race are to be born again. This is how the atonement was made and what it cost to ransom them from sheol. The death, burial and resurrection of the Son of the Living God. It cost just that and nothing more. That was the sacrifice by which He gave Himself a ransom to be testified in due time. Tim. 2:1, 2, 3, 4. Who will have all men to be saved? First, to be saved, after being saved from death and to come to the knowledge of the truth; after man is made alive, then come to knowledge of truth. For there is one God and one Mediator between God and men, the man Christ Jesus...who gave Himself a ransom for all, to be testified in due time. Ransom, the price paid for redemption.

Christ purchased the entire field world and paid the price for it, gave His life for the field, all gold, silver and the whole human family, all the treasures on top of the ground, and underneath the ground all

in sheol. But soon he will come and take possession of His purchased field and all that is in it. Underneath and on top of the same field is the world, heathen, and every man and every woman that ever drew the breath of life. A ransom for all need not fear, this ransom will be testified in God's time when due.

The atonement reverses the fall; man was on probation for age-lasting life—not immortality, that comes at the end of a thousand years to all who over come and earn age-lasting life, usually mistranslated, eternal life. The atonement only places him again on probation but does not impart age-lasting life under the law, a shadow of heavenly things, it was made for all the people, the just and the unjust. So Christ the High Priest and Minister of the sanctuary and true tabernacle, make the atonement for every man. Every one will, therefore, be restored to Paradise and life and death set before him, as it were (in the figure) before Adam. But every man in his own order. Keep this first article on the text on your mind, (see 2 Cor. 5:17, 18), and read Rom. 5:12. See how sin came into the world, by one man Adam. And then see 1 Cor. 16 to 23.

To be continued.
Uncle John.

Loving Words.

- Loving words are rays of sunshine.
- Falling on the path of life.
- Driving out the gloom and shadow
- Born of weariness and strife.
- Often we forget our troubles
- When a friendly voice is heard;
- They are banished by the magic
- Of a kind and helpful word.
- Keep not back a word of kindness
- When the chance to speak it comes;
- Though it seems to you a trifle,
- Many a heart that grief benumbs
- Will grow strong and brave to bear it,
- And the world will brighter grow,
- Just because the word was spoken;
- Try it—you will find it so.

—Selected.

The One who made such lovely plants and finished them so exquisitely, must be pleased to see us study enough of His works to make ourselves look pleasing to the eyes of others.

Golden Gems of Thought.
Sel. by R. E. Lloyd.

Rev. L. M. Zimmerman, D. D., says: How is it that you are always so happy? inquired a lady of another who always appeared to be in the best of good humor. "I coax instead of scold," was her reply. And that in a large measure was the secret of her cheerful disposition, and her attractive manner. The cheerful, genial person who diffuses his or her good feeling to others, is the one who coaxes rather than scolds; who whistles rather than whines; who smiles rather than frowns. No one loves a scolding person. The reason why people were so attracted by the words of the Master was because His words were always exhilarating and comforting. The husband or wife who contributes the greatest amount of happiness to the home is the one who has learned to govern well the temper, and have it sweetened by the grace of God in the heart.

Coaxing is much like the sun, for as the sun melts the hardened wax, so coaxing melts the hardened heart. Scolding is like the bleak winds of winter, for such cold winds cause a chill and freeze over the waters in the running brook. Thus scolding chills the affection and freezes the streams of love which flow from heart to heart. If you want a cold house in winter, put out your fires, and if you want to have the absence of love in your home, begin to scold. If you have trouble in your home, what is to be gained by adding fuel to the flames already kindled?

It is better to get one blow than to strike back, and receive a second blow. You say, "I am getting tired of being nagged." What if you are? Is it not better to keep quiet at such times? Scolding never makes matters better. Let the common scold alone until all is quiet and at peace, and then in a manner counsel him or her to avoid causing such heart-aches and head aches. A little coaxing at such times will often bring about excellent results. On the tombstone of an esteemed lady were the words, "She was always pleasant." What an obituary! It was worth more than a fortune of gold and silver. Although it is difficult to be always pleasant, nevertheless, we should all strive so far as possible to keep ourselves in a cheerful and happy mood. Such a temperament will not only contribute toward the happiness of others, but will be conducive to our health and happiness.

It is estimated that 95 per cent of our successful merchants failed at one time or another

before they achieved success. Be the percentage what it may in commercial affairs, there are very few of us who have not at one time or another failed in the moral and religious life.

Jesus never deserted or forsook men and women because they had failed him. He does not today turn out the light from those who have deserted him. In the window of heaven, there still shines the light to point those who are in darkness to the road that leads to safety and forgiveness.

A man's business should never come between him and God. Be his work what it may, he should never suffer anything to divert him from the duty he owes his Maker. First things should always be considered first, and man's first duty is toward God. Christ said: "I must be about my Father's business." Our first aim in life, therefore, should be to be about our Father's business. What is your business? To give the downtrodden, and the fallen, a chance, a helping hand, a Saviour, and from the horrible pit and miry clay of sin, you will find Jesus lifting redeemed souls meet for the Master's use. A manly bearing, being a gentleman at all times and in all places, is a mark of the man of success. It costs but little to be polite, but it makes a wonderful impression on others. Pythagoras gave a rule that has in it sound philosophy: "Be silent or say something better than silence."

Carlyle says: Speech is human silence, is divine."

What if God forgot you? You will not then forget him will you? God forbid. Say with the Psalmist, "If I forget thee, O Jerusalem, let my right hand forget her cunning, and let my tongue cleave to the roof of my mouth."

Truthfulness and honesty are greater than riches and honors. Not what a man has, but how he got it, and how he spent it, are questions which determine how great a man is, or how successful he may be. Although the fashions are not favorable to honesty and integrity of character, nevertheless character is the rock on which the noble young man stands, and upon which he heroically builds. Such men neither sit in prison cells, nor feed on prison fare.

The Great Salvation.
No. 2.

In our first article on the above subject we called attention to the fact that Christ is promised David's throne, or the right to the kingdom of David. The churches of our day do not teach this all important doctrine.

They teach that God's purpose in creating the earth was to prepare men and women for heaven or a place beyond the skies. The earth abideth forever, so says the prophet, also that the righteous shall not be removed. God's purpose in creation was that those who obeyed him should inherit the earth. Man was promised dominion over the works of his hand. Adam failed to obey the law given him and lost his right to rule. God renewed this promise when he said that "The seed of the woman should bruise the serpent's head." In this promise the seed of the woman was to have the first dominion restored.

In Micah 4:8, the prophet says, "And thou, O tower of the flock of Zion, unto thee shall it come, even the first dominion. The kingdom shall come to the daughter of Jerusalem. The first dominion was promised to the first Adam. The second dominion was promised to Christ whom Micah calls the tower of the flock. In Isa. 9:6 and 7 we read, "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 establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this. "The child born and the son given," spoken of in this Scripture is admitted by all commentators to mean the Christ. He is the seed of the woman who is to bruise the serpent's head. How can any one believe that the one here spoken of is Christ, and not believe that God will fulfil this promise, viz.; That he will occupy the throne of David and order it in justice and judgment. This means that the nations must become subject to his rule. Before this can be done a people must be taken out of the Gentiles for his name. His associate rulers are being chosen during this age. They are developing a character that will enable them to assist in the ruling of the nations. God will recognize you as one of his saints when you have believed the gospel of the kingdom of God and repented and been baptized into his name. In baptism you have taken upon yourself the sacred name of Jesus who also took upon himself the name of our God. We are then the children of God, and if children then heirs of God and joint heirs with Jesus the Christ.

My dear brothers and sisters in the Anointed, is this not a great honor? How men strive in this life to get some unimportant office in which there is only worldly honor. Let us remember what our Savior has said: "To him that overcometh will I grant to sit with me in my kingdom as I have overcome, and am sit down with my Father on his throne." Rev. 3:21.

We wish to speak further of the promise made to David. In Eph. 2:12, Paul speaks of the covenants of promise thus: That at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. To be aliens is to be without God in the world. How can we escape if we neglect so great a salvation. To be without the covenants of promise is to be without salvation. These covenants of promise are those made to Abraham and David. Abraham was promised a land and a seed. This seed Paul says is Christ. This seed is to bless all nations by ruling them with justice and judgment. David was promised a son who should occupy his throne and kingdom forever. This son is the seed of woman and the seed of Abraham.

In 2 Sam. 7:12-17, we read, And 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. He shall build an house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men. But my mercy shall not depart away from him, as I took it from Saul, whom I put away before me. And thine house and thy kingdom shall be established forever. These are the words of the prophet Nathan to David and relate to the kingdom of Israel or David restored. In this promise Christ is to be the supreme ruler. His royalty is here fully established. To those who believe that Solomon is herein spoken of I would state that he ruled the kingdom before David's death. His kingdom was not an everlasting kingdom. Israel possessed this land and kingdom under the law. David's son (Christ) was to receive it under the promise. Psa. 89:3-4. I have made a covenant with my chosen, I have sworn unto David my servant. Thy seed will I establish forever, and build up thy throne to all generations. Verses 29, 36. His seed also will I make to en-

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WILL CHRIST COME AGAIN? WHEN? HOW? WHY?

Berean Tract, No. 6.

By Elder Maple.

1. Will Christ Come Again?

The answer of the Scripture is HE WILL. His promise to the Jewish people you will find in Matt. 23:39. His promise to his disciples, John 14:3. These promises gave us the plain, positive assurance that he will come again. In addition read also Matt. 25:31, 32; Luke 19:12-27; Rev. 22:12.

2. When Will Christ Come Again?

At the end of the Gentile times, (Luke 21:24). When the time for the completion of the Jewish times, (Rom. 11:25, 26) Daniel's seventieth week is come, (Dan. 9:24-27). The day and the hour we are not told, but when the work of the Gentile age has been completed, (Acts 15:14), then we may expect him to appear. Not knowing the time (Matt. 24:36), let us watch and as the signs of the "budding of the fig tree" appear, may we be ready. Matt. 24:44.

3. How, or In What Manner Will He Come?

In the same manner in which he went away, viz., a personal, visible manner. Read Luke 24:50-51 and Acts 1:9-11. Paul says it is the Lord himself who shall come, (1 Thess. 4:16), and it is him for whom we wait. (1 Titus 2:13). His occupancy of the throne of David must be real as that of David of old. (Jer. 33:17; Luke 1:32-33).

4. Why Is He Coming Again?

- He is coming to raise the dead. 1 Thess. 4:16.
 - He is coming to gather his church. 1 Thess. 4:17.
 - He is coming to reward mankind. Matt. 16:27.
 - He is coming to give eternal life. Col. 3:4.
 - He is coming to establish his kingdom. 2 Tim. 4:1.
 - He is coming to bring in the times of restitution. Acts 3:21.
- The Lord is coming! Let this be
The herald note of jubilee;
And when we meet and when we part,
The salvation of each heart.

24:47. What of the unfaithful steward? v. 45. What is his thought? Since his lord delayeth his coming, he can serve his own interests, and have time to change before the Master comes. Do we find a like condition relative to the coming of Jesus in this age? 2 Pet. 3:3-4; 2 Tim. 3:1-5. To what extent does this unfaithful steward go? "Abusing the faithful servants under him and carousing at his master's expense, instead of keeping the household in order and exercising a prudent economy."

What will be the result? v. 46. What is to be the portion of the unbeliever (unfaithful)? What of that servant who knew the Lord's will and prepared not himself? v. 47: Jas. 4:17; Matt. 7:26, 27. The severity of punishment varies according to the knowledge against which sin has been committed. What of those who know not the will of God? v. 48. Example of Paul, 1 Tim. 1:13. In this parable, to what would you compare the stripes? "To whomsoever much is given, etc.,—does this not show our responsibility? Rom. 2:1-3, 21-23.

Temperance applications are to be made from this lesson. Temperance, self control, is one of the essentials of character, which we must have if ready for the coming of our Savior. Show in what ways we must watch to gain it. "Intemperance has rob-

bed more people than all the robbers the world has known, and of far greater treasures." Mention some of these "treasures," and tell what part, as watchers, we have in this cause.

"We are on the eve of the Master's return, who then is standing with his loins girded and his lamp burning? Not sleeping; not at ease; not adding house to house, and barn to barn; but ready and watching to go forth to welcome the royal Bridegroom. Last time it was the Light shining in the darkness. Next time He will look for many a lamp to be burning brilliantly to add to the joy and glory of His home-coming."

Dear Bro. Lindsay:

The little flock down here in Kentucky is certainly being favored. We who have been isolated for so many years are now feasting and rejoicing in the blessed hope as Bro. Williams knows so well how to unfold the great truths of God's word.

Bro. Williams and family arrived at Brumfield, Jan. 7. the brethren meeting them with wagons, bringing them to our neighborhood where they will make their home. We have had preaching every Sunday since he came. Providence School House, about a mile from our home is our meeting house at present. We also have Bible lessons every Thurs-

day night in our homes. It seems beyond our comprehension, why God should send us this golden opportunity for study and fellowship with these dear faithful ones. We certainly enjoy the weekly messages of love and cheer in the Restitution Herald. Through it we can keep in fellowship with the brothers and sisters. As the love of many waxes cold and some are smiting their fellow servants, we must exhort one another the more because the day is approaching. May the Lord keep you in the faith and truth that you may keep the beacon light burning, till the dawning of the glorious day.

Laura Skeels.
Brumfield, Ky.

Acts 2:38-40.

A few further words by request on this scripture: The audience were Jews. Joel's prophecy of the outpouring of the spirit had already been referred to by Peter, now just having taken place on the apostles, who were Jews. Jesus, in speaking of this promised comforter, the holy spirit, had said the world could not receive it, hence Peter, answering their question, what they should do, now they were penitent, told them to repent and be baptized, and they too, should have this gift of the spirit which Peter and the rest had just received earlier in the day. If they had not repented and been baptized, being people of the world, by Christ's own words, they could not have received the spirit.

It is evident that the words "the gift of the holy ghost" meant the holy spirit itself, for at the house of Cornelius, Peter again being the messenger to speak, it says when he spoke, "the holy ghost fell on them which heard the word." Acts 10:44. Then in the next verse, it is called "the gift of the holy ghost." Then the gift of the holy spirit is the holy spirit itself. See also verse 47, showing what they received was the spirit itself. And in next chapter, verses 15-17, Peter says, it "fell on them as on us at the beginning." called in verse 16 a baptism and in next verse "the like gift" as on the apostles at Pentecost. For Joel's prophecy said it should be poured out on all flesh, which included the Gentiles, beginning here with Cornelius. So Peter, in quoting the promise by Joel, said, "For the promise is unto you and to your children." the Jews to whom he spoke. "and to all that are afar off." the Gentiles, as shown in Eph. 2. and then he set the limitation on

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.

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 have found a splendid response to our call in a recent number of our paper. This is "true religion and undefiled." The Lord will bless.

Recently several brethren in renewing have sent "an extra dollar and a new name. Do you know that if all our brethren were to do this it would double the usefulness of our paper? Try it.

We have just learned of the death of Sister Annie B. Carlton of Alvin, Texas. Will some one please furnish us obituary? Bro. Wilson always spoke very highly of her but his pen is now still.

A brother sends us ten dollars for subscriptions for the Herald, tracts, etc., and says:

"I enjoy reading your excellent paper. 'The Restitution Herald' In my estimation, it has no superior. Each number seems to be better than its predecessor. May God's blessing rest upon your efforts to disseminate the 'Glad Tidings' of the coming and kingdom of the Redeemer, is my earnest prayer."

This kind of work is the real kind. Money and kind words make the load so much lighter. We will do our very best to merit the continued esteem of all such brethren.

We have just finished a 20 page tract for Bro. J. W. Williams of Brumfield, Ky. The subject is "Sabbath Rest." We also have run one for him on "The Crucifixion of Self." These will be sent him as soon as we get word from him how to ship. He wouldn't let us put a price mark on them. Send to him for information along this line but don't you let him give them to you. They are valuable and you can afford to pay for them.

Bro. C. C. Maple, too, is having some good tracts published. Watch for them as they appear in the Herald, and then send to him for a supply. Give Bro. Maple's tracts to friends to get them started, and Bro. Williams' to keep them a-going.

HELPING FUND.

By means of this fund, the Restitution Herald is sent to many who otherwise could not have it.

- Mrs. E. M. Crow. \$1.00.
- Rufus A. Curtis. \$1.00.

Obituaries.

Ammon Hipsher

was born in Burke Co., Penn., Jan. 26, 1819, died at Mont Belview, Texas, Jan. 3, 1914, cause, old age. When a small boy, he moved with his parents to Caledonia, Ohio, where he grew to manhood. In 1846, was

married to Susan Eaglebroger, who preceded him to the grave four years ago. To this union were born seven children, the two eldest and the two youngest dying in infancy. In 1855, he moved to Iowa. Here he heard the gospel of the kingdom and was baptized by Bro. Geo. Moyer in 1870. In 1907, he moved to Mont Belview, Texas to make his home with Mrs. Jno. Shearer.

Three daughters survive him, Mrs. Elias Cochran of Golden, Colorado, Mrs. Jno. Shearer and Mrs. J. C. Adams of Mont Belview, Texas. One by one the old soldiers of the gospel go down into the tomb to await the Master's call. Bro. Hipsher was like a shock of ripe corn, and fell asleep in a full hope of the resurrection when Jesus comes. Many times have I heard him say, "If I fall asleep, it won't be for long."

May God comfort the bereaved family, and in the morning of the resurrection, be the glad reunion, where there is no more death.

O. J. Allard.

Died: At the home of its parents in Avon, Iowa, Mabel Alma Rock, daughter and only child of brother and sister Leo E. Rock, aged one year, one month and seven days. The writer gave a short funeral address at the home after which a burial service was held at the Avon cemetery. May the prayers of God's people unite that comfort and strength may come to the bereaved parents.

Little Alma was born December 16, 1912 and died January 23, 1914. Her sweet and gentle ways, her smiling face and childish voice, just beginning to lisp "Papa" and "Mamma" will be sorrowfully missed in the home circle.

G. Eldred Marsh.

Mrs. Emily J. Garton.

Mrs. Emily J. Garton, whose maiden name was Lattin, was born in Illinois, April 28, 1840, and died at the home of her sister, Mrs. Josephine Garton in Marathon, Iowa, Feb. 7, 1914, aged 73 years, 9 months and 9 days.

She was married in Warren, Illinois, Mar. 3, 1860 to brother John Garton. Their early married life was spent in southern Wisconsin, from whence they removed over forty years ago to the country home near Marathon, Iowa, where they spent the remainder of their lives.

They were blessed with four sons and two daughters of whom but one son and daughter sur-

vive. During the past fifteen months, the family has been sadly afflicted, indeed, having lost in that time father and mother and a brother and sister.

Many years ago brother and sister Garton expressed their faith in the things concerning the kingdom of God and the name of Jesus Christ in baptism, and united with the Church of God, in which organization, brother Garton labored faithfully as a minister of the gospel.

In addition to the son and daughter already mentioned, sister Garton is survived by fourteen grandchildren, and one great grandchild, also four brothers and one sister.

The funeral was conducted by the writer from the church in Marathon.

G. Eldred Marsh.

Our Weekly Bible Lesson. By Elder Maple.

Sunday, March 8, 1914.

Subject:—Work for Waiting Disciples.

Mon.—Rom. 2:7.

Tues.—1 Cor. 15:58.

Wed.—1 Cor. 16:13.

Thurs.—Mark 16:15, 16.

Fri.—Acts 2:42.

Sat.—Luke 19:11-26.

Sun.—Matt. 25:13-29.

In addition to the above, read during the week the book Ephesians.

The Sunday School.

By Anna E. Drew.

Watchfulness: A Temperance Lesson.

Mar. 8, 1914. Luke 12:35-48. Read Luke 12:49-59.

Golden Text.—Blessed are those servants, whom the Lord when he comes shall find watching. Luke 12:37.

Time.—Probably January, A. D. 30, two or three months before the crucifixion.

Place.—Still in Perea beyond Jordan, following closely the last lesson.

Questions.

What did Jesus teach His disciples in our last lesson, that they should seek first of all? When and where was this kingdom to be established? Matt. 25:31; Dan. 7:27. Psa. 2:8. While waiting for the king to come, what preparations should they make? v. 35.

"The long garments of the East are a fatal hindrance to ac-

rection of the dead, then is Christ not risen, and if Christ be not risen, then is your preaching vain and your faith is vain; ye are yet in your sins." And farther: "Then they also which are fallen asleep in Christ are perished." He makes rewards and punishments depend on—not a coming down from heaven,—but a coming forth from the grave.

A flood of additional evidence like the foregoing might be offered; but we hope that any who read this, and all not convinced that the pastor was wrong, will follow the example of the noble Bereans and search the Scriptures daily to see if these things are so."

J. J. Bronson.

SERMONETTE NO. 66. Future Probation.

Text:—And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore." Ezek. 37:28.

Whatever may be the nature of the events spoken of in this chapter, there is one thing we can see and understand, and that is, that the events are future.

The vision which Ezekiel saw is a remarkable one. He saw an immense cemetery where the bones of innumerable human beings lay scattered about in an open valley or a flat country. Such a sight as this suggests to the reflective mind the old question, Will the dead ever live again? Or as the prophet records the question, "Can these bones live?" One of the most forceful word pictures in all the literature of the past is one concerning the re-living of the dead by the seer of seagirt Patmos. "I saw a great white throne and him that sat on it, from whose face the earth and the heaven fled away....and I saw the dead, small and great stand before God; and the books were opened; and another book was opened, which is the Book of Life and the dead were judged out of those things which were written in the books according to their works; and the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them."

Ezekiel is told to prophesy upon the bones before him to hear the word of the Lord. He did so. The result was a terrible shaking and confusion; and lo, the bones came together "bone to bone." That is, the bones of each individual person came together. Then sinews connected them, and flesh covered them

and finally the skin enveloped the form and there they laid before the astonished prophet. But they were not yet alive. One thing more was needed. True, every bone had found its place. The connecting was perfect, the flesh had given form and the skin covered and protected it all as a mantle; but there was no life. The mysterious principle which gives activity and life must come from the foundation of life, must come from God through spirit. So Ezekiel is told to prophesy to the spirit (wind) and when he did so the breath came into them and they lived. Rev. 11:11; Rom. 8:11. This is the vision. What will the reality be? These bones are the whole house of Israel. God declares he will open the graves and bring them up out of their graves and bring them into the land of Israel and give it to them as he had promised to Jacob. This looks to us like a resurrection of the dead. Whether this resurrection is literal or political, I shall not take the space to discuss; but certainly these events have not yet taken place. If this refers to the literal dead of Israel whose bones are scattered over the whole earth, they will be raised from the dead, and a new and an everlasting covenant will be made with them after the resurrection, when it is said that "They shall also walk in my judgments, and observe my statutes, and do them." vs. 24. "And the heathen shall know that I the Lord do sanctify Israel WHEN MY SANCTUARY SHALL BE IN THE MIDST OF THEM FOREVER MORE." vs. 28.

If it is a political resurrection then the living Israelites who now reject Christ and are buried in the grave of nations will be BROUGHT UP out of their grave and come into the land of promise, and God's sanctuary will be the place where they will learn to walk after the terms of that new covenant, which the blood of Christ has sanctified. Then they all shall have one shepherd. Then will be fulfilled that prophecy of Jesus, "Other sheep I have which are not of this fold (Gentiles); them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." Jno. 10:16. Ezekiel agrees with Jesus for he says, "They all shall have one Shepherd." vs. 24. It is after the tabernacle is rebuilt. Acts 15:16. Ezek. 37:27. It is after this resurrection, whether physical or political. It is after David is raised from the dead to be a king over them. It is after the two houses of Judah and Israel are made one

kingdom to be divided no more at all, (Ezek. 37:21, 22) that this covenant is made, and Israel is sanctified, and walk in God's statutes and do them. It is then that the cleansing takes place. Ezek. 37:23. God says: "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." It is at that time that the heathen (Gentiles) shall know that God sanctifies Israel. It is the time spoken of by Zechariah when the nations shall go to Jerusalem yearly to worship and celebrate the antitypical passover. Zech. 14:16, 17.

We are now living in that period known as "The times of the Gentiles." Blindness has happened to Israel (in part) until the fullness of the Gentiles be come in—so says Paul. Then the blindness will be removed and they will look upon him whom they have pierced, and mourn because of their sins. Zech. 12:10. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. Zech. 13:1. The covenant is then made and sins taken away. Rom. 11:26-27. Where covenants are made, sanctuary set up, sins taken away, and people come to the fountain to wash away sin and uncleanness, while the word "probation" is not there, yet the opportunity is there, plainly indicated. What else can be meant by such language?

It may be said that Israel crucified their Messiah and deserve no further consideration. If this is the true aspect of the case then why is the fountain opened? Why are they permitted to enter into a new covenant and their sins be taken away? Rom. 11:27.

The answer is the prayer of Jesus, "Father forgive them for they know not what they do." Paul tells us that if the authorities had known the wisdom of God, they would not have crucified the Lord of glory. 1 Cor. 2:8. And in the conclusion, is not the crowning excellence of our High Priest in the fact that he can have compassion on the ignorant and on them that are out of the way? Is it not because he was tempted in all points as we are that he can be touched with the feeling of our infirmities? It is because of this, that we are encouraged to come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need. If God is long suffering to usward, not willing that any should perish, but that all should come to repentance, will he neglect to give

them an opportunity to come?

A. J. Eychaner.

Men We Can Trust.

In every community there is one man who is, by common consent, looked up to and respected by all. He is solicited to be come guardian for orphan children, to settle up the estates of his deceased neighbors, to arbitrate in disputations between friends, and to advise timid women with reference to investments; in short, he is the neighborhood counselor and adviser, though unappointed officially and for the most part serving without recompense. Such men are the very salt of the earth, and they are seldom those who have made it their life business to accumulate wealth.

On the contrary, they are usually men in moderate circumstances who are content to be prudent without being covetous, and careful without being grasping. We all know such men in our communities, yet few of us, if asked the question, could explain how they came to be confided in and by a common impulse picked out for their various offices of trust. Seldom does it happen that this neighborhood confidence is abused. We have known many such men in different communities, and we have never known one who betrayed the trust reposed in him. Such men serve to renew our faith in human nature, when we read of commercial disasters, defalcations and other crimes that are far too common in the business world; and they confirm our belief that in the quieter walks of life and among a people engaged in the gentle art of husbandry, Virtue most often has her seat.

"But say, my boy, what is success made of? I'll tell you. It is made of a thousand and one little pieces of common-place labor well done. Every time you slight a chore or any work you are putting a soft stone in the foundation of success. Every time you give way to a bad habit, you are building with stuff that will not stand. Success isn't made out of carelessness or vice. It isn't built in a day or a year."

"The sweetest word in our language is Love; the greatest word is God; the word expressing the shortest time is Now. These three make the greatest and sweetest duty we can perform: Love God Now."

God is on your side, He will surely deliver you if you trust in Him; if you turn from Him how can He help you?

the number of Jews and Gentiles both which should receive the baptism of holy spirit saying, "as many as the Lord our God shall call." So the promise of spirit baptism was not made to all believers in all ages, but only to as many as God saw fit to call to it. For it uses that word when speaking of Jesus when he sent his disciples out to preach and confirm their preaching by miracles, the working of which was by this same holy spirit, for in Mark 3:13-15, it shows not all believers then received this power, but only twelve, "whom he would." Likewise, whom God would, of both Jew and Gentile, he poured out upon them his spirit, and as a result they had inspired knowledge and could work miracles to prove their preaching. But since the message was fully revealed to them, then confirmed by their miracles, then written and sent to us, is it not evident why God did not promise us the outpouring of spirit, but only promised it to as many of them back there as he should call of Jew and Gentile? Do modern people who claim the baptism of the holy spirit keep on giving to the world inspired scriptures? Do they agree in their preaching? Would they disagree in it if the same spirit inspired it all? Did Peter and Paul contradict? If miracles prove the message preached, can contradictory preaching be confirmed by the same miracles? Can they raise the dead? What does the last warning of the blood say about adding any new revelation to that final one? Does not the scripture forewarn us as to false teachers and lying wonders?

J. W. Williams.

Is Death To Adam's Posterity, A Punishment For Their Personal Sins, or Is It a Calamity?

Some persons believe and teach that the death that overtakes Adam's children, sooner or later, is penal in its nature, and when once inflicted, it will hold them in the silence of death, and the gloom of the grave, forever. The only exception to this rule, being those who have come into covenant relationship with God, by hearing and believing "The gospel of the kingdom," repenting of their sins, and being baptized into Christ. Those of this class, we are told, who hold out faithful to the end of life, are the "just" class, and those who do not hold out faithful to the end, or fall away, and go back to the weak and beggarly elements of the world, constitute in to the unjust class mentioned in Scripture, that will experience

a resurrection. Acts 24:14, 15: Jn. 5:28, 29. It is not a difficult task to present evidence from the Bible, sufficient to convince those that tremble at His word, that by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. The marginal reading is, "in whom" (Adam) all have sinned. Isa. 66:2, 5; Rom. 5:12.

This death, introduced into our world "by one man," includes in its world-wide effects, sinless infants, as well as hoary headed sinners. Rom. 5:14. The judgment was by one to condemnation or death. Verses 12 and 16. By one man's offense (or by one offense) death reigned by one. Verse 17. "By the offense of one judgment came upon all men to condemnation." Verse 18. Such plain, unequivocal testimony, clearly establishes the fact, that the common death of all men is a calamity, entailed upon our race, by one man's disobedience. Num. 16:29; Rom. 5:19.

If Adamic death was inflicted upon our race, as a penalty for personal guilt, why should not the pardoned saint, escape it altogether when his sins are blotted out, and removed from him as far as the east is from the west? Acts 3:19; Psa. 43:25; 55:7; Micah 7:19. If death, to Adam's posterity, is a penalty, instead of a calamity, why should it have reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression? Rom. 5:12.

There is a reaper whose name is Death.

And with his sickle keen,
He reaps the bearded grain at a breath,

And the flowers that grow between."

Death gathers its harvest from all classes of society; the small and the great, the pure in heart, and the impure, are alike mown down by this reaper whose name is Death. As prisoners, they rest together in the charnel house of the grave, without any distinction whatever. Job 3:11-19; Matt. 5:8. Were this death inflicted for our personal sins, it would not be inflicted when our sins were pardoned. So far from the Adamic death, or the common death of all men, being penal in its nature, there is no more discrimination, between the righteous and the wicked, that are brought under its dominion, than there is between the highest and lowest forms of animal existence. "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; (or spirit), so that a man hath no pre-eminence (in the death state) above a beast, for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Eccl. 3:19-20.

The punishment to be inflicted upon all wilful and persistent rejectors of God's overtures of mercy, is termed the second death, not the first. (A second always presupposes a first). Rev. 21:7, 8. This death can be escaped, by accepting God's proffered offers of mercy, which is not true of the Adamic death. "He that overcometh shall not be hurt of the second death." Rev. 2:11; 20:14, 15. They will not then die, as they do now, because of one man's disobedience, "but every one shall die for his own iniquity." Rom. 5:19; Jer. 31:30. "Say unto them, As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Ezek. 33:7-19. If we view the prosperity of the wicked, as David did, see how they prosper in the world, and increase in riches, and their eyes stand out with fatness; they have more than heart could wish, and at life's close, die with no bands in their death, possibly we might become envious of them, as David was, until he understood "their end," which is to be cast down into destruction, brought into desolation, as in a moment, they are utterly consumed with terrors. Psa. 73:1-19. "Say ye to the righteous, that it shall be well with him, for they shall eat the fruit of their doing. Woe unto the wicked, it shall be ill with him; for the reward of his hands shall be given him." Isa. 3:10-11; Psa. 11:6; Prov. 1:24-32.

Rufus A. Curtis.

Was It True?

On a Sunday morning I attended a church service. The pastor, a popular preacher and a man of education, supplemented by foreign travel, announced to his congregation the death of a well known member of his church in these words: "This morning, Capt. — sat down in his chair at home and the chariot passed by. He stepped in, and was translated like the prophet of old."

It seemed to me that the statement was as flat a contradiction of the Word of God as was the promise of the serpent—"Ye shall not surely die." Let us study the question a little in the light of the Scriptures.

Job says: "There is hope of a tree if it be cut down, that it will sprout again, and that the tender branches thereof will not cease. Job 14:7. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he?" Verse 10. Here Job had a fine opportunity to tell us that he has taken the chariot and has been translated. But instead he says, verses 11-12: "As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep."

Job looking forward to the end of his life, does not ask to be taken in the 'chariot,' but that he should be hidden in the grave and remembered at the set time, verse 13. Then, he says, verse 15, "Thou shalt call and I will answer thee."

In Eccl. 3:19-20, we read that the same thing befalleth man and beast. "All go unto one place; all are dust, and all turn to dust again."

On the day of Pentecost, Peter, standing before the mixed multitude, said, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day." Acts 2:29. "For David is not ascended into the heavens." v. 34. Surely David was as worthy of the chariot as was the subject of the pastor's remarks, yet, he has not ascended.

Paul, in his letter to the Thessalonians, locates the saints of past ages, just where Peter and Job do, viz., in the grave, and he is careful to make clear to them to whom he wrote—not that those gone before received their reward before those who are living when Christ comes again,—but that the living will not be rewarded first. Hear him. 1 Thess. 4:15-16. "For this we affirm to you by the word of the Lord, that we, the living, who are left over to the coming of the Lord, will by no means precede those who fell asleep. Because the Lord himself will come down from heaven with a shout, with an archangel's voice, and with God's trumpet, and the dead in Christ will be raised first; then we, the living who are left over, shall at the same time with them be caught away in clouds for a meeting of the Lord in the air; and so we shall be always with the Lord."—Diaglott.

Again Paul in 1 Cor. 15, shows conclusively that the saints of past ages have not taken the 'chariot' to their reward, for he says: "If there be no resur-

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THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, March 4, 1914.

Number 21.

"Too Muche By and By."

"What is your complaint against this young man, John," said the magistrate to the Chinese laundryman who had summoned a young gentleman whose laundry bill was in arrears.

"He too muche by and by," was the answer of the aggrieved Celestial, who evidently knew what ailed the young man, even if he could not express his views in the most classical English.

There are other youngsters who are troubled with the same complaint—"too muche by and by." The boy who has to be called four times in the morning, and then is late to breakfast; the boy who says, "In a minute," when his mother calls him to do chores or run errands; the young gentleman who forgets his promise to bring wood or draw water; the young lady who always "meant to" do things and have them in order, but who never, never carried out her intentions; the legion of folks who always have to be waited for—all these have "too muche by and by."

People are likely to sing themselves into perdition with "the sweet by and by." What they need is the sweet now, which is the accepted time and the day of salvation.—Little Christian.

Now and Then.

A brother quotes Psalms 110:2: "Rule thou in the midst of thine enemies," and inquires "when and how long will this be?" Psalms 110:1, reads: "Sit thou on my right hand till I make thine enemies thy footstool. The Lord shall send the rod of thy strength (the Holy Spirit) out of Zion; rule thou in the midst of thine enemies while he sits at God's right hand. Has he not been doing this ever since all power was given him in heaven and in earth? Has he not ruled in the hearts of his disciples in the midst of foes? Does not the heart of every follower of Jesus sing: "My spirit cannot rest unless He is reigning in my breast"?"

Christ calls those his enemies who will not have him to reign over them now. He will not rule in the midst of these when he comes again, for they shall

be slain before him at his coming. Luke 19:27. Then Psalms 2:9 will be fulfilled: "Thou shalt break them with a rod of iron; thou shalt dash them to pieces like a potter's vessel." If one has an earthen vessel to dash to pieces he can do it very effectually with a "rod of iron." It is used as a symbol of Christ's "all power." Nothing is more hopeless of repair than a potter's vessel when dashed to pieces. No future chance is here. The saints are associated with Christ in the destruction of his enemies. "This honor have all his saints." Psalms 1:9. Christ repeats his assurance in Revelation 2:26, 27. "He that overcometh...to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers. Let us "kiss the Son lest he be angry" and we "perish from the way" "when his wrath is kindled but a little." Psalms 2:12. If he rules us now in the midst of foes we shall not be dashed to pieces then with his foes.—Sel.

Theophylact On The Rich Man And Lazarus.

Theophylact of the eleventh century, was Metropolitan of Bulgaria. He wrote a Commentary on the Four Gospels, in which among other observations upon the parable of the rich man and Lazarus, he remarks as fol-

IF I CAN LIVE

If I can live

To make some pale face brighter, and to give
A second luster to some tear-dimmed eye,
Or e'en impart

One throb of comfort to an aching heart,
Or cheer some way-worn soul in passing by;

If I can lend

A strong hand to the fallen, or defend
The right against a single envious strain,
My life, though bare
Perhaps of much that seemeth dear and fair
To us on earth, will not have been in vain.

The purest joy

Most near to heaven, far from earth's alloy,
Is bidding clouds give way to sun and shine,
And 'twill be well

If on that day of days the angels tell
Of me: "She did her best for one of Thine."

—Helen Hunt Jackson.

lows: "But this parable can also be explained in the way of allegory; so that we may say that by the rich man is signified the Jewish people. For they were formerly rich, abounding in all divine knowledge, wisdom and instruction, which are more excellent than gold and precious stones. And they were arrayed in purple and fine linen, as they possessed a kingdom and a priesthood, and were themselves a royal priesthood to God. The purple denoted their kingdom; and the fine linen, their priesthood, for the Levites were clothed in sacerdotal vestments of fine linen; and they lived sumptuously and lived splendidly every day. But Lazarus was the Gentile people; poor in divine grace and wisdom, lying before the gates, for it was not permitted to the Gentiles to enter the house itself, because they were considered a pollution. Moreover, those people were full of fetid sores of sin.—Sel.

Boston's Religions.

A speaker at one of the recent club dinners in our city made the declaration that Boston has one hundred and four different religions. This is certainly a large showing for our city, though we are not over much surprised at it. It is probably true, also, that all of them have devoted followers. We have sometimes felt that

there could be no religious claim crude enough or unreasonable enough that it would not find followers in Boston. If any are unsatisfied with the particular brand that they have, they might be accommodated out of this large list. We suggest however, that they go to the Bible for the best there is.—The Crisis.

"WHAT IS DEATH"?

Was the Subject of a Lecture Sunday.

J. H. Cole of Cleveland, traveling under the auspices of the International Bible Students' Association, spoke to a capacity audience at the Star Theater Sunday. Much interest was manifested by the close attention given the speaker in his elucidation of so great a subject as "Death."

The speaker said that although there is nothing more certain than death, yet comparatively few people seem to understand it and comprehend the meaning of the Biblical writers. Heathen philosophies, human guesses, individual hopes and ambitions were alluded to in solution of the question.

Contrasted the Terms.

Mr. Cole contrasted the terms life and death, showing to live is to have existence, and to die is to pass out of existence, and that all cessation of consciousness would be permanent with the human family were it not for the fact that Christ brought life and immortality to light through the Gospel in which the Divine purpose is revealed to invest Christ with power and authority to effect a resurrection of the dead, that they may have life on the terms and conditions to be enforced when the Messianic Kingdom is in operation among mankind.

Quoted From the Bible.

The speaker quoted from the Bible to sustain the thought that death means extinction of being, showing that the wages of sin is death, not life or existence in torment and that the sentence imposed upon man, "dying thou shalt die" was just in every sense of the word and must remain so until legally met in the person of Christ.—Washita Beacon.

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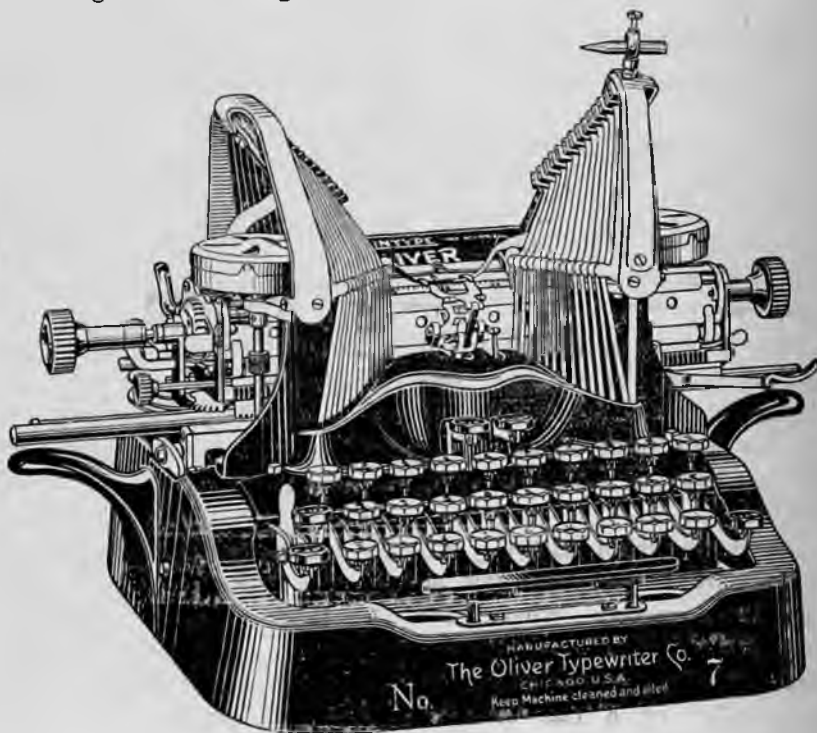
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A life of selfish indulgence is contrary to the spirit of the Gospel which enjoins temperance, self-denial and sacrifice. Paul wrote to Timothy, "Endure hardness as a good soldier of Jesus Christ."

It is characteristic of a life of sinful pleasure, not to wish to think of a day of reckoning. But postponing an evil day in our thoughts does not postpone it in time.

A religious uplifting which does not bubble over into what ever practical work the heart or the hands find to do, is not apt to continue.

The love of Christ is like the blue sky, into which you may see clearly, but the real vastness of which you cannot measure. It is like the sea, into whose bosom you can look a little way, but its depths are unfathomable. —McCheyne.

but that may be abused and turned into wrong channels by those who are serving lust.

We would answer the third question by saying that the sixth chapter of Matthew where this language is found gives an answer at least in fair measure. We lay up treasure in heaven, not by acting the religious life in a hypocritical way as the Pharisees did, to be seen of men, but by exercising ourselves in fidelity before God as if we really believed in a God and that he is all-wise and all-seeing. Doing things that are right and good because they are so. In the doing of almsgiving, or in whatsoever course your act of worship may be, let it be done as in the sight of God and without a desire to be seen of men. This to our way of seeing it, is laying up treasure in heaven.

It is our opinion that the bundles referred to in the last question must be the gathering together in these last days of human kind under the various denominational heads, but the man-made organizations of every kind. They are banding or bundling themselves together. All claim to be religious. It is not an uncommon thing to hear the devotees of the lodge claiming religious precedence for his lodge. Our thought that all man-made organizations are here referred to including all church organizations of men. God's people are a scattered people and will be so until the Chief Shepherd comes to gather them together.

We invite discussion upon this subject. Our own time for following it up is very limited, owing to the amount of work we have on hand. Personally we wish that those who belong to the organization known as the Church of God could learn that he who is indeed a child of God has no need of any other arm for strength than the strong arm of God. Where there is true spiritual life there will be little need for such other instrumentalities as have been named.

S. J. Lindsay.

Christ A Ransom.

For a number of years, faithfulness to our Lord and His word and the welfare of His church has necessitated an almost constant contention for Christ as a ransom for the sin of the world.

It is the very center and foundation principle of true Christian doctrine. It is upon this point of doctrine that the great test of the close of this age, is to come. It is written,

He shall be for a stone of stumbling and a rock of offense to both the nominal houses of Israel. Isa. 8:14. To the Jews, Christ crucified for our redemption, was, as Paul testifies, a cause of offence. They stumbled at that stumbling stone. Rom. 9:32-33. And so, also, Spiritual Israel is likewise stumbling. We might almost say every day gives increasing evidence of this stumbling. Any one whose attention has been drawn to this subject, must also have been attracted by the noticeable falling away of Christian people from the true foundation of Christianity, and also that one after another, ministers and religious journals of different denominations and shades of belief, are setting aside this foundation truth. They claim that the death of Christ was either for himself or as an exemplification of fidelity to principle which would benefit his disciples and the world, not as a sacrifice for their sins but as an example how each must save himself; salvation by works and not by faith in the precious blood of Christ, shed for our redemption.

We are not a little surprised at the sweeping strides the error is making. The scriptures indicate too, that the great stumbling and falling away from this all-important doctrine is only beginning. Before the end a thousand will fall to one who will stand. Psa. 91:7; Eph. 6:11-13. Please read the references. One of the most distinguished writers who denies the ransom idea, says it is a great mistake with those who believe that the sacrifice of Christ was an atonement for the sins of the world. That we are to be saved, not by what he did or suffered over eighteen hundred years ago, but by the nature of God transmitted to us and entering into us through Christ's sacrifice, is to keep us from committing sin now; not to save us from the guilt and punishment for sin. This is simply to set aside the expiatory character of the suffering and death of the Lord Jesus Christ and to deny the plain teaching of the word of God with respect to it. This robs the Gospel at once of that which the apostles and prophets and the Saints of all ages have undoubtedly believed, and upon which they have firmly rested and which Christ himself taught.

Christ said that he laid down His life for His sheep. That Paul and Peter and John had clearly taught the doctrine of the expiation by the death of Christ, and it has been the belief of the Church from the beginning, that in some way, a-

tonement and expiatory atonement, a vicarious atonement was operative, whatever may have been the difference as to its philosophy. Is or is not this plainly the doctrine of the scriptures, whatever may have been our opinion about it.

Has not the substance of this truth been the very fiber of the church in all ages. Can it be possible, if there be a Holy Spirit, that the church should have been so deceived and deceiving? Is it safe to erase as much from the New Testament as is necessary to erase, and to blot out as much from the consciences of the Christian Church as is necessary to blot out, in order that the theory advanced by various contributors of your paper, that Christ's death was not a ransom for for the sins of the world, can be accepted.

The teachings of the old and new testament in many forms that Christ gave himself a sacrifice to save us from the guilt and penalty of sin, are the most precious words God has spoken to us. If Christ did not die for us, then are we without a Christ in the world and without hope, and therefore without any means to remove the sin that previously had separated us from God and brought us under condemnation?

Christ hath borne our grief and carried our sorrows; was wounded for our transgressions; bruised for our iniquities; was delivered for our offences and was raised again for our justification, and being justified by His blood we shall be saved from wrath through Him. There is, therefore now no condemnation to them which are in Christ Jesus and walk after the Spirit. Let no one suppose that we take pleasure in the announcement of any one falling from the faith. On the contrary it is source of painful disappointment that such an one should be lost because of the cross, and become an opponent of the lamb of God that taketh away the sin of the world. Our love must be exercised first toward God, in fidelity to His word, and secondly toward those still in harmony with God and His truth to guard them against the erroneous view.

Let God be true, though it shows every man to be in error. Let God's plan be upheld, no matter who must be shown up as proclaimers of another gospel. This is what is signified by the injunction, "To contend earnestly for the faith once delivered to the saints."

In Matt. 20:28 we read: Even as the son of man came not to be ministered unto but to

minister and to give himself a ransom for many. Also Mark 10:45.

The Greek term ransom (rendered) is lutron anti, a price to offset or correspond. And in 1 Tim. 2:6, it is the same expression reversed, (anti lutron) a corresponding price.

Paul says of Christ, who gave himself a ransom for all to be testified in due time. Paul here is evidently bearing testimony to the truth of what Christ and the apostles have already taught.

To be continued.

J. D. Boyer.

The word Reverend belongs to Jehovah only; (Rev.) and never to poor, weak, mortal man's name be placed. Psa. 111:9; Job 32:21-22.

Let me not, I pray you, accept any man's person.

Neither let me give flattering titles unto man.

For I know not to give flattering titles,

In so doing my Maker would soon take me away.

A. Graves.

It is a fine notion of life to liken it to the loom. God puts on the warp in those circumstances in which we find ourselves, and which we cannot change. The woof is wrought by the shuttle of every day life. It is made of very homely threads sometimes, common duties, unpromising and unwelcome tasks. But whoever tries to do each day's work in the spirit of patient loyalty to God is weaving the texture whose other side is fairer than the one he sees.—Sel.

"Do good, and leave behind you a monument of virtue that the storms of time can never destroy. Write your name in kindness, love and mercy on the hearts of thousands you come in contact with, year by year; you will never be forgotten—your name, your deeds will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of heaven."

There are two ways of keeping a promise; one is to make an attempt and fail, saying to our contented consciences, There! I've done my duty, and it is no use, you see; and the other is to persist in attempt after attempt, until the very pertinacity of our faith accomplishes the work for us.

To transform friends into enemies, simply tell the whole truth about them.

It is a blessed thing that the just God is more tender and pitiful than men and women.

Behold The Lamb of God That Taketh Away The Sins of The World.

In the use of this language, reference is no doubt made to the scapegoat. Lev. 16:20-21; Isa. 53:6. This goat carried away the sin of the people. There was also a companion goat selected which was slain. This affected an atonement for the year. The sins of the people were not forgiven but covered or passed over. Paul states, Rom. 3:25 that God set Christ forth as a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God. Christ as the slain Lamb removed forever the sin of the righteous under the law. See also Heb. 9:15.

Without his death there could have been no remission. Animal sacrifice only pointed to the slain lamb of God. The purpose of animal sacrifice was to keep those who offered in touch with Jehovah. There were two classes. 1. Those who offered their sacrifice in faith believing that it pointed to the sacrifice of one of the race.

2. Those who offered a sacrifice because the law required it. The element of faith in a future sacrifice played no part in their offering. The sacrifices of Cain and Abel illustrate our thought. Abel believed God and by this he was counted righteous. Cain's sacrifice included no slain lamb and could not point to a future sacrifice in which blood was shed.

Paul says, Christ, our pass-over is sacrificed (slain) for us. 1 Cor. 5:7. No covenant has ever been ratified except where the covenant victim was slain. Heb. 9:16.

In these scriptures we are reminded that a remembrance must be kept that a sacrifice has been made for our justification. The spirit of this service is, "as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." 1 Cor. 11:26. With this thought in our minds, can we engage in this service too often? This service is an ordinance. An ordinance is a command with a doctrine. It, like baptism, shows the death of our covenant victim. Jesus said, If ye love me, keep my commandments. Keeping his commandments is a test of our loyalty to Jesus the Christ. To neglect the keeping of an ordinance makes us unfaithful servants. If we are found in this attitude when Jesus comes, we will be classed among the unfaithful..

To believe in one who would redeem the race has been an article of the faith since Jeho-

vah promised that the seed of the woman should bruise the head of the seed of the serpent. Man began very early to invent doctrines concerning this seed. The scriptures present but one thought, viz.; that he was to be one of the Adamic race. The book of generation of Jesus the Christ declares him to be a son of Abraham and David. Matt. 1:1. Adam and Jesus are both declared to be sons of God, Adam by creation, Jesus by begetting of the Holy Spirit. Each alike subject to temptation and death. In the days of his (Christ's) flesh he was known as the Son of man. The prophet Isaiah, 53rd chapter, tells us that he was a man of sorrow and acquainted with grief. He was wounded for our transgressions, he was bruised for our iniquities. His soul was made an offering for sin. He poured out his soul unto death. Paul declares that He was made a little lower than the angels for the suffering of death. Again, For as much then as the children are partakers of flesh and blood he (Christ) also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the adversary. On the face of these scriptures, we are compelled to reject the doctrine of the trinity which declares him to be "the very and eternal God." Of one substance with the Father, took man's nature in the womb of the blessed virgin, so that two whole and perfect natures, that is to say, the Godhead and manhood were joined together in one person never to be divided; whereof is one Christ, very God and very man." (M. E. Discipline). This declares him to have two natures. That of a man and that of a God. Such a Christ could never suffer death. Man is mortal, God immortal. The logical conclusion of this doctrine is that the real Christ did not die. Calling Paul as a witness, we learn that the Christ whom he served, died for our sins according to the scriptures; and that he was buried and that he rose again the third day according to the scriptures. 1 Cor. 15:3-4.

If Jesus had been a God-man, he could not have died, therefore he could not have gained eternal redemption through his own blood. The scripture plainly states that Jesus was Jehovah's son, first through a begetting of the Holy spirit and second, through a resurrection from among the dead ones. The first constituted him the Son of man or God's son on trial. He like all the race had a "trial per-

iod" by which he gained the headship of a new race through a new creation or a resurrection from the dead. Paul classes them as the first and last Adam. The first Adam never advanced beyond a living soul. The last Adam was made or became a life giving spirit. He was made like unto his brethren that he might be a merciful and faithful high priest. For in that he himself hath suffered being tempted, he is able to succor them that are tempted. Heb. 2:17-18. He was to become the seed of the woman and not of the man. This could give him no preeminence above the race. The first Adam was a wilful sinner, when he partook of the fruit he knew that he was disobeying the law. Paul says that Adam was not deceived. 1 Tim. 2:14. This constituted him a wilful sinner. For such there is no eternal life. The begetting of Jesus eliminated this disposition which gave him an added strength over his brethren but did not render him immune from sinning. He was made of a woman, made under the law. Jehovah sent his own son in the likeness of sinful flesh and for sin, condemned sin in the flesh. Rom. 8:3. As the Son of man he was holy, harmless, undefiled, separate from sinners. Heb. 7:26. He became thus through trial. For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering. Heb. 2:10.

Any doctrine that places Jesus on a higher plane than the first Adam is heterodox and not scriptural. Jesus the Christ was the product of an election (selection) for a period of four thousand years. His strong heredity must have given him strength. His disposition to do always the will of his heavenly Father. He possessed a will of his own but submitted to the will of the Father. His agony in the garden is strong proof of this. He unlike his brethren received the Spirit without measure. His attitude toward the Father merited this. We receive the spirit according to the measure of our faith and works.

The scripture declares that Jesus was the lamb slain from the foundation of the world. (Cosmos or arrangement). If Jesus was made perfect through the suffering of death he must like his brethren, be mortal, subject to death through the mother who was a daughter of Israel. He needed redemption from death as do his brethren. Submitted in love.,

D. C. Robison.

Dear Bro. Lindsay:

Will you please answer a few questions through your paper?

1. Do you think the scriptures forbid the Christian to carry insurance on live stock or buildings to be destroyed by either fire or lightning?

2. Would this insurance be called worldly or a worldly lust?

3. What is meant by "Laying up treasures in heaven"?

4. What are the 'bundles' spoken of in Matt. 13:30? Please give Bible texts.

Your sister in Christ,

Mrs. Albert Finney.

Our Reply.

In making reply to the foregoing queries, we are aware that we are treading on treacherous ground because our brethren are not all agreed on the subject of insurance. What is given, therefore, is but our own opinion in the matter and if any one sees fit to disagree, we will give the same liberty to discuss the question on the other side from that we take.

To the first our answer would be briefly, No. As to citing scripture as proof, that is another matter. We read in Rom. 12:11 that we are not to be slothful in business. In other words, in business the Christian should be wide awake to every means of providing himself and those who are depending upon him. We think no one would question the right of a person to buy the use of money, or, in other words, to borrow money and pay interest for the use of it. This is a strictly business proposition and fair to all the parties concerned. If the matter of insurance is looked upon in the same manner, we think the same kind of a proposition is before us. Take for example the mutual companies which are found in almost any community. If one should lose his home by fire, the loss would be ruinous in very many cases. Fire is no respecter of persons. As it is with rain, it comes down upon both the just and unjust. Knowing this, the neighbors get together and enter a compact to share losses with each other, knowing that the many can bear a loss better than one upon whom it may be visited. To do so, there must be some system and present insurance methods are the result. As to the second question which grows out of the first we would say that the man who would make a selfish use of the matter of insurance would probably have learned the lesson of selfishness and lust long before he became acquainted with insurance. There

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Questions.

Where do we find Jesus in this lesson? Was this His usual custom? Mark 1:21; Matt. 13:54. What were synagogues? (A Jewish place of worship. The word signifies an assembly, and like the word church, came to be applied to the building in which the assembly met for worship. The law was read in the synagogues and this was accompanied by explanation and exhortation, as may be seen in Luke 4:16-22; Acts 13:14. Each synagogue was under the government of a bench of elders, called rulers. Mark 5:22. Prayers were offered in the synagogue and contributions made for charitable purposes. The rulers took notice of all offenses committed against religion, and as the case might require, either scourged the delinquent, or cast him out and deprived him of his religious privileges: Matt. 23:34; Jno. 16:2).

What other place did Jesus frequently visit? Jno. 7:14.

This was the noble structure in Jerusalem, first built by Solomon, and afterwards rebuilt by Zerubbabel and enlarged and beautified by Herod. Its services were august and imposing, but could not meet the wants of all the people, and for that reason synagogues were built. The temple, according to Jesus' prediction, Luke 21:5, 6, was utterly destroyed by the Romans under the command of Titus, A. D. 70.

At this synagogue, where Jesus was teaching, who was among His hearers? How is her trouble described? v. 11. What do you think is meant here by the word 'spirit'? (Used in the same sense as spirit of fear, spirit of jealousy, because it was all pervading; an infirmity, or weakness that had bent her double. We see just such cases in our day).

Do you think she came to hear Jesus teach or to be healed? v. 12. (She did not approach Jesus, so it seems her object was to hear Him). What else does this show? Her presence in such a crippled condition shows a great desire, it showed faith. What did Jesus do? It was the custom among the ancients to lay their hands gently on any person upon whom they conferred their blessing or any benefit. Matt. 19:13. Do you think this was the object in this case,—to show Jesus' personal interest to confirm her faith? What was the result? How did she show her appreciation? What effect had this upon the ruler of the synagogue? To whom does he speak and what is his plea? v. 14. How did Jesus answer this? What was the spirit shown

by the ruler? How was this woman a "daughter of Abraham"? Jno. 8:33, 53. What effect had this speech upon the rulers and people?

Where do we find Jesus on another sabbath? What may have been the occasion? Luke 14:7-8.

From this it seems this was at a wedding, the festivities of which we learn from Judges 14:12, lasted seven days, consequently always included a sabbath.

"They watched Him,"—why? Probably for same reasons as stated in Luke 6:7. Who did Jesus see at this home? What does the word behold imply? That such a person's presence was unexpected. One commentator thinks this was probably one of the Pharisee's domestics, giving as his reason that it was not likely the diseased poor would be suffered to break in upon their festivities, or it may be was brought there for a purpose by the Pharisee. "Jesus answering,"—had any one spoken? Luke 5:22; 6:8. What question does he put to them? Why do you think they kept silent? How does Jesus express His own opinion of this question? v. 4. How did He try to appeal to their consciences? (The Jews held such things were lawful,

they would not refuse assistance to a domestic animal, how much more willing should they have been to assist man). Were the Pharisees keeping that day in the right spirit? Why? Matt. 12:7; Hos. 6:6.

We have seven miracles of mercy recorded as wrought by Jesus on the sabbath.—Matt. 12:10-13; Mark 1:21-26; Luke 4:38-39; 13:10-16; 14:1-6; Jno. 5:5-11; 9:1-14. Besides these Jesus healed many on a sabbath evening. Matt. 8:16-17. What did Jesus teach by these? Mark 3:4; Mark 2:27, 28. Why was Israel commanded to keep the sabbath? Ex. 31:12-17; Deut. 5:15; Ezek. 20:12. Was this binding on any other nation? What are Paul's teachings? Col. 2:16, 17; Gal. 4:10, 11; Rom. 14:5-6. Of what is the sabbath day rest a type? Heb. 4:4, 9. R. V.

Is a day of rest necessary for man and beast? What is our day for rest and worship? If Israel was commanded to keep its sabbaths in memory of their deliverance from the Egyptian bondage, is it not fitting that we keep the day that commemorates the victory over death and the grave of the One who thus opened the way of deliverance for us? Should it be given up to

BEREAN TRACT

No. 7

The Resurrection of the Dead

By. Elder C. C. Maple

1. It is a Bible Doctrine.

Christ taught the resurrection of the dead. Hear him in John 5:25: "The dead shall hear the voice of the Son of God: and they that hear shall live." Again in verse 28, "All that are in the graves shall hear his voice and come forth."

Paul taught the same doctrine in 1 Cor. 15:22. "As in Adam all die, so in Christ shall all be made alive."

2. It is an important doctrine.

In 1 Cor. 15:12-23, you will find Paul's teaching relative to the need of the resurrection. If there be no resurrection,

1. Christ is not then risen.
2. The preaching of the Apostles was all in vain.
3. The faith of the early church was also vain.
4. The Apostles were false witnesses.
5. They who have accepted the gospel are still in sin.
6. The dead in Christ are perished.
7. They who put their hope in Christ are most miserable.

How foolish then for any to profess to believe the gospel and yet deny the resurrection.

3. The resurrection means a re-living.

Rev. 1:18; Phil. 3:20-21; Rom. 8:1; 1 John 3:2.

In these texts we are taught,—

1. The Christ who came from the grave was the same who was dead.
2. The body that shall come forth from the tomb shall be the same body only changed and made like unto Christ's.
3. It is the process of quickening the mortal bodies by the spirit God that dwelleth in us.

In this reanimated clay,

I surely shall behold him near;

Shall see him in the latter day

In all his majesty appear.

North Ridgeville, O.

a day of worldly pleasure? Tell what way we should spend it, that will be most helpful to ourselves and others.

Laborers With God.

How can we be laborers with God? In 1 Cor. 3:9, Paul is speaking to those who were weak believers, telling them how when they were babes in Christ, he fed them with milk and not meat.

Now if we are but new beginners in the race for life, should we expect to begin with the meat first? No, I think not. Paul says in 2 Tim. 2:15, to study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Then in order to grow in grace, we must study and learn to rightly divide the truths we find written in God's word.

As we start out, we take Christ as our foundation, and great care should be exercised lest we build thereon gold, silver, or stubble, for we read, "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 is."

In this life we meet temptations, but God has promised to bless and reward those who endure temptation, and the reward will be a crown of life to those who love him. How can we fold our hands and idly drift along indifferently, unmindful of the awful gulf we are putting between ourselves and the way to eternal life?

Let us work then, and not become discouraged, if the way seems rough, but press on to the mark of the prize of the high calling which is in Christ Jesus. For if we labor in the cause of right, we may call ourselves laborers with God, and rest assured we shall reap if we faint not.

Your sister in Christ,

Bertie Smith.

Second Coming Of Christ Is Subject of Conference.

Religious Leaders of country gather in Chicago today to campaign against skepticism.

A revival of interest and belief in the second coming of Christ is the purpose of the International Prophetic Conference, which opens today a three-day session at the Moody Bible Institute. The conference is interdenominational and will be attended by some of the foremost religious leaders in the country.

It is not to speculate as to the date of this second appear

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.

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.

It will doubtless be good news to her many old friends of the Illinois Bible School to learn that Sister Verna Woods Lindsay is now the mother of

a nine-pound girl, born Monday, Feb. 23rd.

Report from the Chicago church tells of Sister Hatch's suffering in a hospital there but that she is doing nicely. This present life seems like a continuation of sickness and pain and sorrow. What a relief to know that there is something better coming.

Bro. Williams reports from Kentucky the building of a new church in which he is to preside. How we'd like to drop in occasionally to enjoy it with them.

Our subscription list is having a substantial growth and as for copy, we have been flooded with the very best for some time. Really now, don't you think the articles in last issue were exceptionally good?

Bro. Conner reports a baptism on Sunday, Feb. 15th and two on the previous Sunday. This is good news.

We have learned that Bro. J. A. Railton, daughter Mattie, and others of the Fonthill, Ont., church are basking in the warm sunshine of the Bermuda Islands for a time. As we sit at our desk writing this, the howling of the cold wind outside our office door makes us think of the Bermudas and their pleasant climate as belonging to dreamland. We learn from the same source that the church at Niagara Falls has been closed for a month because of the prevalence of small pox in the city.

Recently one of our churches sent in ten dollars for papers to be given out as a missionary effort. This is a good idea and we will right here make this proposition: To the church or individual that wishes to do missionary work of this sort, we will send six papers to one address for a year for \$5.00 or twelve papers to one address for \$10.00. We do not believe that you can get religious literature to distribute at a cheaper rate than this. This is the way it figures: Six papers each week to give to friends would mean practically ten cents each week. Many pay that much for the Sunday papers alone. Of course, we do not aim to give a colored supplement. Who shall we hear from first?

Obituaries.

Howard James Dennie

was born September 13, 1884, in Bourbon Marshall Co., Ind.

He was the older of two sons born to A. J. and Minnie Williams Dennie. His mother died when he was small and the father found a good home for his children with his mother, Mrs. Sarah A. Dennie, in Argos, Ind. They had the advantages of the Argos schools from which our subject graduated in the class of 1902.

Howard gave heed to the Gospel Message and was baptized by Elder F. L. Austin and united with the Church of God at Argos, Feb. 3, 1901. He was active in church and Sunday School work wherever opportunity offered, but retained his membership with the Argos church.

He was united in marriage to Lela Bryan, Nov. 24, 1904. To them were born two children, Bulah and Thelma. They went to housekeeping in Argos, but soon removed to South Bend, where they lived until failing health induced them to go to California where he has been employed in the railway mail service for the last six years. That dread disease, the White Plague, with which his mother died, overtook him and he had to give up his work, and the house he was paying for in the hope of making a home for his family, and return to Indiana. He arrived at his father's about the first of the year. Everything possible was done for him but to no avail. He passed from life Feb. 20, 1914, at the age of 29 years, 4 months and 7 days. He leaves his beloved wife and two daughters of his own household. Also, his father and step mother, two half brothers, five half-sisters, and his brother, Dr. Frank W. Dennie of Chicago to lament his death. Brother Dennie was a conscientious man, up right and honest in all his dealings. He strove diligently to discharge his duties in life until the frailties of a broken body forced him to give up the struggle and lie down in peaceful rest to await his change when that which is sown in weakness shall be raised in power.

Funeral services largely attended by his old acquaintances, were held from the Church of God in Argos, Feb. 22, 1914, at 2 o'clock p. m., conducted by D. E. Vanvactor, and interment was made in Maple Grove cemetery.

Marie Dipert-Stillson.

daughter of Daniel W. and Mary J. Dipert, was born in Cass Co., Ind., February 1, 1854, and died at her home in Plymouth, Ind., February 13, 1914, aged 60 years and 12 days.

She was united in marriage to Asher Stillson, Dec. 28, 1874.

To them were-born five children, two sons and three daughters, namely, Andrew, James, Martha, Elsie and Ethel. She united with the Church of God at Plymouth, in 1878 and was baptized by Eld. S. A. Chaplin and lived a consistent Christian life.

She has been in ill health for several years, but her last sickness was only of a few days and the end came suddenly and without suffering. Her oldest son Andrew, preceded her in death several years ago. She leaves her beloved companion, Asher Stillson, her son James A. Stillson, both of Plymouth, Ind., her daughters, Mrs. Martha Jackson of Walkerton, Ind., Mrs. Elsie Von Deick of Chicago, and Mrs. Ethel Hintz of Marshall, Texas, also three step sons, Charles and Dennis Stillson of Bremen, Ind., and Elmer Stillson of Nappanee, Ind., of her own household, and four brothers of the parental family, besides many friends and neighbors to lament her death.

Brief services were held at the residence in Plymouth, and the funeral party then went by train to Grovertown where the regular funeral services were held from the U. B. church, Feb. 17, 1914 at 10 o'clock a. m., conducted by D. E. Vanvactor. This service was attended by a large number of old friends and many relatives. Interment was made in the Locust Grove cemetery where Sister Stillson was laid to rest to await the coming of the Great Life Giver and His resurrection.

Our Weekly Bible Lesson.
By Elder Maple.

Sunday, March 15, 1914.

Subject—Reward of Those Who Wait.

M.—Matt. 16:27; Psa. 89.

T.—John 3:16; Psa. 90.

W.—2 Tim. 4:8; Psa. 91.

T.—Heb. 9:28; Psa. 92.

F.—Matt. 24:42-51; Psa. 103.

S.—Matt. 25:1-13; Isa. 60.

S.—Rev. 22.

The Sunday School.

By Anna E. Drew.

The Lawful Use Of The Sabbath.
March 15, 1914. Luke 13:10-17;
14:1-6.

Golden Text.—The Sabbath was made for man, and not man for the Sabbath. Mark 2:27.

Time.—January A. D. 30.

Place.—Perea, beyond Jordan.

Questions.

Where do we find Jesus in this lesson? Was this His usual custom? Mark 1:21; Matt. 13:54. What were synagogues? (A Jewish place of worship. The word signifies an assembly, and like the word church, came to be applied to the building in which the assembly met for worship. The law was read in the synagogues and this was accompanied by explanation and exhortation, as may be seen in Luke 4:16-22; Acts 13:14. Each synagogue was under the government of a bench of elders, called rulers. Mark 5:22. Prayers were offered in the synagogue and contributions made for charitable purposes. The rulers took notice of all offenses committed against religion, and as the case might require, either scourged the delinquent, or cast him out and deprived him of his religious privileges. Matt. 23:34; Jno. 16:2).

What other place did Jesus frequently visit? Jno. 7:14.

This was the noble structure in Jerusalem, first built by Solomon, and afterwards rebuilt by Zerubbabel and enlarged and beautified by Herod. Its services were august and imposing, but could not meet the wants of all the people, and for that reason synagogues were built. The temple, according to Jesus' prediction, Luke 21:5, 6, was utterly destroyed by the Romans under the command of Titus, A. D. 70.

At this synagogue, where Jesus was teaching, who was among His hearers? How is her trouble described? v. 11. What do you think is meant here by the word 'spirit'? (Used in the same sense as spirit of fear, spirit of jealousy, because it was all pervading; an infirmity, or weakness that had bent her double. We see just such cases in our day).

Do you think she came to hear Jesus teach or to be healed? v. 12. (She did not approach Jesus, so it seems her object was to hear Him). What else does this show? Her presence in such a crippled condition shows a great desire, it showed faith. What did Jesus do? It was the custom among the ancients to lay their hands gently on any person upon whom they conferred their blessing or any benefit. Matt. 19:13. Do you think this was the object in this case,—to show Jesus' personal interest to confirm her faith? What was the result? How did she show her appreciation? What effect had this upon the ruler of the synagogue? To whom does he speak and what is his plea? v. 14. How did Jesus answer this? What was the spirit shown

BEREAN TRACT

No. 7

The Resurrection of the Dead

By. Elder C. C. Maple

1. It is a Bible Doctrine.

Christ taught the resurrection of the dead. Hear him in John 5:25: "The dead shall hear the voice of the Son of God: and they that hear shall live." Again in verse 28, "All that are in he graves shall hear his voice and come forth."

Paul taught the same doctrine in 1 Cor. 15:22. "As in Adam all die, so in Christ shall all be made alive."

2. It is an important doctrine.

In 1 Cor. 15:12-23, you will find Paul's teaching relative to the need of the resurrection. If there be no resurrection,

1. Christ is not then risen.
2. The preaching of the Apostles was all in vain.
3. The faith of the early church was also vain.
4. The Apostles were false witnesses.
5. They who have accepted the gospel are still in sin.
6. The dead in Christ are perished.
7. They who put their hope in Christ are most miserable.

How foolish then for any to profess to believe the gospel and yet deny the resurrection.

3. The resurrection means a re-living.

Rev. 1:18; Phil. 3:20-21; Rom. 8:1; 1 John 3:2.

In these texts we are taught,—

1. The Christ who came from the grave was the same who was dead.
2. The body that shall come forth from the tomb shall be the same body only changed and made like unto Christ's.
3. It is the process of quickening the mortal bodies by the spirit God that dwelleth in us.

In this reanimated clay,
I surely shall behold him near;
Shall see him in the latter day
In all his majesty appear.

North Ridgeville, O.

by the ruler? How was this woman a "daughter of Abraham"? Jno. 8:33, 53. What effect had this speech upon the rulers and people?

Where do we find Jesus on another sabbath? What may have been the occasion? Luke 14:7-8.

From this it seems this was at a wedding, the festivities of which we learn from Judges 14:12, lasted seven days, consequently always included a sabbath.

"They watched Him,"—why? Probably for same reasons as stated in Luke 6:7. Who did Jesus see at this home? What does the word behold imply? That such a person's presence was unexpected. One commentator thinks this was probably one of the Pharisee's domestics, giving as his reason that it was not likely the diseased poor would be suffered to break in upon their festivities, or it may be was brought there for a purpose by the Pharisee. "Jesus answering,"—had any one spoken? Luke 5:22; 6:8. What question does he put to them? Why do you think they kept silent? How does Jesus express His own opinion of this question? v. 4. How did He try to appeal to their consciences? (The Jews held such things were lawful,

they would not refuse assistance to a domestic animal, how much more willing should they have been to assist man). Were the Pharisees keeping that day in the right spirit? Why? Matt. 12:7; Hos. 6:6.

We have seven miracles of mercy recorded as wrought by Jesus on the sabbath.—Matt. 12:10-13; Mark 1:21-26; Luke 4:38-39; 13:10-16; 14:1-6; Jno. 5:5-11; 9:1-14. Besides these Jesus healed many on a sabbath evening. Matt. 8:16-17. What did Jesus teach by these? Mark 3:4; Mark 2:27, 28. Why was Israel commanded to keep the sabbath? Ex. 31:12-17; Deut. 5:15; Ezek. 20:12. Was this binding on any other nation? What are Paul's teachings? Col. 2:16, 17; Gal. 4:10, 11; Rom. 14:5-6. Of what is the sabbath day rest a type? Heb. 4:4, 9. R. V.

Is a day of rest necessary for man and beast? What is our day for rest and worship? If Israel was commanded to keep its sabbaths in memory of their deliverance from the Egyptian bondage, is it not fitting that we keep the day that commemorates the victory, over death and the grave of the One who thus opened the way of deliverance for us? Should it be given up to

a day of worldly pleasure? Tell what way we should spend it, that will be most helpful to ourselves and others.

Laborers With God.

How can we be laborers with God? In 1 Cor. 3:9, Paul is speaking to those who were weak believers, telling them how when they were babes in Christ, he fed them with milk and not meat.

Now if we are but new beginners in the race for life, should we expect to begin with the meat first? No, I think not. Paul says in 2 Tim. 2:15, to study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Then in order to grow in grace, we must study and learn to rightly divide the truths we find written in God's word.

As we start out, we take Christ as our foundation, and great care should be exercised lest we build thereon gold, silver, or stubble, for we read, "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 is."

In this life we meet temptations, but God has promised to bless and reward those who endure temptation, and the reward will be a crown of life to those who love him. How can we fold our hands and idly drift along indifferently, unmindful of the awful gulf we are putting between ourselves and the way to eternal life?

Let us work then, and not become discouraged, if the way seems rough, but press on to the mark of the prize of the high calling which is in Christ Jesus. For if we labor in the cause of right, we may call ourselves laborers with God, and rest assured we shall reap if we faint not.

Your sister in Christ,
Bertie Smith.

Second Coming Of Christ Is Subject of Conference.

Religious Leaders of country gather in Chicago today to campaign against skepticism.

A revival of interest and belief in the second coming of Christ is the purpose of the International Prophetic Conference, which opens today a three-day session at the Moody Bible Institute. The conference is interdenominational and will be attended by some of the foremost religious leaders in the country.

It is not to speculate as to the date of this second appear

ance that the conference is meeting, but to spread the doctrine of another coming of the Messiah. This doctrine will do great deal toward retarding the growth of skepticism, the ministers believe.

The Rev. James M. Gray, dean of the Moody Bible Institute will open with an address of welcome. Then the Rev. Dr. Robert McWatty Russell, moderator of the United Presbyterian Church and president of the Westminster College of Pennsylvania, will give an address on "The Kingdom View of the Gospel as Related to the Missionary Program of Christ." Following this address, the Lord's Supper will be celebrated. To-morrow and Thursday, there will be three sessions a day at the Chicago Inter Ocean. Feb. 24, 1914.

Will Our Race Be Redeemed Out of Adamic Death?

Having in a previous article shown conclusively that our race goes down into Adamic death, because reckoned sinners in Adam, I wish now to inquire as to whether they will be redeemed from that helpless condition in which "one man's disobedience" involved them. Rom. 5:19. The truthfulness of the statement, "In Adam all die," is verified by our observation, and is attested by every cemetery of earth. 1 Cor. 15:22. The solemn fact confronts us; and it is this fact, that makes the question at the heading of this article, of thrilling importance. Will there be no opening of the prison to them that are bound? Isa. 61:1. Thank God, He has laid help upon one that is mighty to save. Isa. 63:1. There is one that has been called and equipped "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. 42:7. All things have been given into his hand by the Father. John 6:33. God hath anointed him with the oil of gladness above his fellows. Psa. 45:7. This personage, "Who did no sin neither was guile found in his mouth," having an forfeited life to give, as an offering for sin, voluntarily made the sacrifice. Isa. 53:10. Isaiah, speaking prophetically of Jesus the "man of sorrow," said "Surely he hath born our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his

stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. . . . For he was cut off out of the land of the living; for the transgression of my people was he stricken. . . . For he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bore the sin of many, and made intercession for the transgressors." Isa. 53:4-6, 8, 10-12. 1 Pet. 2:22.

That this offering for sin was a voluntary act on the part of Jesus, is attested by his own words. "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, John 10:15-18. The sacrifice he made was for the life of the world. John 6:51. In him, we, like John the Baptist, "Behold the Lamb of God which taketh (or beareth) away the sin of the world." John 1:29. "But God commended his love toward us, in that while we were yet sinners, Christ died for us." Rom. 5:8. "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, for the very purpose that he might 'redeem' them that were under the law." Gal. 4:4.

Elsewhere in this same epistle Paul writes, Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." Gal. 3:13. Webster's definition of the term "redeemed" is "ransomed, delivered from bondage, distress, penalty, liability, or from the possession of another by paying an equivalent. (Christ "hath once suffered for sins, the just for the unjust." 1 Pet. 3:18. "Christ was once offered to bear the sins of many." "He appeared to put away sin by the sacrifice of himself." Heb. 9:26, 28. We have been bought with a price, 1 Cor. 6:20; 7:23; 2 Pet. 2:1. In the Hebrew letter, we read; "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. 2:9. "I exhort therefore," says Paul, "that first of all, supplications, prayers,

and giving of under sin," has been bought with a price," redeemed, or purchased, Rom. 7:14; 1 Cor. 6:20; Gal. 3:13; Eph. 1:14. This places them under law to Christ, who bought them; 1 Cor. 9:21; 2 Pet. 2:1. In order that Christ may draw all men unto him, the last enemy, death, shall be destroyed. John 3:16; 1 Cor. 15:26. Christ hath abolished death, and hath brought forth (or secured) immortality to light through the gospel. 2 Tim. 1:10. Life for the world, immortality as a special gift, for the believers. Jno. 6:51; 1 Tim. 4:10; 1 Tim. 15:51-55. Christ "is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 Jno. 2:2; Jno. 1:29. "The dead, small and great," will yet stand before God. "And the sea gave up the dead which were in it; and death and hell (or grave) delivered up the dead which were in them; and they were judged every man according to his works." Rev. 20:12-13. The earth shall cast out the dead. Isa. 26:19, 21. There shall be no more death. Rev. 21:4. The Adamic death will then have been forever abolished by him who has the keys of hell and of death. 2 Tim. 1:10; Rev. 1:18. The free gift will yet come upon all men unto justification of life through the last Adam who has been made a quickening spirit. Rom. 5:18; 1 Cor. 15:45. Only this is accomplished, can the residue of men seek after the Lord. Acts 15:14-18. God's "saving health among all nations," will yet be known. Psa. 67:2, 4, 7; 72:17.

"All nations whom Thou hast made shall come and worship before Thee O Lord; and shall glorify Thy name." Psa. 86:9; Gen. 22:17, 18; Gal. 3:6-8, 16, 26-29. He who once suffered for sins, the just for the unjust, "shall see of the travail of his soul, and shall be satisfied." 1 Pet. 3:18; Isa. 53:11.

RUFUS A. CURTIS, Fountain City, Ind.

Our World's Glorious Redemption.

The Lord has sent word unto us that in the last days all nations will gather together in a great battle at Jerusalem. The city will be taken, houses rifled, and half of that city will go forth into captivity, and the rest of that city will remain. Do not gain the impression that all the nations will go to Jerusalem at the same time. Russia will go first, and be the leading nation in this furious struggle. Ezek. 38 and 39. Gradually the armies of all the nations will be gathered together in a world's contention.

10 The race which was vast

From the reading of different translations we find that after gathering all of his saints in mid air, Jesus will go with them to Sinai and possibly will form his court there. Then Jesus will go to the Mount of Olives at Jerusalem to destroy those immense armies. Also, at His appearance, the Mount of Olives and the surrounding localities will be greatly changed until it becomes like the Garden of Eden. Ezek. 36:35. The Mount of Olives will be divided in the midst toward the east and toward the west, probably by an earthquake; and one-half will be moved toward the north and the other half toward the south making thereby a very great valley. In time all the mountains in this earth will be lowered, and the seas will be filled up.

After this battle, Zerubbabel, one of the Lord's most faithful servants of the past ages, will be given charge of the erection of the Great Temple in Jerusalem for King Jesus and His prince, David. The last nine chapters of Ezekiel's prophecy give a description of that grand temple. Workmen from afar will be called to Jerusalem to assist in erecting this world's greatest court. Zech. 6:15. 0

16. And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.

17. And it shall be that who-so will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. Zech. 14:16-17.

From the Lord's wondrous temple and through the valley caused by the changing of the Mount of Olives, a vast spring issuing forth in a river's flood will flow toward the east to the Dead Sea. Ezek. 4:7, and onward. On the banks of this river will grow trees whose leaves will be for the healing of the nations. "The Lord will 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 therein and the voice of melody." Isa. 51:3.

"We of these United States are able to control this part of our earth, a large portion of this world, and do not at present in the least need any other ruler," saith America.

15. Behold the nations are as a drop of a bucket, and are counted as the small dust of

the balance; behold, he taketh up the isles as a very little thing.

22. It is he that sitteth upon the circle of the earth and the inhabitants are as grasshoppers: that stretcheth out the heavens as a curtain and spreadeth them out as a tent to dwell in;

23. That bringeth the prince to nothing; he maketh the judges of the earth as vanity.

24. Yea, they shall not be planted; yea they shall not be sown; yea, their stock shall not take root in the earth; and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. Isa. 40: 15, 22, 23, 24.

Noble friends, lay aside popularity, riches and momentary follies, and look heavenward the rest of your lives. Do not drift any longer within earthly expectations and unwise beliefs. Seek for the truth, and faithfully yea, nobly cling unto Jehovah's plans for this earth's noblest men and women. Our great Teacher may soon return with more wisdom than when He went to His Father. Jesus may have gone over the entire universe with His Father, and may have received much wisdom from His view of many other grand worlds. All other beliefs or plans for our salvation by mortal men and women direct and lead us into the broad road of destruction.

A. Graves.

Dear Bro. Lindsay:

Your letter received and contents noted.

I saw in the last Herald an article on Jesus' answer to the thief on the cross. I have heard different views in regard to that statement. I have closely examined it and it seems perfectly plain to me. All that is necessary is to use reason and good judgment. Now let us look at the statement and see what the trouble is. And he, the malefactor, said unto Jesus; Lord remember me when thou comest into thy kingdom. And Jesus said unto him; Verily I say unto thee, today—or that day—shalt thou be with me in paradise or new earth. Jesus had been teaching them that he was a king, and Pilate asked him, saying: Art thou the king of the Jews? And he answered him and said, Thou sayest it. Luke 23:3.

Behold there came wise men from the east to Jerusalem saying, where is he that is born King of the Jews? Matt. 2:2. And that sometime in the future he would come into that kingly power, and rule the world in righteousness.

The question is in perfect harmony with the teaching of Jesus, and all that is necessary is to change one little word of two letters—to—to harmonize with the question asked. Jesus did not tell him that he should be a member of the kingdom of priests, which the Father had been taking out since the days of Moses, (Ex. 12:5), which at that time was about completed, neither did he tell him that he could be of the house of Sons, for that week had not yet commenced, but that he should be with him in the new earth, for when Jesus reigns, the whole earth will be filled with the glory of the Lord. And they sung a new song, saying, Thou art worthy to take the book and to open the seal thereof, for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation and hast made us unto our God kings and priests, and we shall reign on the earth.

This is the class he is taking out during this age. Now what will be the result of their reign? Listen. And I beheld, and I heard the voices of many angels round about the throne, and the beasts and the elders and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches and wisdom and strength and honor and glory and blessing. They are the ones who are to bless all nations of the earth, and every creature which is in heaven, and on the earth and under the earth, and such as are in the sea, and all that are in them heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever. Rev. 5: 9-14. After this I beheld and a great multitude which no man could number of all nations and kindreds and people and tongues stood before the Lamb clothed with white robes, and palms in their hands, and cried with a loud voice, saying to our God which sitteth upon the throne and unto the Lamb. Rev. 7:9-10.

Now this is what will take place when Jesus comes into his kingdom; and this is when the poor thief asked to be remembered, and he will be one of that innumerable company. But we see Jesus who was made a little lower than the angels, for the suffering of death,

crowned with glory and honor, that he by the grace of God should taste death for every man, (Heb. 2:9), who gave himself a ransom for all to be testified in due time. 1 Tim. 2:6.

And therefore, the poor suffering thief will be one of them, and not only he, but the whole human family, all the end of the world shall remember, and turn unto the Lord, and all the kindred of the nations shall worship before thee, for the kingdom is the Lord's, and He is governor among the nations, and all they that be fat upon the earth shall eat and worship, all that go down to the dust shall bow before him and none can keep alive his own soul. Psa. 22:27-29. All that are in the graves shall hear his voice and come forth. 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. 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, and every tongue shall confess.

S. C. and Eliza Rahe Oliver.

If God from his infinite height, can look down upon all the world having the same wonderful, patient, persistent love for all man kind, what am I that I should not give my utmost strength for the poorest and meanest of His creatures.

No grace is more necessary to the Christian worker than fidelity; the humble grace that marches on in sunshine and storm when no banners are waving, and there is no music to cheer the weary feet.—S. J. Nicholls.

I try to remember that Christ knows it all, and he loves me, and he is all-powerful; and yet he leads me through this dark road; therefore it must be right.—Ester Ried.

I have met people who, it seemed to me, would rather trust their "rainy day fund" than the Lord.

Give your waking thoughts into the bosom of God. The first hour of the morning is the ruler of the day.—H. W. Beecher.

Acts that involve a lifetime of trouble can be told in a few words.

You know reasons can always be found for things, when we are very anxious to find them.

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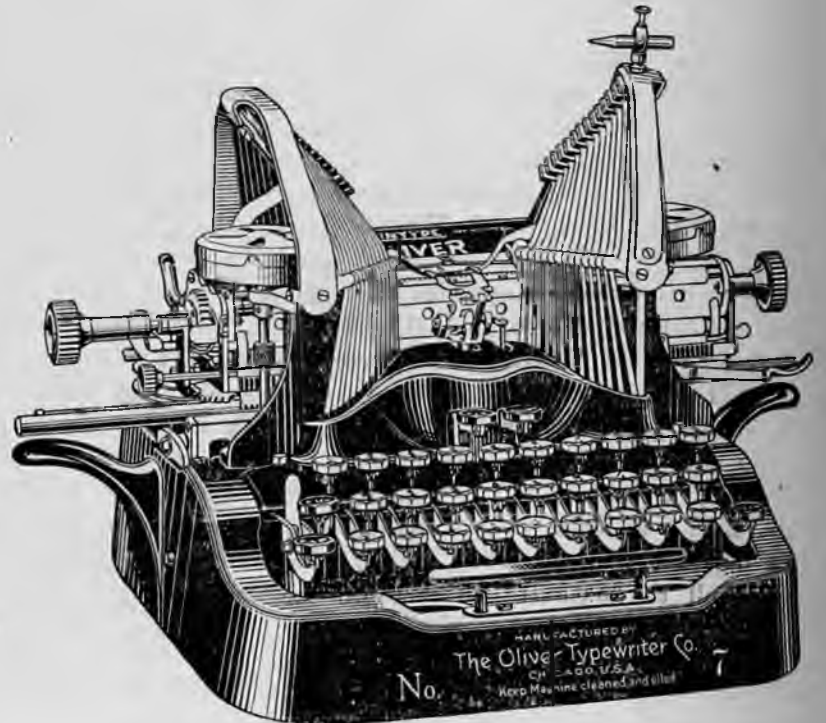
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Isn't it cowardly to mind a laugh, when the road we want to take is not only the most sensible, but the only safe one to take?

Remember that no early mistake can be righted by adding to it a later and a graver one.

THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, March 11, 1914.

Number 22.

The Gift and The Giver.

The night was raw and dreary, and the streets down by the wharves were at their worst. One man, wandering through them, found them terrible. He was not a poor man as the world defines poverty. He had plenty of money. But he was bankrupt in joy, in hope, in enthusiasm and purpose in life,—in everything that makes the years worth while,—and he was trying to push his courage to the point of putting an end to it all that night.

But some one was down at the wharves before him—a miserable little outcast, shivering and starved, who begged him for help. Impatiently he flung the child a coin. The boy snatched it, and ran off as fast as his weakness would let him. The man watched him a moment, and then the whim seized him to see how the child would spend the money. He followed him listlessly; he was not much interested, but it would serve to fill a few minutes.

The boy made his way to a wretched eating place, and the man watched him through the dirty window. What he saw, startled him. He had known that there were hungry people in the world, but never, until he saw that starved child ravenously devour the unappetizing food, had he realized what hunger really was. When the boy came out, the man was waiting. He had forgotten the wharves and his purpose that night; he had found something to do: he had to see that that boy did not get into such a condition again.

There was only one way; he must take care of the boy himself. There were plenty of discouragements, but the man did not give up; the difficulty of the problem put him on his mettle. It did more than that: one boy, even with all a boy's possibilities, was not business enough for a man; so there were other boys—with other and still larger problems. The man who had thought of killing himself because there was nothing interesting to live for, became a Christian and a philanthropist, whose life was full to the brim. He was saved by a gift to a beggar.

But that was not quite all the truth. He might have given that

coin to one of the organized charities. They would have fed the child, and put him in the way of oversight and training. The result to the boy might have been much the same. But not to the man. It was the bit of himself that he gave, even though it was nothing more than listless curiosity at first, that led him finally into the heart of life. Organized charity is wise, but it must mean organized hearts, as well as bank-books, or the blessing is lost.—Youth's Companion.

In The Jewish World.

News and weekly review of happenings of interest to Hebrew readers.

Professor Bryce has uttered a timely warning in the course of an address at the London university, against the manner in which the knowledge of the Bible is declining in all classes of the community. The professor pointed out that this unpleasant phenomenon was not limited to this country, but he was struck by it during his residence as British ambassador to the United States. "Looking at it," he remarked, "from only the educational side, a loss of knowledge of the Bible and of all that the Bible means would be incalculable to the life of the country. It would be a great misfortune to the country if generations of children grew up who did not know their Bible."

In commenting on the above, the Jewish World in its editorial columns, says: "This is, indeed, but the literal truth, for Britain and her institutions are largely what the Scriptures have made them; and to neglect the Scriptures, would be, at best, to embark upon the experiment of building up a new England, without the spirit of faith and simplicity which has made the country greater. But if that

JUDGE NOT.



Judge not; the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well-won field,
Where thou wouldst only faint and yield.
—Adelaide A. Proctor.

would be a danger for Great Britain, how much more perilous would such neglect be for the Jews? Yet it cannot be denied that Professor Bryce's warning applies with at least equal force to the Jewish race. The People of the Book are forgetting the Book. In so doing they are, as it were, dragging their anchor, and wandering over uncharted seas to heaven knows what fate."

The Book of Genesis.

A lecture delivered before the Society of Biblical Archeology, by the Rev. W. T. Piliter in London, Eng., bore testimony to the fidelity with which the text had been preserved from a very remote period. The subject of the lecture was "Some Amorite personal names in the 14th chapter of Genesis," and the lecturer showed that three of the names, which are among those of the petty kings of the Dead Sea territory, who revolted against the suzerainty of Chedorlaomer, and which critical writers had considered hopelessly obscure or even fictitious were normal in character for the land of the Amorites at the Abrahamic period. The first two names mentioned were primitive Amorite, and the third—"Shinab, King of Adinah"—was identical with that Sinabou of Babylonia. The objection that the initial sibilant was different in the two names, the lecturer pointed out, was really testimony in favor of identification. Because the Old Testament name was the exact Hebrew transcript of the South Arabian inscriptions. Another remarkable point which Mr. Piliter made, was that the name of the fifth king was missing, and the fact that no scribe had even attempted to supply it, although pretty generally known, indicates how the transcription of the text of the Bible

has been faithfully performed from the very earliest times. It is needless to add that the work of preserving the original of the Biblical text has been practically that of the Jewish people.

Jesus May Come Back Any Time.

Chicago, Feb. 27.—"After 35 years of continuous Bible study I am prepared to say that the Lord Jesus may come back at any moment," said Dr. C. I. Scofield of New York, at the International Prophetic Bible Conference today. "I am 71 years old but I am not looking for death. I am looking for the Lord's return.

"I am not however, as some persons might suppose, standing with folded hands, gazing up into the sky waiting for Christ to return. I am trying to live a sober, righteous and Godly life in this wicked generation.

"There will be many surprises when the Lord returns to call his church out of the world. Many will say, 'Lord, Lord, have we not prophesied in Thy name and done many wonderful things, but He will reply, 'I never knew you.' There also will be found those whom we thought not with us, but who will be found ready to go to the Lord and live with Him.

"The apostacy from the truth and the period of great tribulations are the signs of the times, as to the coming of the Lord to sit in judgment of the earth, but his coming to the earth to take out his true believers is both timeless and signless. It is our business to be always watching for it that we may always be ready."

Lost Joys.

A great deal of life is lost in getting ready, as is commonly believed, to live. To scorn delights and shun joys and live dreary, weary, laborious days; to bind oneself to an unceasing and unchanging routine, as Ixion to his wheel, for the sake of amassing money that some time, in a dim and abstract future, one may begin to live, is simply to attempt the task of building a superstructure without a foundation.—Lillian Whiting.

Berean Column.

Jesus Christ—The Temple.

The Bible teaches us that the temple of God is holy and God will destroy any man that defiles it. 1 Cor. 3:17. Know ye not that ye are the temple of God? 1 Cor. 3:16. If we want to dwell with God, we should build our temple like his and not deceive ourselves and think we can live any kind of a life, and expect to be called one of God's children.

It says in Eph. 2:21, In whom all the building fitly framed together groweth unto an holy temple in the Lord. Therefore, let no man glory in his own strength but let us so live that when the Lord comes, we may be a part of that holy temple in the Lord and not a stumbling stone to others.

In 1 Pet. 2:5, Ye are lively stones, so let us not be conformed to this world but present our bodies a living sacrifice, holy, acceptable unto God. To every one of us vision is vouchsafed sometimes, somewhat, somewhere. But too often like "Jones, the Brother of Jesus," we do not catch it and so plod on our commonplace way with leaden feet, when had we eyes to see we might "walk with the prophets in God's great garden of bliss."

"Jones, the brother of Jesus, plodded from day to day, With never a vision within him to glorify his clay; Jones, the brother of Jesus was one with the heavy clod, But Christ was the soul of rapture, and soared like a lark with God;

Jones, the brother of Jesus was only a worker in wood, And he never could see the glory that Jesus, his brother could.

"Why stays he not in the work shop," he often used to complain.

"Sawing the Lebanon cedar, imparting to woods their stains? Why must he go thus roaming, forsaking my father's trade, While hammers are busily sounding, and there is gain to be made?"

Thus ran the mind of Jones as with plummet and rule, with plummet and rule,

him either a knave or a fool,— For he never walked with the prophets in God's great garden of bliss;

And of all the mistakes of the ages, the saddest methink, was this:

To have such a brother as Jesus,

to speak with day by day, Yet never to catch the vision, which glorified his clay."—Sel. Fae Beardslee. Waterloo, Ia.

The Death and Resurrection of Jesus.

Nearly 2000 years ago Jesus was on this earth, but unlike other people, he was perfect, so the chief priests and rulers were envious of him and wanted him put to death. Judas, one of the twelve apostles, asked the priests how much they would give him if he would deliver Jesus to them. They said they would give him 30 pieces of silver. He took it and after that he tried every way he could to betray Jesus. The men caught Jesus and took him before Pilate. Pilate did not want him killed, but the people did; so they put a scarlet robe on him and a crown of thorns upon his head, and mocked and spit on him. They made him carry his cross until he was so weak he could not carry it any more, then they made a man called Simon carry it. They put nails through his hands and feet and nailed him to the cross, and on each side of him was a cross with a thief nailed on it. Pilate wrote and had it placed on the cross—"Jesus of Nazareth, King of the Jews."

Jesus died on the cross, and was laid in a tomb. In three days an angel rolled away the stone from his tomb, and Jesus came out alive to die no more. A while after that Jesus went to God. He will come back in a few years and I hope all who read this will be with him.

Albert Willis.

Illinois.

Dear brothers and sisters:

I feel so lonely and oppressed at times, that if it were not for the ever sustaining hand of him that said, 'I will never leave thee nor forsake thee,' I would give up the fight, but I know God is the same yesterday, today and forever, and having confidence toward God, and putting our trust in him, we find help to once more shoulder our responsibility and plod on although our efforts seem very unworthy and fall far short of the standard and the perfect life that was given us as a pattern but perhaps God will understand the heartaches and struggles of weak erring humanity, and grade our lives by motives rather than faults. I find charity the best tonic for a poor run down Christian spirit. If we apply charity to our lives, we soon grow

strong, ever ready to meet the perplexing problems that face the Christian on every hand.

May we learn more charity that our lives may reflect a little of God's own wondrous love is my prayer.

Mrs. Cora Harlan.

"Come unto me all ye that labor and are heavy laden and I will give you rest."

Oh ye tired mothers, who have rocked infantile cradles. Ye who during the long hours of night have sat by the flickering light of the lamp, mending the children's stockings and soiled dresses. To the tired bread winner in the field under the burning sun who may feel at times his task almost a burden in caring for loved ones. The laborer in shop, store and factory, all, yes all, have this promise from Christ. "Come unto me ALL ye that labor and are heavy laden and ye shall find rest to your soul."

Since the days of Christ, at least, when the laborers complained of those coming in at the 11th hours, received a penny, to the present time the laborers of all classes, have ever been complaining of their condition, never dreaming God long ago provided a remedy for all labor troubles and strikes.

"Come unto me all (oh, how broad the promise) ye that labor and are heavy laden and I will give you rest." But no, nearly all turn from Him and that promise and hold to themselves cisterns that can hold no water, nor give lasting satisfaction of mind or body to any. And Christ then with a sad heart and a pitying eye as of old, turns from them exclaiming, "How oft would I have gathered you as a hen gathereth her chickens under her wing. But ye would not."

And yet beyond all this strife, confusion and storms of life, like a rainbow of hope under the bright shimmerings of a setting sun shines forth the promise of love and hope from the scriptures, 'There remaineth a rest for the people of God.' Heb. 4:11.

L. S. Bronson.

The Atonement.

How does Christ make atonement, and for whom does he make it? The answer to those questions are, or should be fully understood by all in this movement. They are at the very foundation of gospel restitution truth. Until a clear idea is attained we cannot truthfully claim to have come to the full grown man. Atonement is made

for all mankind, Christ giving himself a ransom for all, "a propitiation for our sins, (the churches) and not for ours only, but also for the whole world." A propitiation means a comforter or helper. 1 John 2:2. mar. R. V. Read 2 Cor. 5:18. And all things are of God, who hath reconciled (or atoned) us first to himself by Jesus Christ, and hath given to us the ministry of reconciliation. Christ first, then the apostles. To-wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. (The gosple, the word). Mark 16:15. Now go ye into all the world and preach the gospel to every creature. 16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned or condemned; not chosen for many are called, few chosen. Will this reach every creature? Sure. Read Rom. 8. Hear Paul. 18-19. For the creature (man) waiteth for the manifestation of the sons of God. Why is the creature waiting for the sons of God? Because the creature was made subject to vanity, not willingly, but by reason of him (God) who has subjected the same in hope. Even Adam had a hope and faith in the promise God made to the woman. Gen. 3:15. But they had to leave their home, willing or not. Read down to 26. Now go to 2 Cor. 5:20. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. Now go and preach the gospel of reconciliation or atonement or the gospel of the kingdom—atonement, and reconciliation have one meaning or one and the same meaning—Atonement does not confer eternal life, it only places us where eternal life is attainable. In the figure, the tree of life was within reach of the unfallen man: atonement places man back to where he was before the fall; restores man to paradise. It was made to bring about a restitution of all things; but restitution does not impart eternal life, it only restores man to a condition of probation for it. Adam had only conditional life. The thief will be in paradise after Christ comes into his kingdom, or in the resurrection age, and so will the entire groaning creation, when delivered from the bondage of corruption, but only the overcomer will be permitted to eat of the tree of life that is in the midst of the paradise of God. Rev. 2:7. Here is the beauty of God's

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plan of redemption by a second man Adam, and a restitution of all things; a second birth of the entire Adamic race. Permitted to fall into certain death, that they might learn obedience by suffering the extreme penalty of disobedience; a knowledge of evil being acquired only by experience...thus necessitating a second Adam, and a restitution...hence, a seed that should reproduce the race, was immediately promised. This was and is God's plan for the development of man, to be made perfect through suffering. Hence, not only Christ suffered, but every son that he loveth, he chasteneth. Hence it is written of Jesus, "though a son, yet learned he obedience by the things that he suffered. See Heb. 2:10. This necessity for man's development to a condition in which he can overcome evil and like three Hebrew children, captives, dwell in the devouring fire, (see a lake of fire) explains why the fall of man was permitted, and why, without the shedding of blood (the sacrifice of life) there can be no remission. It explains why, not only the groaning creation, but even "the captain of our salvation" was made perfect through suffering. And of course, why an atonement, a restoration back into life is necessary, before he can become a son and heir of God.

Sin alienated man from God, hence, the race, born in the carnal mind is not subject to the law of God, neither indeed can be, hence to be carnally minded. It is therefore appointed unto men once to die. And death is the entire extinction of life, as the scriptures affirm: so that the dead know not any thing. How, then, can the atonement be brought, except by resurrection or restitution?

Hence Christ was sent as a second man Adam, to become the resurrection and the life, by which the entire race is to be born again. This is how the atonement is made, and what it cost to ransom them from sheol. The death, burial and resurrection of the Son of the living God. It cost just that, and nothing more. That was the sacrifice by which he gave himself a ransom for all; to be testified in due time. 1 Tim. 2:1, 2, 3, 4. Who will have all men to be saved. First, to be saved, second after being saved (from death) and to come to the knowledge of the truth, after man is made alive, then come to knowledge of truth. 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. Ransom, price paid for redemption.

Christ purchased the entire field world and paid the purchased price for it, gave his life for field, all the gold, silver and the whole human family, all the treasures on top of the ground and underneath the ground all in SHEOL. But soon he will come and take possession of his purchase, field, and all that is in it, under ground and on top of the same field is the world, heathen and every man and every woman that ever lived and have drawn the breath of life. A ransom for all need not fear this ransom will be testified in God's time when due.

The atonement simply reverses the fall. Man was on probation for age lasting life, not immortality; that comes at the end of the thousand years to all who overcome and win age lasting life; usually mistranslated eternal life. The atonement only places him again on probation, but does not impart age lasting life. Under the law, a shadow of heavenly things, it was made for all the people, the just and the unjust. So Christ, the High Priest and minister of the sanctuary and true tabernacle, makes the atonement for every man. Every one will therefore, be restored to paradise, and life and death set before him, as it was (in figure) before Adam. But every man in his own order. Keep this first article on the text in mind. See 2 Cor. 5:17-18, and read Rom. 5:12. See how sin came into the world, by one man Adam, and then see I Cor. 15:16-23.

To be continued.

Uncle John Foore.

Prophetic Conference.

Every phase of the Second Coming of Christ was fully discussed at the recent International Prophetic Conference held at the Moody Institute of Chicago.

Evangelists, College Presidents and other prominent Bible expositors of the country were all very enthusiastic over this prominent Scriptural doctrine, and all were unanimous in the belief, that the signs indicate that this momentous event is not far distant.

Representatives from all denominations were eager to learn what the scriptures reveal as to the time and purpose of our Savior's return. Dr. Riley of Minneapolis on the subject, The Significant Signs of the Times, gave the following signs:— (a), Proclamations of Peace and Preparations for War. (b), The

Searching for Truth and The Acceptance of Lies. (c.), The Profession of Godliness and The Practice of Godlessness. The world says not sermons but sandwiches are needed. Warnings were given against the many false teachers of recent years. Dr. Scofield said in part, that the Old Testament prophets were perplexed at seeing the vision of the cross and the throne in one scene. They did not understand that between the advent to suffer and the advent to reign, the church period was to intervene. The parable of the wheat and tares excludes the possibility of conversion of the world in this age. In Matt. 24, Christ was programing the age. Wars and rumors of wars, earthquakes, and pestilences, are not signs of the last days, but characterize the entire age. There can be no peace without righteousness, for war is not a skin disease but a heart disease.

Dr. Howith of Hamilton, Ont., spoke of The Coming Judgment of the Saints, showing that those who suffer with Christ in this age shall reign with him in his kingdom when he comes. He gave David as a type of Christ. When persecuted by Saul, he hid in a cave and four hundred men who were in distress joined him there in his suffering, and he afterward made them the chief rulers in his kingdom. The reason the Corinthian Christians did not understand this question was because of their lack of knowledge of the Old Testament scriptures; as this truth was revealed, by Daniel. The same is true of Christians of today.

Mr. Gaebel of New York spoke of the falling away that is to precede the Savior's coming and of scoffers saying where is the promise of his coming? and of unscriptural optimism of the present time. He gave the historical account of Jonah as typical of the Israelitish nation refusing to do God's bidding and they were cast into the sea of nations, and being swallowed of the great fish were not digested or assimilated by those nations, but remain still a separate and distinct people, their national conversion being still future, and the conversion of the world to follow that of Israel. The history of Israel was written to the minutest detail three thousand years before it was fulfilled.

Mr. Stroh of Oklahoma dwelt upon The World Crises, Past and Future, showing how God forewarned in the past and also how all of the New Testament writers keep before us the tho't of the approaching world crisis, and that Paul exhorted

Christians to not be in darkness so as that day should overtake them unawares.

Dr. Guille spoke of the re-gathering of the Jews in Palestine, the great battle of Armageddon, and the reward of the righteous being when Jesus comes, stating that there is no reward at death, but when Jesus Christ raises the righteous dead and changes the righteous living and catches them up to escape the brief period of great tribulation which shall precede his coming with his saints to rule and reign a thousand years upon the earth.

Dr. Torrey of Los Angeles, spoke of the doctrine of the Lord's coming a motive for personal holiness, exhorting all to lead the simple life not allowing worldly cares to crowd out the daily study of God's word, watching unto prayer, abiding in Christ. The way to be glad when Jesus comes is to like the coming One. Even so come Lord Jesus and come quickly.

Emma C. Railsback.

Flesh and Blood Cannot Inherit.

We are asked for remarks on this subject, from the text 1 Cor. 15:50, "Flesh and blood cannot inherit the kingdom of God." To observe the connection of a Scripture quotation assists us to its understanding, and we must never take a scripture from its connection.

This scripture has been used in the consideration of the subject the nature of man, those contending for the existence of disembodied spirits taking this as proof against the whole person entering the kingdom, and according to this text it must be that only the immaterial part is all that enters the kingdom of God. We sometimes explain with the statement that the resurrection life is brought about by the Spirit of God, and the resurrected life and the consequent life in the immortal state is sustained by the Spirit, and not by blood, as now in the natural life and state. In 1 Cor. 15 Paul says the natural state is first, and afterward the spiritual. We speak of possessing a spiritual life, being actuated by the Spirit, an addition to the natural life, or following it. As Christ was raised by the Spirit of God (power) so he had passed beyond the natural state, so it will be with his followers. But those whom Jesus raised to life, Lazarus and the others, were brought back to the natural or physical life, to demonstrate his resurrection power. Then as living by Spirit power it may be said that flesh and blood cannot inherit the kingdom of God. To this it

(Continued on page 175).

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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

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

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 publishing for Bro. Maple a program of services to be held at Blanchard, Michigan, beginning Sunday, Mar. 29, and lasting over Sunday, Apr. 5. For

program and particulars write Mrs. Mary E. Munn, Box 115, Blanchard, Michigan.

We are at work this week upon 300 12-page tracts entitled, "Kingdom Thoughts on Exceeding Great and Precious Promises," by Bro. Rufus A. Curtis, Fountain City, Indiana. This tract is splendidly written. We will have them on the way to him by the time this notice reaches you. Be sure to write him about them.

Bro. D. C. Robison writes that he is just recovering from the worst sickness he has had in six or seven years but that under the skillful care of Sr. Robison he is now able to sit up a part of each day. A letter from Sister Woodward tells of the sickness of Bro. West and Bro. Cummings, of Millbrook, Michigan, and of the recovery from sickness of the members of the Bro. McCrohan home at Dutton, Mich. Sickness everywhere. And with all there is of human skill and hoast, the fact yet remains that the arch enemy of mankind is getting in his work with the usual care and speed. How frail and helpless is human kind. How humble we should be in our weakness and helplessness. May King Jesus soon come and bring in His reign of peace over death and unrighteousness. Blessed are we thinking of you and praying for you that your faith fail not and that you may faithful unto the end.

The many friends of Sister Elizabeth Sigler, Oregon, Ill., will regret to learn that she will be called upon to part with her husband, Abraham Sigler, because of the ravages of the enemy of all mankind—death. He has been a sufferer some time with that terrible disease—cancer, and finally succumbed on Saturday morning, Feb. 28, 1914, aged 74 years, 1 month and 6 days. Sister Sigler wishes us to express her thanks for the love and kindness that has been showered upon her in her distress by both brethren and friends. The general exhibition of love and kindness shown has been remarkable. Since uniting with the church at Oregon, she has been a faithful, hard-working sister. We pray that the love of God may sustain her and Sister Gertie, the daughter, and the other members of the family in their bereavement. Funeral was held from the Church of God on Tuesday, Mar. 3rd, and interment was made at the upper cemetery. S. J. Lindsay

"The best way to get even is to forget."

Marriages.

At the home of the bride's mother, Sister Hulda Meyer, in Watson, Michigan, on Feb. 29, 1914, Miss Jessie Myers to Mr. Irwin. After a most delicious dinner of which nine persons partook, the young people drove to Plainwell where a nicely furnished home was in waiting. Here they will receive their friends after March 15th.

Mr. Irwin is a young man of sterling qualities and Miss Jessie one of our best young people, a member of the Church of God, having been baptized at a series of meetings held in Watson in Oct. 1909. Their friends all join in wishing them a life of unalloyed joy.

Mary A. Woodward.

The Sunday School.

By Anna E. Drew.

Lessons By The Way.
 March 22, 1914. Luke 13:18-35.
 Lesson Text. Luke 13:18-35.

Golden Text.—Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matt. 7:21.

Time.—Probably January, A. D. 30.

Place.—Perea, beyond Jordan on the East. Jesus was evangelizing Perea, and was gradually moving toward Jerusalem. It was now about three months before his crucifixion.

Questions.

What questions does Jesus ask? v. 18. Tell what you know of this "kingdom of God." What is the comparison Jesus makes? What is the "mustard seed"? It was probably the smallest seed known to the Jews, and though its ordinary height does not exceed four feet, yet a certain species grows much higher with spreading branches. This expression was used proverbially. Matt. 17:20. Make the application to this parable. What was the seed? Luke 8:11; word of the kingdom, Matt. 13:19; 1 Pet. 1:23. "Cast into his own garden." R. V. What was the garden? Was not Israel His own garden, among whom first the seed of truth was spoken (sown) by our Savior. Show the increase.—from this garden into which the seed was sown grew the "little flock." Luke 2:30. Through their preach-

ing of the word, what next? Acts 15:14; Acts 10:35. The great branches, what do they represent? Mark 4:32; Rev. 21:24; Rev. 7:9; Dan. 7:14, 22, 27; Isa. 60:8; Acts 15:16, 17. To what would you liken the fowls (birds) who lodge in the branch? Do you think them the same as in parable of the sower? Matt. 13:4, 19, or the fulfillment from Psa. 84:1-4? What part of the growth is yet future? We are told by some that the great branches are the different churches or denominations—all branches of one tree. The smaller boughs, the smaller organizations, and the twigs the individual Christians, and that through these influences the world is to be converted, and the "tree" fill the earth in the way. Is this the right understanding? If not, give your reasons.

Jesus uses another comparison, what is it? v. 21. (A measure of meal was equal to five or six quarts, the ordinary measure for household purposes. Three measures would contain an ephah, or about a bushel. This shows the great extent of the working of the leaven.) Does the leaven to the meal and the seed in the garden show the same living principle at work? "The leaven that does the work must itself be alive with the same character that it imparts to others."

What do s the meal represent? What is the difference in the two parables? In the mustard seed the visible manifestations of the gospel, in the leaven hid in the meal, the secret, unobserved working of the same principle. Would an understanding of these parables give comfort to Christ's disciples? (They were few and despised, yet these parables teach that from this small beginning, God would work out His plans, and the time would come when His will would be done in earth, and He would be all in all.)

Toward what city was Jesus journeying? v. 22. What did He do on the way? v. 22. Matt. 9:35. What question was He asked? What connection had this question with the preceding parables? What was Jesus reply? The Greek word for strive, is "agonize," a word descriptive of the intensity of the contest in the Greek games when the athletes strove even to death.

What does Jesus say of this gate (door, R. V.)? Matt. 7:14—see also Rev. 21:27. Dr. Whitby explains this as referring to a wicket gate admitting but one person at a time and that without difficulty. These were used on occasion of marriage feasts, etc. A porter was plac-

BEREAN TRACT

No. 8

The Kingdom of God

By. Elder C. C. Maple

1. The territory of the kingdom.

The kingdom spoken of in the Bible is a literal kingdom to be established here on earth. (Dan. 7:27). Christ promised his people the earth for their home (Matt. 5:5), and the dominion spoken of by the prophet over which Christ should reign in the kingdom was the whole earth. (Psa. 72:8).

2. The ruling power of the kingdom.

Christ shall be king, (Zech. 9:9, 10). Prophets have given us this assurance in their messages. (Isa. 9:7).

Associated with Christ will be the saints, they who have made themselves ready during the present church age (Rev. 3:20, 21; 5:10). John pictures this to us and says, "They live and reigned with Christ a thousand years." (Rev. 20:4).

3. The subjects of the kingdom.

The saints are not the subjects of the kingdom. The subjects will be mortal nations and the saints shall rule over these nations. Rev. 2:26, 27; Jer. 3:17; Isa. 2:2-4; Zech. 14:16. Dan. 7:14. We may learn:—

1. All nations shall serve him.
2. These nations shall worship him.
3. The nations express a willingness to come to him.
4. A changed condition is prevalent among them.

4. The time for the establishment of the kingdom.

The coming of the kingdom and the second coming of Christ as associated together teaching us that when Christ comes again the kingdom will be "set up." Dan. 7:13, 14; Matt. 25:31; 2 Tim. 4:1. One passage alone makes the point entirely clear; viz., Luke 19:11-15. Where the nobleman (Christ) returns from the journey, the kingdom shall be established.

North Ridgeville, O.

held.

The sermons and addresses on the prophetic themes of God's word were the plain teaching of the scripture. Canon F. E. Howitt of Hamilton, Ont., gave two addresses that were especially worthy of mention; one on The Lord's Coming the Key to the Scriptures; and one on The Coming Judgment of the Saints.

I wish all of our people could have heard these two addresses. Dr. C. I. Scofield spoke three times on The Doctrine of the Last Things as Taught (1) In the Prophets; (2) In the Gospels; (3) In the Epistles. Dr. Robert M. Russel of Westminster College spoke on Wrongly Dividing the Word of Truth, a Reply to Assaults on Premillennialism. Dr. Wm. B. Riley spoke on The Significant Signs of the Times. This was one of the present day problems handled in an able manner. The present day signs told in the scriptures that the day of God was at hand.

Dr. A. C. Gaebelein of N. Y. gave a study on Israel, (Rom. 11), a very clear outline of the theme showing the place of the Jew in the prophecy and plans of God. Perhaps at some future time we shall be able to give the readers of the Herald a few thoughts on these addresses.

I am sorry that more of our

people could not get to attend the gathering. The inspiration of such a meeting can be gained only by being present. Those who could not be, however should get the report and read the addresses.

To Michigan Brethren.

We are now in the midst of our spring tour of Michigan churches. Bro. Aslakasen of Adeline, Ill., is assisting us.

We shall be passing up thro' the state and if brethren in isolated sections desire a few days' visit, will please drop me a line and if at all possible a date will be arranged.

C. C. Maple, State Evang.
North Ridgeville, O.

Dear Bro. Lindsay:

I have before me your issue of the 18th which is very readable indeed. Since you recommended to my consideration the three books on Revelation by the Rev. J. A. S. of Philadelphia, I have been a close reader and student on the kingdom line of Christ. I read any and all articles on this subject, that I can possibly obtain. On page 3 of this issue, or 147 of vol. 3, are two contributions—one on the church, and the other on the second coming of Christ—that call for earnest thought. I presume that

Bro. Howell has omitted here what he will say in his next communication, but which, it seems to me, he should have said at the first, namely: that the rock, emphasized in Matt. 16, is the rock, not of confession, not Peter as our Catholic friends declare, but the rock of God's own revelation as stated by Christ in verse 17, which comes to the heart of every true believer under the gospel. Some tell us that Christ is the rock. Very true, but not in the sense in which the Master here makes answer to Peter, which is direct and a personal evidence to every lover of the king. "The foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" as stated by the above writer is correct, but it rests entirely on historical evidence, coming down through the prophets—provable and general in its character, and having many witnesses—while the other (rock) which is a blessed revelation, has but two witnesses, God the Father and the individual; hence no marvel that "the gates of hell shall not prevail against it." The second coming of Christ, as given by the other writer on this page of the paper, would be considered by some Christians—real Christians in the church—as nothing but a fad. Beside that revelation spoken of above, there is nothing that interests me as much as this subject of the return of Christ.

"It doth not yet appear what we shall be," but this future event is the acme of all our hopes, because it brings to this earth the radical change that is necessary, and it will answer the prayer, "Thy kingdom come. Thy will be done in earth as it is done in heaven."

Yours in the love of the Master.

Anson E. Buckley.

Opportunity.

"Lost yesterday somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered for they are gone forever."

In the long catalog of excuses for the neglect of duty, there is none used oftener than, "I did not have time." How we are cheating ourselves. Did we improve our opportunity?

It is said that four things never come back, the spoken word; the sped arrow; the past life, and the neglected opportunity.

Seize every opportunity of contributing to the good of others. Sometimes a smile will do it. Oftener a kind word or a look of sympathy. Sometimes a little

ed to keep improper persons from pressing in, and when all the company invited were assembled, the door was shut. This seems to harmonize with the thought in v. 25.

"Shall seek to enter and not be able,"—why? (Because they had not been willing to fulfill the conditions required and had waited until too late). In the application to what time does this refer? Luke 12:36. 2 Tim. 4:1. Matt. 25:10. Of what does the "striving" consist, in the application? Eph. 6:12-18; 5:15-17. Find other texts.

What reason for entering do those in the parable give? v. 26; Matt. 7:22. Wherein had they failed? Matt. 7:21. Gal. 5:22-25; Eph. 5:6. How does Jesus denounce them? 27. See also Matt. 8:11, 12. Notice in this last text, these people are called the "children of the kingdom,"—who were they? Rom. 9:3-5, 30-32. Fleshly Israel among whom were the self righteous Pharisees, who "honoureth me with their lips, but their heart is far from me." As an illustration tell the story of Esau and his lost birth right.

Tell something of the characters mentioned in v. 28. Explain verse 30. Do we want a place in that glorious kingdom of God? What must we do? See Golden Text. Also Titus 2:12-14; 2 Pet. 1:5-11. How may we learn what is the will of God?

Our Weekly Bible Lesson. By Elder Maple.

Sunday, March 22, 1914.

Subject:—Preparation of those who wait.

M.—Rom. 12.

T.—James 1.

W.—Heb. 12.

T.—2 Tim. 4:1-8.

F.—Eph. 6:10-18.

S.—Gal. 5:16-26.

S.—2 Pet. 1:1-12.

HELPING FUND.

By means of this fund, the Restitution Herald is sent to many who otherwise could not have it.

Mrs. Mary A. Woodward, \$1.00.

The International Prophetic Conference. Elder Maple.

The International Prophetic Conference just held in Chicago was the largest Prophetic conference ever held in America. The people came from all sections of the U. S. and Canada. We had several of our own people present from Illinois, Indiana, Michigan and Ohio. The large "Moody Church" was filled and overflow meetings were

help to a burdened shoulder will be in place.

Whenever the opportunity presents itself to speak a word concerning the kingdom of God, do it. The word spoken may bring forth fruit. At any rate it will not fail to open up a little-veiling of happiness in the doer's own heart.

Let us not wait to do a great deal of good at once, improve the small opportunities. If we would do much good in the world, we must be willing to do good in little things, little acts, one after another, setting a good example all the time. Our Master went about doing good to all. He is our model teacher, let us follow the pattern closely. Do the first good thing we can, and then the next.

Remember, we are responsible for talents. If we are to have the "Well done," our talent must be put to use. The neglected opportunity will prove disastrous.

How much are we doing for the Lord? If we do what we can for the honor of His name, we are sure of a gracious welcome into His presence. Let us not waste our opportunities, but be ready, "for the Son of man cometh at an hour when we think not."

Mary E. Elton.

Golden Gems of Thought.
Sel. by R. E. Llyod.

Rev. L. M. Zimmerman, D. D. says: The Bible is a blessed book, but unless the truths in it are liberally given away in a life of nobilities, they will accomplish but very little good. Only as men and women live those truths, giving them away in lives of consecration to God and their fellowmen, will they find profit in God's holy word. In like manner sermons are helpful only as they are given away after they have been heard by the devout worshiper. Merely to hear the preached word, without living the truths set forth, will profit but little to the hearer.

What if it were your boy? A number of boys were caught in a storm while out rowing. As they were making for the shore, the boat capsized, and one of the boys was drowned. Upon recovering the body, it was brought to the shore, and the boys did everything in their power to resuscitate him. Failing in their efforts, one of the boys ran off to a nearby village.

Children were playing in the house as the father sat reading a paper. "Mister," ventured the boy, "one of our boys was drowned during the storm. We

recovered his body, can't bring him back to life." "What have you done?" asked the man. After telling how they had rubbed the boy and rolled him over, and how they had done all they knew, the man remarked coldly, "Well, that is about all you can do." "But," urged the boy, "Won't you come down and help us try to save him?" Rising slowly from his easy chair, he laid aside his paper and accompanied the boy to the place where the unconscious boy lay. The others were all bending over the little fellow, doing what they could, but in vain. Stepping aside them, and edging his way to the limp body, the man knelt down and turned the boy over to see his face. The man gave an shriek. "My God, it is my boy," he exclaimed as he took hold in earnest, using his skill and strength to revive the boy, crying all the while, "Help me boys! Help me to save my boy!"

It makes all the difference in the world whose boy it is that is drowned. What if it were your boy? Perhaps at this very moment your boy is missing from home, and may be among strangers who are almost as dangerous as death itself. Why, therefore, sit indifferently and be unconcerned? Why not know where your boy is? Know who he has associated. Know where he spends his evenings. Know at what hour he comes home at night. Know what are his habits. If you neglect your duty, you will deeply regret the oversight.

Some boy will be among those whose lifeless bodies will be dragged from the deep waters, not simply of the sea, but from the deep waters of sin and death. Some day you will perhaps stand beside such an unfortunate. What if it were your boy? It is not enough to sing, "Rescue the perishing. If we want to be like Jesus, we must by our personal labors snatch them from sin, and the grave.

A good deed is better than a pious profession. Each one should take hold of life in earnest, and spend it upon something high, noble and worthy. And yet some spend it on card parties, social dinners, dances, more than they give to God's kingdom (church). He should have said, as the king does is literally yet to come on earth, in or services of love in a whole year. The greatest business of life is the business of being right. Some are learning this, and are spending their money in the erection of hospitals, schools, and all that tends to educate and elevate the people. Such men are not only giving their money, but al-

so their brains for the betterment of the human race.

There comes a testing time in the life of every one, proving of what character he is. Gideon started out with a mighty army, but only 300 proved worthy. Nine failed in gratitude, and but one of 10 lepers cleansed by Jesus was appreciative.

No train and discipline yourself that you may be able to stand the test. The greatest man that ever lived was a laborer. By way of derision, His enemies sneeringly remarked, "Is not this a carpenter's son?" The greater part of his life was spent as a laboring man. It was this man of Galilee, called the carpenter's son, who bore the head of the church. He naturally attracted laboring men for he knew how to win them. For many years the church was composed mostly of laboring people. Hornech, speaking of the early church, calls it a "labor union." Inasmuch as the great head of the church was a laboring man, He taught the laborer that nothing was too good for him, and that he should therefore, aspire to the noblest and best of life.

Obituaries.

Adam Clark West

was born Jan. 6, 1836 at South Butler, N. Y., and fell asleep Feb. 27, 1914 at the home of his daughter, Sister Emma Main, in Millbrook, Mich. He was first married to Maryette DeForest, Aug. 25, 1857. To this union were born four children: Charles, Clara, Ettie and Emma. The three daughters are still living. The mother died in Holland, Mich., Jan. 19, 1873, and in Jan. 23, 1881, he married Sister Adaline Staley who survives him. Bro. West was baptized in 1854 and for sixty years has valiantly waged a warfare against sin and false theology, always at his post of duty in the church and neighborhood, until deprived of health. He sleeps well, for he sleeps in Jesus.

May we all live so as to meet again in the new earth.

M. A. Woodward.

Who Then Can Be Saved?

No question so interesting as the human family as that of salvation. It means to live in the future. God has a purpose in regard to the earth and man. There has been no age in which God has not planned to give his creatures salvation. We repeat the question. Who then can be saved? It is easily answered. Those who are obedient to the law of pardon. God's

plan has been wrought out through His son, the Christ. We must therefore have a knowledge of this plan and do as our heavenly Father has directed. Don't harbor the thought that ignorance will excuse you for the apostle has said that it is through ignorance that you were alienated from that life in God.

Again we read, that it is through the knowledge of the Lord Jesus Christ that we are made partakers of his divine nature. The above texts should forever settle the question. How then we have more that we wish to present. And this is eternal life: that they might know thee the only true God and Jesus Christ whom thou hast sent. This is the record that God hath given to us, eternal life, and this life is in His Son. Ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear, then shall we also appear with him in glory. Ife that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him. Without faith it is impossible to please God.

Is it not plain that in order to be saved we must have a knowledge of God and of His Son, the Christ? You ask where may this knowledge be found? We answer, in the Book that God has given us, the Bible. In Eph. we find there is but one God and Father of us all, who is above all and through all and in you all. In the Psalms we read, That men may know that thou whose name alone is Jehovah art the Most High over all the earth. He is declared to be the Creator of all things. He only hath immortal life dwelling in the light which no man can approach unto. We will our readers to understand that the Bible presents but one God. The nominal churches teach many Gods. He is the Father of the Son who is the only begotten of the Father, full of grace and truth. In this day of religious ideas, it is hard to determine who the Christ is and what God's record of his Son is. We shall refer to Scriptural testimony to settle this question. Those who believe in the doctrine of the Trinity cannot believe in the Christ of the Bible. For the Father and the Son are distinct personal beings. The nominal churches all teach the dogma of the Trinity.

In Acts 8:37, we find that the church made the following confession to Philip, I believe that Jesus Christ is the Son of God, Philip had previous to this preached to the Samaritans and when they believed

preaching the things concerning the kingdom of God and Jesus Christ, they were baptized both men and women. Now what is meant by the statement, Kingdom of God and the name of Jesus Christ? If we will turn to Gen. 22:17, 18, we can read of the promise which Jehovah made to Abraham, viz., Thy seed shall possess the gates of his enemies. And thy seed shall bless all the nations of the earth, because thou hast obeyed my voice. Paul in Gal. 3:16, tells us plainly who this seed is. Now to Abraham and his seed were the promises made. He saith not and to seeds as of many, but as of one and to thy seed which is Christ. Thus we find that the seed of Abraham was Christ. We are asked in what way will Christ bless all nations. Isaiah, the prophet, in the 9th chapter states, Of the increase of his government and peace there shall be no end; upon the throne of David and upon his kingdom to order it and to establish it with judgment and with justice from henceforth even forever.

The zeal of the Lord of hosts will perform this. Remember that there is a government, a throne and a kingdom here spoken of and the son is to be placed on the throne to establish the government and throne. The angel announced to Mary that her son would be given the throne of his father David and that he should reign over the house of Jacob forever. Unto this kingdom there shall be no end. This son has been chosen and crowned with immortality. He now occupies a place in the Father's throne and will be sent to earth when the times of the restitution shall begin. Jehovah is now choosing out from the nations a people for his name. These chosen ones will become the princes in that kingdom. Behold, a king shall reign in righteousness, and princes shall rule in judgment. Isa. 32:1.

After this is accomplished, Jehovah says: I will return (to my people Israel) and rebuild again the tabernacle of David which is fallen down and I will build again the ruins thereof and I will set it up, that the residue of men might seek after the Lord and all the Gentiles upon whom my name is called. After Christ's resurrection, the apostles were sent out to preach the gospel to every creature with this promise that all who would believe and would be baptized, should be saved. Those called out ones are to become princes in the kingdom of God. Through faith

and baptism they are counted righteous and become Abraham's seed who will with Jesus bless all nations. This gospel has been preached for nearly 2000 years. The time of the end is near at hand. The privilege to be come a king or priest will soon end. They who 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 anymore, for they are equal unto the angels and are the children of God being the children of the resurrection. Luke 20:35-36.

Let us conclude this article with our Savior's own words as recorded in Matt. 7:21. Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that DOETH the will of my Father who art in heaven. May the Father hasten the day when his kingdom shall come and bless this earth by a righteous rule is our prayer.

Your brother in expectancy,
D. C. Robison.

The Blindness of Israel.

As we contemplate the conditions in Palestine two thousand years ago, we may question why the gospel was not more favorably received. For centuries the nation had been prepared for the advent of their Messiah. Prophecies were full and minute as to his birth-place and nativity, what he would say and what he would do. And now the King himself was preaching as no other man spoke and doing what even his enemies could not deny were notable miracles such as had never been seen, but out of a nation of hundreds of thousands, in an evangelization of every locality for three years by eighty-two helpers besides himself, only five hundred people yielded obedience to the call of faith. Yet they all knew something of the gospel already. Probably the merest child in every helmet was reared as the child of Eunice, to prattle the scriptures that pertained to the common hope of Israel, that out of Judah should come a deliverer who should break their yoke of Gentile oppression and establish again over them the kingdom of the Lord. They probably all, like Joseph of Arimathea, were waiting for the kingdom of God, for they were fully acquainted with the gospel of the kingdom, they believed it, and Luke says of them that they were in suspense and all mused whether John were the long expected King. In other words, they believed the gospel of the king-

dom just as the church of God believe it today, but that faith failed to save the mass of the people who believed it. Why? Did they not know enough of the doctrine? The few who received him were saved by what they knew. Had they complied with the ordinance upon which salvation seemed to be conditioned? Oh yes, circumcision was universal and every one punctilious in observance of the rites of the law. Did they lack zeal? Sea and land were scurried if hope promised one convert.

Were they not earnest? They were so in earnest that they killed every one who disagreed with their views. And yet such a religious nation did not know the gospel of salvation and are in consequence today suffering a worse Gentile bondage than they did in the days of Caesar. That is, it is possible to know all that is revealed about the nature of the kingdom of God and yet be ignorant of the gospel that saves. For the first step toward an entrance into a kingdom where sin can never come is deliverance from sin, and that was where Israel broke with their king and would not follow. His first presentation to them was not as the Lion of the tribe of Judah, but as the lamb of God that bears away sin, and denying their sin because of their own righteousness, which was that of the law, they failed to find the righteousness which alone is right enough to save, the righteousness of God, by faith.

Paul said the same would be in the last days. Do the church of God today welcome first the lamb or desire the Lion alone? Do we accept as readily the preaching of repentance and righteousness as we do what we call doctrine? Do we rightly bestow Paul's statement about somebody ever learning and never able to come to the knowledge of the truth, or do we fondly pass it on to other churches and the world, as a bitter morsel to those to whom we think it due?

J. W. Williams.

(Continued from page 171).

is objected that Christ, after his resurrection, ate food, fish, which was blood producing, and it may be valid. When Jesus said to Thomas, "A spirit, (an apparition) has not flesh and bones as ye see me have," would confirm the Spirit life theory, for he did not say "flesh and blood."

This seems in line with Paul's argument on the resurrection that life in the kingdom of God is obtained by resurrection from the dead, as he speaks of his hope,

Phil. 2:11, "If by any means I may attain unto the resurrection from the dead." To the Corinthians he contrasts the present flesh and blood state with the future life, to speak of the superiority of the life to come, as the Spirit is greater than nature; the natural and physical is corruptible but the spiritual is incorruptible; the first is mortal, and is followed by immortality; the first is the flesh and blood state, the second is the spirit state. Life is now a blood life, then it will be a spirit life. Blood is subject to corruption, spirit is not subject to corruption and decay. Jesus was recognized by his disciples after his resurrection, and this is proof that the saints in the kingdom will know him and also each other. This corroborates us that we are to have a literal salvation, our corporeal selves, of flesh and bones, tho' not of flesh and blood.

Another explanation is offered on the word "inherit," that we cannot receive the future life by inheritance, for our rights and life are forfeited by sin, and to obtain that world and the kingdom, is by some other way than by inheritance, and comes through Christ. The explanation seems logical, but seems out of the connection somewhat. Then if we get into Christ in the appointed manner of faith and baptism, we have right to the kingdom, and it may be said that we inherit it by our vested right in Christ, according to Matt. 25:34, where the righteous are told to "inherit the kingdom prepared for them from the foundation of the world." Here the word "inherit" is equivalent to "receive," and the merit or worthiness consists in being "in Christ." So in 1 Cor. 15:50 the word "inherit" may be taken the same as receive, according to the harmony of subject in Paul's line of argument.

—The Bible Advocate.

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—c—
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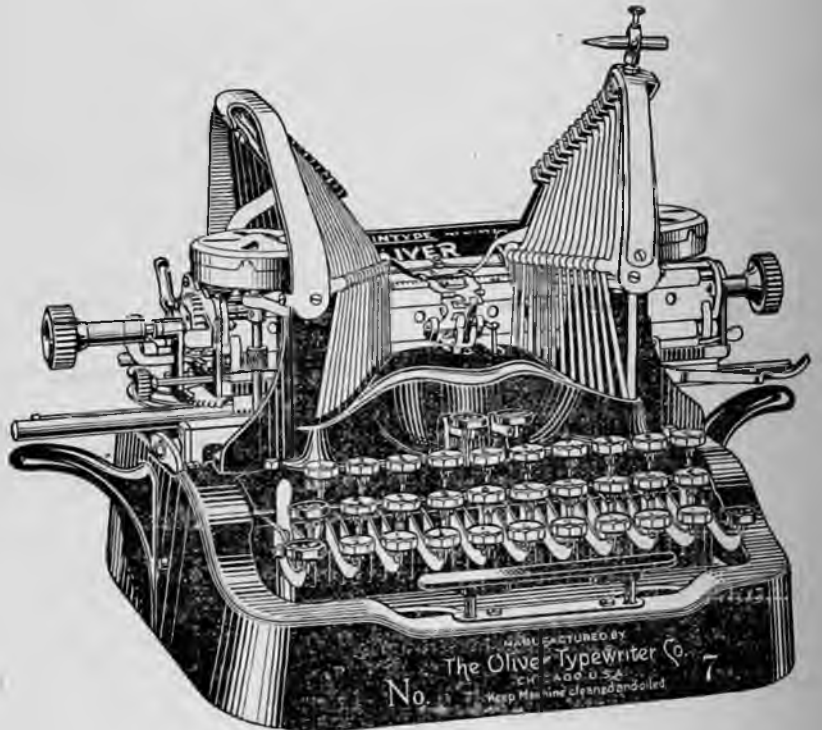
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"Never speak anything for truth, which you know or believe to be false. Lying is a great sin against God who gave us a tongue to speak truth and not falsehood. Speak well of the absent whenever you have an available opportunity. Never speak ill of them, or anybody else unless you are sure they deserve it and not then, unless it is necessary for their amendment or for the safety and benefit of others."

"Well might Paul say, 'Put them in mind to speak evil of no man.' for do we not easily fail to keep this in mind? The command is "exceeding broad"; let us not seek to narrow it, but humbly bow to our Master's distinct orders in all of their exactness."

So many things in this world squeak for the want of a thoughtful hand to administer a drop of oil.

THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, March 18, 1914.

Number 23.

The Greatest Gospel Truth.

There is one great subject of revelation, which overtowers all other truths and includes within it the genesis of all gospel. It is not the mere doctrine of the state of the dead in opposition to the serpent's lie, for death is the wages of sin, and there is no good news in the gaping grave, and the just dues of sin will never reach to the gift of life. It is not the birth of Eve's seed who should crush the serpent's head, for mortality's heel will ever be bitten by the contact, and without deliverance from the flesh and its physical and moral corruption, there can be no glorified church to tread down the power of evil. Nor is it yet the covenants of promise regarding the inheritance of Palestine by Abraham's seed, for without righteousness that future abode must be desolate, since only the pure in heart and clean of hands will ever ascend into the hill of the Lord. Nor yet is it merely the message of the coming kingdom, for without our holiness, the King must reign alone, since the unrighteous shall not inherit the kingdom of God. But as a scarlet thread running through all these truths of the gospel, for they are all such, is the hope of putting away sin by the sacrifice of him who is the spirit of all prophecy and whose name is, "The Word of God." The putting away of sin by his death and resurrection is declared to have been in God's plan before the world began, and is revealed in the shadows of Genesis before sin entered the world. It is his death that the serpent's sting brings, and his resurrection that assures the bruising of Satan's head in this first gospel promise. This forgiveness and cleansing of sin is declared to be the blessing of the covenants of promise which Paul says was the gospel part of those covenants.

And "the sure mercies of David," the forgiveness of sins, is again declared to be the gospel of the covenant with David pertaining to the kingdom. No mere preaching of land and a kingdom will avail to beget inhabitants of Abraham's home and citizens of David's kingdom, if it leaves out of its message the one begetting principle of de-



The key of yesterday
I threw away,
And now, too late,
Before tomorrow's close-locked gate
Helpless I stand—in vain to pray!
In vain to sorrow!
Only the key of yesterday
Unlocks tomorrow.—Priscilla Leonard.

liverance from sin by the atonement of Christ, and no mere intellectual faith in any articles of creed pertaining to gospel truth will avail to save if it does not lay hold of that redemption of which the sealing by baptism is a figure.

J. W. Williams.

Sermon On Christ's Return.

"Christ will come not as a spirit and invisible, but as a God-like man," said the Rev. Harry C. Rogers, pastor of the Linwood Presbyterian church, in his sermon on the second coming of Christ, last evening.

"When the Savior left the apostles He made them the promise that even as He went, He would reappear. The scriptures say that He then floated heavenward. His earthly body was transfigured and a cloud received Him.

"I believe the Christ that will come will be identically the same in appearance as He who left the apostles that day. But the hour of His coming is unknown.

"All Christian people have been warned to keep themselves in readiness for the great event. We are told that we must be spiritually exempt from impurity and ready for the reception."—Selected by Sister Grace Lawrence, Burlington, Kansas, and clipped from the Kansas City Journal.

Believe in Yourself.

If you consider yourself a worm of the dust you must expect people to trample on you. If you make a door-mat of yourself, people are sure to wipe their feet on you.

More men fail through ignorance of their strength than through knowledge of their weakness.

You may succeed when others do not believe in you, but never when you do not believe in yourself.

The curiosity of him who wishes to see fully for himself how the dark side of life looks is like that of the man who took a torch into a powder mill to see whether it would really blow up or not.—Sel.

Growth of Catholic Church is Noted.

Rome, Jan. 29.—The Vatican made public statistics today tending to demonstrate what it calls the "eternal youthfulness" of the Catholic church. These show that during the ten years of Pope Pius' pontificate, he has founded eighteen new archdioceses; fifty-three dioceses; thirty-four prefectures; thirty-seven districts governed by bodies of prelates. This growth of the church is declared to be without precedent and to indicate the enormous amount of work which Pope Pius has accomplished.

Golden Gems of Thought.

Sel. by R. E. Lloyd.

Rev. Marcus Dods, D. D., says The difference between the Romanist and the Protestant is not what it is so often said to be, that the Romanist accepts the church as his infallible authority, while the Protestant accepts the scriptures as his infallible authority. The Romanist equally with the Protestant accepts the authority of scripture. The difference lies here: that the Romanist accepts scripture as the word of God because the church tells him so, the Protestant, because God tells him so.

The Protestant believes it to be God's word because through it God has spoken to him in such sort as to convince him that it is God who here speaks. This is the one sure foundation stone of Protestantism—the response of the individual conscience to the self evidencing voice of God in scripture. He does not need to go to the church to ask if that is God's

word. His conscience tells him it is. Deeper than that for a foundation of faith, you cannot get, and any faith that is not so deeply founded is insecure. It may last, and it may bring a man to all needed benefit, but it is not reasonably defensible, and therefore it is liable to be upset. This then was Luther's first position regarding scripture; this was the fundamental position on which Protestantism was reared, viz., that through the scripture, God Himself so speaks to the soul that the man is convinced without the intervention of any other proof or authority that this is the word of God. The individual does not need the church to tell him that this is the word of God. God tells him so and makes all other authority superfluous.

The Romanist holds that the church has power to make books canonical; the Protestant holds that irrespective of any ecclesiastical decision there is that in the books themselves which makes them canonical. To confound the two positions is ignorant or malicious. Again Protestants are taunted with the diversity of opinion consequent on leaving such questions to individual research and private judgment. I reply that it is a vast advantage so to leave such questions for it is to invite investigation, and to invite investigation is to secure that one day the truth will shine in the eye of the world. What value attaches to the unanimity that is secured by closing every one's eyes, and shutting every one's mouth? That unanimity alone is valuable which the truth itself commands. And this unanimity can only be attained by diligent, reverent, truth seeking investigation. Men do not differ regarding the authorship of Hamlet, nor the esteem in which that writing should be held, neither will private judgment and liberty of criticism cause men to differ regarding the canonical books, but will rather bring them to the only agreement that is worth having.

Lastly, let us remember that the true Protestant order, is, first faith in Christ, second, faith in scripture. Our faith in Christ does not hang upon our faith in scripture, but our faith in scripture hangs upon our faith in

Christ. Our faith in Christ may depend on scripture, as true history, but not as an inspired canonical book. It is Christ as presented in scripture or by other means, by preaching as in the first age, and often now, that evokes faith.

When Plotinus said, "He must become Godlike who desires to see God," he uttered the principle which lies at the root of the matter. Moral affinity is an essential of personal intimacy. A man cannot understand a character with which his own has no accord. We cannot make ourselves understood by those who are utterly unlike ourselves, neither can God.

Baptised Again.

The question is quite often asked of our people, and has been asked of me, "Do we as a church require one to be baptized again?" I take it, that the usual thought is of those who may desire to identify themselves with us who come from some other denomination. My answer to such inquirers would be, NO, not AGAIN. With emphasis on "AGAIN." The entire matter is explained and adjusted by determining whether they have ever been understandingly baptized ONCE. If they have, then there is no need of an "again." "For as many of you as have been baptized in to Christ have put on Christ." Gal. 3:27. That seems to be the key-note, and the summary of it all—to "put on Christ." When that has been done with full understanding, there is certainly no need of an "again."

Let us study the question carefully for a while and see if we cannot come to a logical conclusion in the matter that will be of benefit to many others.

The beginning of Christian baptism was when the Master himself was baptized by John in the river Jordan. John forbade Jesus, not understanding the necessity on his part, but Jesus answered "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Matt. 3:15.

The Master evidently desired John to understand that there was something more to the ordinance than simply to be immersed in water. It was to establish an ordinance (see R. V.) and to typify His life, death and resurrection. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into his death; that like as Christ was raised up from the dead by the glory of

the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:3-5.

It means then, that we must first have heard the Gospel of the Kingdom, and of Jesus Christ, and believing its teachings, confessing our sins and Faith in Him as our Saviour and the future King of kings and Lord of Lords. Until we do so understand the Gospel, and know Him "Whom to know aright is life eternal," we are not proper subjects for baptism, and it would be little more than immersion, and could not be properly called baptism.

I find no Biblical authority for baptising into any church. Paul says "For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:27, 29. Christ said in his great Commission "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned." Mark 16:15, 16. Peter said on the day of Pentecost to the anxious inquirers after salvation, "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins." Acts 2:38. Philip told the Eunuch after his request for baptism, "If thou believest with all thine heart, thou mayest." Acts 8:37. Believest what? The gospel, which is God's message of salvation for mankind through his dear son, our Saviour. I would understand, therefore, that Philip desired the Eunuch to understand that unless he had a full and proper understanding of the Gospel he was not a proper subject for baptism, and to be immersed under any other condition would not avail him anything.

When the Philippian jailor fell down before Paul and Silas and cried "Sirs, what must I do to be saved?" they did not tell him. "Why, just get baptised and join the — church and you will be saved." Oh, no. They told him, "Believe on the Lord Jesus Christ." Acts 16:32 tells us, if it tells anything, that Paul and Silas must have preached into the jailor the Gospel, and I think that we can safely conclude that he believed the Gospel, and then was made a fit candidate for baptism. I do not believe that Paul and Silas would leave out any important statements as to what they

must believe, otherwise they would not properly understand.

Here I would like to sound a note of warning to some who might feel that for the sake of baptising some one or many, they encourage "prospects" to take the step before they are prepared. To understand the gospel completely and be fit candidates after hearing only one or two discourses, or even a dozen, is next to impossible. The step taken in unpreparedness is sometimes the cause of complete shipwreck of life a little later. More often is this the rule than the exception as the result of modern revivals.

Some one may say here, "I was perfectly sincere when I was baptised, and cannot see the necessity of being immersed again." Well, true enough, there isn't any use, if we are going to continue in our former belief and ways. You will remember how that Paul was sincere in his persecution of the church and Christians, but he was not doing right. Acts 22:3,4. When he heard the gospel, and tho called in a miraculous manner, he was then later baptised, and then went forth to preach TRUTH just as sincerely as he had before upheld error.

With Paul I would say "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. When we have understood the true Gospel, then we are admonished to separate ourselves from those that do not teach the truths of the gospel, (2 Cor. 6:14-17), and there is something wrong with our understanding and faith, if we do not separate ourselves. To identify ourselves with those that teach error, such as inherent immortality and going to heaven at death, etc., that is "another gospel" against which Paul expresses himself in no uncertain way, Gal. 1:8,9, and surely we do not want to come under such condemnation. May we seek to know the true Gospel aright, believe it, confess it, be baptised INTO CHRIST, not into the church, and we then become heirs and joint-heirs with Jesus Christ to the promised possessions.

Submitted in love,

F. V. Blakely.

The College Smoker.

One of the most beautiful sights I have ever seen has been to look from my front window in the evening across the campus of the University of Illinois when the ground was covered with a white blanket of snowy

crystals, when the trees were drooping with silvery icicles, and through all watch the glitter and beauty of many golden lights. Such sights recall God's word: "The city was pure gold, like unto clear glass...and the streets of the city were pure gold, as it were transparent glass." Rev. 21:18-21. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter through the gates into the city."

Will there be any smokers there to fill its pure atmosphere with poison and to soil and make filthy its streets of pure gold? Are you striving to be one of the pure and holy who shall be the bride of Christ? Then consider these words: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.

However beautiful and glorious are the visions of the city of God and its redeemed ones, we are now face to face with the trials, temptations and hardships of life which are to try us, and serve to make us worthy of a place with the overcomers. "To him that overcometh" is the promise of a sure reward in this life as also in that which is to come. However much God may have in store for His children, no man will receive a reward till he has done some fighting and won some victories in this warfare against sin and carnal self. No person is worthy of mention unless his life is a career of conquest of sin and selfish passion. Is yours a life that moves to gracious ends, because it is hid with Christ in God? Is yours a life self controlled, because Christ controlled? Or, is it empty of any high purpose, whose root is selfishness, whose motive is passion, whose god is appetite, whose end is destruction? No slavery is so demoralizing as bad habits that bind men's souls as with shackles of iron.

The world speaks indulgently of the follies of youth. Thoughtlessly they say a young man must sow his "wild oats," but what does the word of God say is the end of such sowing? If you are ever to be thoughtful, if you are ever to make anything of life, when is there a fitter time than now to be an overcomer? Will it be easier to overcome when tendency has hardened into habit, and habit has organized into life? If you have not enough of intellectual sinew and moral vigor now to master a bad habit, what of tomorrow

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and the end of life? It should be our glory to win victories now, and day by day, by a square knock down fight with the soul's enemies. When destiny hangs on the decision of these days and hours, it is the wilfulness of folly to shut eyes and harden the heart to the messenger's warnings. The prophets appeal to experience. They speak God's words to conscience. Suppose the bad habits you are cultivating now ripen into a harvest, what then?

Self control is one of the fruits of faith. Faith that looks to the future and for the sake of a glorious end is willing to cleanse self now from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

When we regard the growing evil of the tobacco habit among college students, and note that a large per cent of High School boys are habitual users of this narcotic, and that the number of small boys who are slaves to this habit is appalling, is it not time to stir what little moral force there is left in us to battle against this evil?

The Literary Digest of Feb. 21, 1914, gives an account of "Boys and the Cigarette Cure," as seen in the Recorder's Court in Hoboken, N. J. In every city, town and rural community, the terrible effects of the cigarette habit is seen and felt. In University communities "smokers" have become so popular that even some of our dignified Deans have acquired the habit to be in style. It is not only the boys that find this habit a consuming passion, but college students as a class have made this habit so popular that this so-called good fellowship is extended to the freshman as soon as he enters college. If he has not already acquired the habit, the chances are that he will follow the fashion, if he regards social affairs as more worth while than a good record. All this means that the freshman year is often a crucial time in life. Instead of setting high standards, the temptation is to strive to conform to what is fashionable and popular. Instead of aiming to become leaders in promoting the highest ideals of life the temptation is to drop to the level of the pleasure loving college life. It is the business of the Christian to lay the foundation of an adequate preparation to meet and overcome these temptations in life and build character in conformity with the life and teachings of Christ, the Shepherd that leads in the "narrow way" to life.

Some very valuable statistics

BEREAN TRACT

No. 9

The Age of Restitution

By. Elder C. C. Maple

1. Restitution or restoration involves that something has been lost.
Study the first chapters of Genesis.
2. The work of restoring, a restorer or redeemer is involved.
Jesus Christ is promised as the one who shall lead in this work. Acts 3:20, 21.
3. The work of restoration is a great work and much is involved in it.
 1. The vegetable kingdom, Amos 9:13; Joel 3:18; Ezek. 34:26, 27; Isa. 2:1-5.
 2. The animal kingdom, Isa. 11:6-9; Ezek. 34:25; Hosea 2:18.
 3. The earth shall be changed, Isa. 35:1-7; 55:13.
 4. The Jewish people shall be restored to their own land, Isa. 11:11, 12; Jer. 24:6; Amos 9:14, 15; Ezek. 36:24; Rom. 11:1-5, 11, 12, 25, 26.
 5. The whole creation shall be restored, Rom. 8:19-23; 4:13.
 6. Human life shall be prolonged and war shall cease, Isa. 2:4; Isa. 65:17-25; Psa. 72:1-8.
 7. Righteousness shall cover the earth as the waters cover the sea, Isa. 11:9; 1 Cor. 6:9; Matt. 5:5; Psa. 72:7; 2 Pet. 3:13.
 8. Christ will during the time of which we speak sit on the throne of David, Isa. 9:6, 7; 16:5; Ezek. 21:25-27; Luke 1:32, 33.

Many more things might be written concerning these days to come, the Bible gives us many beautiful pictures of them. Those beautiful days, when earth from the curse shall be free, when the earth shall be filled with goodness and truth, when death, sin and sorrow are no more.

North Ridgeville, O.

are given by men who have studied the effects of smoking on the average college student. It is found that in college examinations seventy per cent of those who receive the lowest marks, are smokers. In the case of the ordinary able bodied man, smoking is associated with the diminution of lung power by ten per cent.

Statistics of this sort ought to show to the unbelieving individual that smoking is not merely harmful, not merely slightly poisonous in its effects, but virulent, deceiving in its really dangerous influence, and in some cases deadly. "I really can't stop smoking," is the excuse of the slave to this habit. This excuse and the appeals for help to be cured are really pathetic. The amount of money that the American people spend annually for tobacco is estimated to be \$1,200,000,000.

When statistics show such amounts expended for a poison, in its effects like opium, is it not strange that our college men who represent the educated class should be found in the ranks with those who "can't stop smoking" no matter what the effects may be? The greatness of the Christian overcomer is the greatness of the spiritual forces of God. These gentle disciples do all things through Christ who

doth strengthen and make the soul conquer its temptations.

Harriet E. Boice.

A Boy Lost.

One afternoon a few weeks ago a millionaire left his home in Gary, Ind., for a few hours and on his return, found his youngest son, 13 years of age, had gone to the bank of that city and drawn \$200 and disappeared. For several days a great excitement and search was the result of the boy's strange absence. Finally he was located in Detroit when he put in an appearance at the P. O. to inquire for letters in which he expected to find P. O. orders from his parents. But instead, found his older brother there to take him back to his parents. The boy of 13 had spent \$200 in his short, wild flight from his home. Mark this, when a boy is lost in this manner and of such tender years he is hardly ever found, but is lost to all in this life that is good and noble.

But I remember of reading an account of a boy only 12 years of age that was (supposed to be) lost from a great company and was not found for three days. And when that boy of such tender years was located, where was he found? In the Jewish

temple sitting in the midst of the doctors and lawyers, asking them questions. And when they (his parents) saw him they were amazed, and his mother said unto him, "Son, why hast thou dealt thus with us?" "And he said unto them, How is it that ye sought me, wist ye not that I must be about my Father's business?" Luke 2:46-49.

Now listen, friends. It has been stated of old, "Train up a child in the way he should go and when he is old, he will not depart from it." Prov. 22:6. When a boy of 12 years of age is lost from his parents and home and by choice has chosen God's home in which to spend his days and coming years, do not worry or feel anxious over your lost child. He may be lost to you and the world, but found of God. For better to be lost to you and found of God in his temple or sanctuary, than by any earthly millionaire parent in Gary, Chicago, New York, in any haunts of sin at 13 years of age.

Think of it for only a moment. A boy of only 13 years old, going to a bank, drawing \$200, and after days of careful and anxious search by parents and friends, find him in a large city over 200 miles from his home, money all gone by fast living perhaps, and calling for more in order to return to his home. This is only one account of the present day sin and fast living and yet many Bible teachers today are believing and teaching the world is growing better, when even the worldly press is giving its daily news to the public in its appalling statements of crime, wickedness of many kinds and licentiousness of many forms and grades and the worldly search for an immediate remedy to check the fast increasing evil, gives the lie to the blind statement.

The Bible states in the last days, evil men and seducers shall wax worse and worse, deceiving and being deceived, 2 Tim. 4:13. Which statement shall we believe?

L. S. Bronson.

A lofty mind always thinks nobly. It easily creates vivid, agreeable and natural fancies, and places them with all appropriate adornments, studies other's tastes and clears away from its own thoughts all that is useless and disagreeable.—Sel.

It is, perhaps, to be questioned whether loneliness is, after all, demoralizing in its effects. There is a sunlight so high and strong that the clouds of this world cannot reach it.

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.

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.

The Illinois Bible School will convene this year, the Lord willing, on Tuesday morning, Aug. 11. As we wish to plan our work early we should be pleased to

have all who expect to attend this year's school inform us now. We shall be better able to meet your needs if we know this now. Please write to S. J. Lindsay, Oregon, Ill.

The editor is now at work upon a tract of about 20 pages, entitled, The Two Sons of God: or, Adam in Type and Antitype. These will be ready in a week or ten days. Single copy, 3 cents; two copies, 5 cents; one dozen, 25 cents. Address this office.

Extracts From Letters.

"I think you are publishing one of the best religious papers I ever read. It is a paper we need not be ashamed to hand out to the world."—S. W. H., Nebraska.

Dear Bro. Lindsay:

Enclosed please find one dollar for the dear little paper which I can't afford to do without. My daughter B. and I enjoy it so much. It is so full of the tidings of great joy.

Your sister in the one faith,
Mrs. J. C., Mich.

The Visitor—Report.

Received for Visitors since January 1, 1914, \$6.75. Paid out for postage \$1.65. Amount to be deposited, according to previous notice, \$2.55. Will you help to put 1000 Visitors in the Lord's mission field before Easter? Price per copy, 25 cents. Address Harriet E. Boice, 1009 So. Wright St., Champaign, Ill.

**Our Weekly Bible Lesson.
By Elder Maple.**

Sunday, March 29, 1914.

Subject:—Daily strength as we wait.

M.—Trust, Isa. 26:4.

T.—Wait, Isa. 40:31.

W.—Pray, James 5:16.

T.—Read, John 5:39; 15:7.

F.—Grow, 2 Peter 3:18.

S.—Endure, James 1:12.

S.—Love, 1 Jno. 2.

The Sunday School.

By Anna E. Drew.

Jesus The Great Teacher.

March 29, 1914. Review.
Reading Lesson, Matt. 7:21-29.

Golden Text.—What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God. Micah 6:8.

The period included in this

review is almost entirely confined to the small space of three months, near the close of Jesus' ministry, and ending within three months of His crucifixion. Except the first lesson all the events occurred between the middle of October, A. D. 29, and the middle of January, A. D. 30.

The place is also confined to a small period of the province of Perea, the region east of the Jordan where Jesus before this had spent very little of His time. This land extended from the sea of Galilee south to the Dead Sea. Eastward of the Jordan, it extended to the desert which was only a few miles from the river. This region was quite distinct from the rest of Palestine, Judea, Samaria and Galilee,—where Jesus had spent most of his ministry, because the Jordan was different from most rivers, and was a very difficult barrier between the two parts of Palestine. It runs through a deep and rugged ravine, hemmed in by chains of mountains or hills on either side, 1500 to 1800 feet above the bed of the river. The river banks are covered with dense tropical vegetation, in which were wild beasts, while the river itself abounds in whirlpools and rapids, and its wide valley is shut in between high walls, at its highest point 682 feet below sea level, and its lowest 1292 feet below. Hence there are not, and never have been any cities or towns on its banks, and intercourse between the lands east and west of the river is limited, although there were fords, and three ancient bridges. The inhabitants of Perea were largely Jews.

Questions.

Lesson I. Mark 9:30-41; 10:13-16.

Did Jesus' disciples understand when He spoke of His crucifixion and resurrection? Mark 9:31. What were they expecting of Jesus at this time? Luke 19:11; 24:21. What question were they discussing on the way to Capernaum? Mark 9:34. By what object lesson did Jesus answer? What was the lesson taught and what connection with the kingdom?

Lesson II. Luke 10:1-24.

Why were the seventy sent out? What directions given them? How were they to deal with opposers? What success did they have? In what were they to rejoice? vs. 20, 23, 24.

Lesson III. Luke 10:25-27.

What is eternal life? What is necessary to obtain it? What do you understand by loving God with all thy heart, soul, etc, and by loving one's neighbor as thyself? What parable did Jesus give to illustrate who

represent the good man as a Samaritan? What can we do to fulfill Jesus' command, Go and do likewise?

Lesson IV. Luke 8:1-3; 9:57-62; 10:38-42.

What three ways of serving Jesus is given in this lesson? What of the homelessness of Jesus? What excuses for delay of those called to follow Him? Tell the story of Mary and Martha. How may we serve Jesus? Matt. 25:35-40; Col. 3:23, 24.

Lesson V. Luke 11:1-13.

What was Jesus' example of prayer? How many petitions? What was the main petition in this prayer? v. 2. Do we desire it? What story does Jesus give on perseverance in prayer? What is the three fold way given for obtaining blessings?

Lesson VI. Luke 11:14-26, 33-36.

What remarkable healing recorded in this lesson? Of what did some accuse Him? How did He answer? How does He clinch his argument? v. 23. How keep out evil? What other comparison given? What is the darkness? How overcome it? Where must we get our light? Jno. 8:12.

Lesson VII. Luke 11:37-54.

With whom did Jesus dine? What of His talk at the table? How does Jesus show the hypocrisy of the Pharisees? What great sin were they guilty of? v. 52; Matt. 23:13. What truth from this lesson? Gal. 6:7-9.

Lesson VIII. Luke 12:1-12.

Why did Jesus warn His disciples so earnestly against hypocrisy? Why is it called leaven? How shall every secret thing be revealed? What kind of things? Whom were they to fear? What is meant by fearing God? How does Jesus show the Father's loving care?

Lesson IX. Luke 12:13-34.

Who appealed to Jesus? By what spirit was this man influenced? What is covetousness? How does Jesus illustrate this? What are the "treasures" for self? What are the riches toward God? What should be sought first? Why?

Lesson X. Luke 12:35-48.

What is it to watch? In what three directions do we need to watch? For the coming of the Lord, for the attacks of the enemy, and that we faithfully do our duty,—that is, watching self. What parable does Jesus give? Make applications to temperance from this lesson.

Lesson XI. Luke 13:10-17; 14:1-6.

Name the things recorded that Jesus did on the Sabbath. Of what was He accused? How did He meet these accusations? What were Jesus' teachings concerning this day?

Lesson XII. Luke 13:18-35.

Show the method of growth of the kingdom of God, illustrated

by the mustard seed? By the leaven in meal? Who can enter the kingdom? Why is it necessary to strive that we may enter?

Among The Brethren.
By Eld. Maple.

We are at present at Buchanan, Mich., where with the assistance of Bro. M. T. Aslakasen of Adeline, Ill., we are presenting to the people the message of life. From here we go to Coats Grove for a few days on our way to Blanchard, where we will open a series of Bible lectures on Sunday, March 29.

Since last report, we have had the pleasure of conducting an Interdenominational Prophetic Conference in Elyria, O. Dr. Max Weitheimer of Ada was the instructor. Christ's second coming and kingdom truths were presented in an able manner.

We are also glad to announce that we are opening up work in Elyria. Bro. L. E. Conner of the East 105th St. Church of Cleveland is speaking there each week. Bro. S. H. Smith and family late of Iowa have located in Elyria and are a great help in the work there. The past few weeks have been very busy ones for us. A number of funeral services and preparation for our present visit among the church of Michigan.

We had the pleasure on our way from Ohio to Michigan to go to Chicago and attend the Prophetic Conference at the Moody Church which was a great inspiration.

Brethren, can you use a supply of tracts in your neighborhood? Send twenty-five cents for a good, liberal supply. Please address all mail to North Ridgeville, Ohio.

My Life Is But A Weaving.

"My life is but a weaving,
Between my God and me."

How true this is, and how few, outside of those under Bible influence, believe it or care. How many times in our dealings with some people, we find them tricky and lacking in right principle. And when told that they are doing things unlawful, they answer that they will risk anything the law can do to them for anything they do. And when told that the Word of God condemns it, replying, "The Bible is no more than a newspaper, it was written by men."

The uncanceled postage stamp, that is used again; the letter belonging to another, that is unsealed and read, and partly sealed and sent home; the taking advantage of another in selling or trading; cheating them and saying, "That's business, you

Obituary



Dear Bro. Lindsay:

We are sending you under separate cover the photo of Bro. and Sister Hipsher. They have been identified with the church in Iowa for many years. It will be a source of pleasure to their friends and the Church of God everywhere to look into their kindly faces, and cherish their memory. We ask therefore if it will be practicable to place them in the paper with a short obituary?

Amon and Susan were married in 1846 in Ohio. Their home while in Iowa has been always open to us all and their hearts warm with a love of truth. For fifty-two years they have lived in Iowa, excepting five years in Nebraska. In 1907 they went to Mont Belview, Texas to live with their daughter, Mrs. Shearer.

Sister Hipsher died first. She was indeed a "mother in Israel." Her quiet, influential ways won us all to love and respect her. Brother Hipsher died Jan. 3, 1914, almost 95 years old. We shall miss them from our conferences, but we cherish the glad hope that we will meet again in that country where death will be unknown; for the saints will be immortal.

In faith Brother Hipsher was not narrow minded, but accorded to every one the same right claimed for himself, but firm in his convictions of truth. Honest and fair in his dealings, he won and held the respect of all who knew him. He was an earnest believer in the gospel of the kingdom of God, and the final triumph of the plan of salvation in the redemption from sin.

A. J. Eychaner.

Fanny Antoinette Bendy

was born at Concord, Texas, March 8, 1866, and fell asleep in Jesus, Feb. 8, 1914. In her early childhood she, with the family moved to Beaumont, Texas. When she was nine years old, the family moved again, locating in Galveston, Texas. Here she received a good education, and continued to be a good student all her life. It was a pleasure for those who knew her to converse with her, because she was so well informed on various topics, especially the Gospel of the Kingdom of God. Her parents were educated people. Her father was a very capable lawyer.

On Dec. 30, 1885, she was united in marriage to Mr. T. W. Carlton, at Galveston, Texas. Soon after their marriage they located at Whitehouse, Texas. Here they spent their first four years of happy life. From there they moved to Bullard, Texas and spent four years. They finally located at Alvin, Texas, where they lived happily until the death of Sister Carlton. To this union were born two daughters, Frances Lucille, and Carlotta Bendy, who with the husband and father survive this good wife and mother. She was an ideal character in both relations. She dearly loved her home and family and they in turn loved her. Since the death of her father, her mother, Sister Bendy, has made her home with Sister Carlton and family. Sister Bendy fell asleep in Jesus a few months ago. No service for her mother was too hard. She united with the Church of God about ten years ago. She was a very devout Christian, always anxious to do what she could to spread the Gospel of the Kingdom.

My father, Bro. W. H. Wilson, has had many pleasant visits with Sister Carlton and her husband. There was always a warm welcome for him, and he was always treated royally.

Sister Carlton has been in declining health for several years. Upon advice of the physician, Sr. Carlton was taken to a sanitarium at Houston, Texas, for treatment. She seemed to improve for a while, but two days before she died, paralysis set in, which hastened her death. The funeral service was held at the home in Alvin, Texas. A large attendance of friends and many floral pieces, bear a testimony of high esteem of our sister. Sister Carlton was better known to our readers as Annie B. Carlton. She sleeps, waiting to be called in the morning of the resurrection.

We extend our heart felt sympathy to the bereaved husband and daughters.

Your sister in Christ,

Jessie M. Wilson.

never want to look out for others through life, if you want to get along." It pays to take the long look. God, who sees the end from the beginning, says such things are an abomination in his sight, and when they are in his balance, like Belshazzar, they will be found wanting. Upon the broad highways of life, we find such people every day in the year; and it is often in the far away byways that we find the best people, the brightest jewels of the King. What sort of weaving, think you, will be revealed upon the upper side of the fabric of life, to even human eyes when, day by day, one is pleased to make choice of the roughest and most unlovely threads to be woven therein. It pays, even now, to keep the conscience tender, and be honest in the little things, and it will certainly pay when the "books are opened," and we stand in the presence of the King of kings.

Lillie Henry Willis.

What sculpture is to a block of marble, education is to a human soul. The philosopher, the saint and the hero—the wise, the good and the great man—very often lie hid and concealed in a plebeian which a proper education might have brought to light.—Addison.

A man who stands alone, having decided to obey the truth, may be weak and slip back into his old ways. Therefore stand ye together, assist one another and strengthen one another's efforts.

Thou Shalt Go To Thy Fathers In Peace.

The above expression, addressed to Abraham, by his Creator, recorded in Gen. 15:15, has often been quoted on funeral occasions; and in many instances, a false inference has been drawn from it. With the mind completely saturated with the notion that man is inherently immortal, and that at death, the good pass immediately into heaven, in a disembodied state, to enjoy their reward; and as Abraham was a good man, a man of faith and was called the friend of God (James 2:23; Isa. 41:8) it is easy to assume that the above expression, means that Abraham, in a disembodied state, was to be transported to heaven by angels, to be with the ghosts of his dead ancestors. Unfortunately for such a fanciful theory of disembodied emigration to heaven, Abraham's ancestors were idolaters. "They served other gods," Joshua 24:2. Now if Abraham went to heaven to be gathered to his "fathers in peace," and was met by his idolatrous ancestors, doesn't it seem as if there was a little take somersaw, and that had men had not reached their proper destination? Or if they had, doesn't it look as if Abraham, God's "friend" had not? 2 Chr 20:7.

Our so-called orthodox friends can take either horn of the dilemma they wish; for either one places them in an unenviable position. It might help them out of the dilemma, if they would read the balance of the verse in Gen. 15:15, (that they some times omit), and believe it. "Thou shalt be buried in a good old age." The expressions, "Thou shalt be gathered to thy fathers in peace," or "gathered unto his people," are of frequent occurrence, in the Scriptures. In Genesis 25:7-10, we read, "And these days are the days of the years of Abraham's life which he lived, an hundred three years and fifteen years. Then Abraham gave up the ghost, (or expired), and died in a good old age, an old man, and full of years; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron, the son of Zophar the Hittite, which is before Mamre. The field which Abraham purchased of the sons of Heth; there was Abraham buried, and Sarah his wife."

This evidence seems conclusive. Abraham "died," and his sons "buried him." If anything escaped to heaven, it wasn't Abraham. Of Isaac we read, "And the days of Isaac were an hundred

and four score years. And Isaac gave up the ghost, and died; and was gathered unto his people, being old and full of days; and his sons Esau and Jacob buried him." Gen. 35:28, 29. Ishmael "gave up the ghost and died; and was gathered unto his people." Gen. 25:17.

Jacob, just before his death, called his twelve sons, and blessed them. "And he charged them and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite," etc. Gen. 49:29, 33.

In the great realm of death, Adam was "gathered unto his people." Num. 20:24-25. The Lord spake unto Moses saying, "Lift up thine up into this mountain Abraham, unto Mount Nebo, over a gainst Jericho; and behold the land of Canaan, which I gave unto the children of Israel for a possession. And die in the mount whither thou goest up; and be gathered unto thy people; as Aaron thy brother died upon Mount Hor, and was gathered unto his people: Because ye have sinned against Me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sacrificed Me not in the midst of the children of Israel." Deut. 32:49-51. Num. 27:12-14. 31:1-2. The Bible speaks of a whole generation being gathered unto their fathers. Judges 2:10. The Lord spake through Huldah the prophetess, to King Josiah, "Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy fathers: neither shall this generation be buried in this place, and I will bring upon this place, and upon the inhabitants of the same," 2 Chron. 34:28. All these numerous expressions, of being gathered unto their fathers, or gathered unto his people, will bear the same construction that you would find upon the language, recorded in Acts 13:36, "For David, whom he had served his own generation by the will of God, fell in sleep, and was laid unto his fathers, and saw corruption."

"The members of the Church of God" rejoice to know that God's saints, whose bodies have been sown in corruption, will be raised in incorruption. It is sown in dishonour, it is raised in glory; it is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not which is spiritual, but that

which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." 1 Cor. 15:42-49.

When Christ returns from heaven, he will change our vile (or corruptible) body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:20, 21; 1 Thess. 4:13-18. We will then "bear the image of the heavenly." We will "be like him," in incorruptibility, and faultless beauty. 1 Cor. 15:51-54; 1 Jno. 3:2; 1m. 33:17.

Such a redemption as this, appeals to our reason, as it appeals to the redemption of our body." Job 19:23-27; Rom. 8:23. Christ experienced such a redemption. He could be handled and seen, after his resurrection, as well as before. In other words, he was a real person, possessing flesh and bones, hands and feet." Luke 24:36-43. Let others, if they will choose an intangible, unreal, disembodied existence; "As for me, I will behold thine face in righteousness: I shall be satisfied, when I awake with thy likeness." Psa. 17:15.

Rufus A. Curtis.

Josiah's Reformation and Formative Work.

2nd Chron. chap. 34 tells of Josiah's devotion to God. Strange too, that Josiah should be so devoted to God when he was the son of a very wicked king, Amon, and grandson of a more wicked king, Manasseh.

Josiah began his reign at the immature and perilous age of eight years, and reigned thirty and one years. He did that which was right in the eyes of Jehovah, and walked in the ways of David his father, and turned not aside to the right hand or to the left.

In the twelfth year he began to purge Judah and Jerusalem, lifting the veil of ignorance and superstition by destroying idolatrous altars. He burnt the images of the priests upon their altars, and purged Judah and Jerusalem. His enthusiasm for reforming Judah of their accumulated sins carried him beyond the limits of Judah out into Israel.

Josiah chose and sent men to repair the house of Jehovah his God, and they came

to Hilkiah, the high priest, and delivered the money which the Levites had gathered from all the people unto the hand of the workmen that had the oversight of the house of Jehovah, and they did their work faithfully.

In Josiah's interest in trying to repair the temple the book of the law was found. While hereditary and environment are mighty, Josiah shows that one's choice is mightier still. He is more to be admired for his early choice than for his splendid deeds.

Kathryn Townsend.

The Atonement.

The atonement is made by the blood (life) of the sacrifice. Sacrifices and offerings though would not, but a body had thus prepared me. The body and blood of Christ fulfills all sacrifices and offerings in which blood was required for the atonement. But how is it made? The answer may be comprehended by understanding how man lost life. The life was in Adam, and was lost by disobedience, since having forfeited his life he could impart to the race only forfeited life; every seed bringing forth after its kind. The second Adam was sent to regenerate the race. All that die in Adam are to be made alive in Christ. Hence the life for a restored race must be an uncorrupted race because the penalty was death and man himself pays the penalty. It is the father of lies, who said they should not surely die. We have no use for his theology. God does not go back on his word, altho' he provided a way of escape by obtaining that after the full penalty was paid or executed, man should be born again from the dead, Christ by obedience carried the life that was in him successfully through death unforfeited; transforming it into resurrected life, and so that one multiply and the race be born again. This is the way the atonement is made by his blood. He pays no penalty for sin nor was he in any sense a substitute for us to satisfy the law. He was as Adam whose disobedience caused our death. So Christ's obedience will result in our restoration to life. As we have seen in all the sacrifices in his humiliation and sufferings was only what was necessary in order to become a perfect second man Adam, the promised seed of Eve, the fallen woman, sufferings inseparable from man that is born of woman. By obedience Adam could have escaped suffering, but he was not born of woman, so the uncorrupted man was born of the flesh of whom Adam was

a figure, can by obedience escape suffering a second death. But Jesus born of woman, having taken on him our fallen nature for the sufferings of death could not escape. He was made perfect through suffering, but other than that sufferings had no direct bearing on the atonement. God's plan was that man should sin, become alienated from God and die and be born again. Not of woman but from the dead.

Hence a second Adam that could impart resurrected life must be provided and this promised seed of the woman, hence of the old Adam race, could not bring forth a resurrected race, or impart resurrected life without dying and rising again. Since every seed must bring forth after its kind this is why Christ died, otherwise he could not multiply, (see Jno. 12:24) and bring other sons to glory, though he himself having an unforfeited life could have passed on to incorruptible and after that to immortality.

But he endured the cross, despising the shame for the joy set before him in bringing many sons to glory. But did not his death take away the sin of the world. No, 1, answer. It was his obedience that justifies many unto life and when restored the sin (not sins) of the world will be taken away that brought on them by Adam will be removed by Christ. As the seed of promise born of woman, he received life not of man but unforfeited conditional life from God even as did the first man Adam. As a second Adam the promised life of the world was in him; depending on him for its development. If he could carry it through death still unforfeited, it would destroy the power of death over the life of the world that was in him. This he accomplished by obedience to the law ordained unto life. In consequence of such obedience it was not possible that he should be holden of the pangs of death. Thus it was through death that he destroyed him that had the power of death. God has promised us age lasting life and that life is his Son.

The probationary life imparted to him as a second Adam having been developed into resurrected life, the sin against the life of the world that brought death because of the disobedience of the first man is taken away by the obedience of the second man.

To be continued.

Uncle John.

Stewards of the Mysteries of God. Cor. 4:1.

What is a steward? One who is placed in charge of the valu-

able things, the precious things in a household or connected with an estate. Things upon which the property of the house or estate depends.

A great building is being constructed. When finished, and while in process of construction it belongs to God. The material of which it is being composed is either good or bad, according to the source from whence it comes. It comes from God or it comes from the devil, for the devil is a very willing contributor in the construction of God's house, God's building.

The devil sowed tares in the field with the good seed, and they grew, but in the end of the world, God reaps, the angels gather out the tares, and they are burned. The wheat alone is saved. The gold, the silver, the precious stones that can stand the test of the fires of the last days will abide in and constitute the finished house or temple, but the devil's works will be burned, the wood, the hay and the stubble.

The increase, 1 Cor. 3:7, that which comes from God will stand forever. 1 Cor. 4:6. But the ministers of Christ, the steward of the mysteries of God of which Paul and Apollis were figures, who are they and what is their mission?

All were and are laborers together with God in the work of building, but Paul was the Master builder. Paul laid the foundation. We, the church, are builders, but let every man take heed how he buildeth thereupon. Now then, what about the foundation? Paul says, Eph. 2:20, We are built upon, and at the same time, we are building upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, while to the Corinthians he declares that Jesus Christ is the foundation that is laid. Surely a good foundation for us to build upon, but let me entreat you not to be led astray and persuaded to build upon some other foundation, under any pretext, whether it be John Calvin, John Knox or John Wesley, or some of the more modern Johns, for no creed or belief mixed up and adulterated with man's opinion will stand the test, unless it be inspiration.

All the Apostate churches of Christendom have made shipwreck of their faith upon this rock. Stewards of the mysteries, what mysteries? The mystery of the gospel was intrusted to Paul, and the apostle declares that it was made known to him by revelation; and by reading we may know, and be made to understand this same mystery which he calls the mystery of Christ.

In the ages that are past, it was not revealed nor made known, as it is now made known by the spirit, and given to us through the apostle Paul. What is this mystery connected with the gospel which has been revealed of which Paul was made a minister? Eph. 3:6. That the Gentiles should be fellow heirs and of the same body, and partakers of his promise in Christ by the gospel. "Whereof I was made a minister according to the gift of the grace of God, given unto me by the effectual working of his power."

Isn't that glad tidings to you and to me as Gentiles? They had nothing under the law, and the prospect looked rather discouraging under the gospel, until that stone of stumbling and rock of offense had come and the Jews stumbled at it, and put him to death. Rom. 11:11. It was then that salvation was offered to the Gentiles. But when adopted into the Christ family, we are no longer called Gentiles, for we have taken upon ourselves a new name, and are incorporated into that new nation, which is being taken out of every kindred, tongue, people and nation. Thank God, it is no longer an exclusive gospel.

The material that is to constitute this holy temple, that has been ages in process of preparation, the great majority of whom are sleeping in the dust of the earth, will come forth at the call of the Master, at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. That means the whole of the body of which Christ is the head, who is the first born from the dead, that in all things he might have the preeminence, afterwards they that are Christ's at his coming. Now all these were built upon the one foundation, the Word of God. Why is it that we fail to impress upon the great majority of church members—who are building and are being built into and upon this foundation—that their faith and hope must rest upon it. This would do away with the hundreds of different denominations, and would be one of the important steps toward unifying the faith and doctrine of the church. Then would we be laborers together with God, and not laboring against each other, as well as against God, tearing down instead of building up. The great end and aim, and the object to be accomplished, is for the perfecting of the saints, and for the edifying of the body of Christ "fill we all come in the unity of the faith and of the

knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ.

That we henceforth be no more children tossed to and fro and carried about with every wind of doctrine. To be established, and that upon the sure foundation, and to be stewards of the mysteries, revealed mysteries of God, and to be faithful stewards of the same, this should be the ambition of every true child of God.

God has entrusted us with the eternal riches. Will we use them to his glory? Will we put our Lord's money out to the usurer, so that at his coming, he may have his own with interest, or will we bury it in the earth? How much rather hear the Lord say: "Well done good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many. Enter thou into the joys of thy Lord." May it be ours.

M. W. Perrine.

To admire what is admirable, to follow what is noble, to remember any such examples that have crossed our earthly pilgrimage, that have brightened its darkness—this keeps alive before us the ideal of human nature and the essence of the divine nature. The good thoughts, the good deeds, the good memories, of those who have been the salt and the light of the earth do not perish with departure. They live on still, and those who have wrought them live in them.—Dean Stanley.

Love Your Work.

Work thou for pleasure: paint or sing or carve,
The things thou lovest, though the body starve.
Who works for glory misses oft the goal;
Who works for money coins his very soul.
Work for work's sake, and it well may be
That these things shall be added unto thee.—Kenyon Cox.

Making Others Happy.

Is there any happiness in the world like the happiness of a disposition made happy by the happiness of others? There is no joy to be compared with it. The luxuries which wealth can buy, the rewards which ambition can obtain, the pleasures of art and scenery, the abounding sense of health and the exquisite enjoyment of mental creations are nothing to this pure happiness, where self is drowned in the blessings of others.

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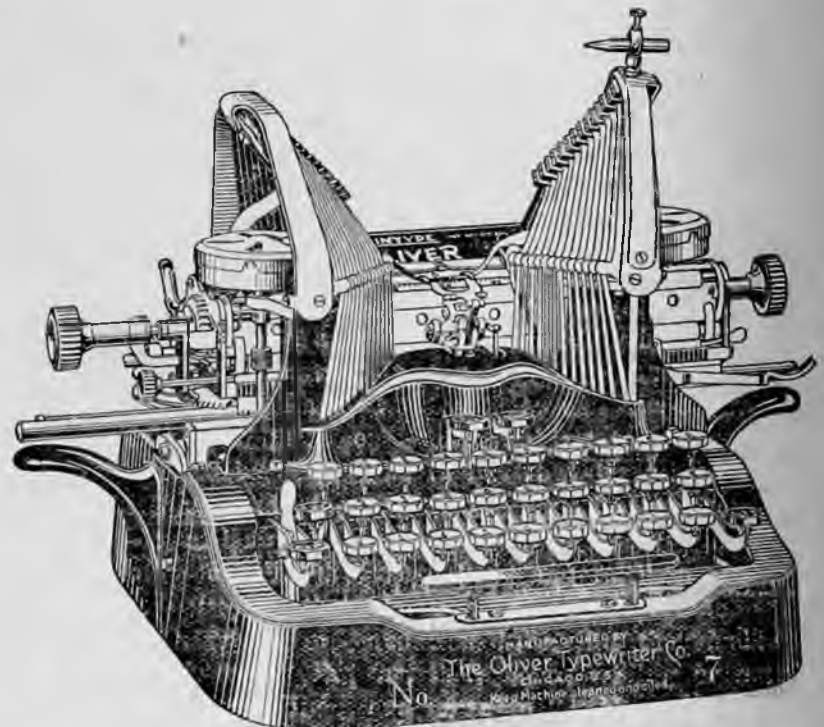
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It is a significant fact that the typewriter that introduced such epoch-making innovations as visible writing, visible reading, Printype, etc. should be the first to introduce automatic methods of operation.

The OLIVER Typewriter Co. Oliver Typewriter Building CHICAGO

Weakness.

The sick seaman Evans ruled the destiny of the Scott Antarctic expedition. The weakest link in the chain gives the value to the chain. Civilization follows the path of least resistance. The drone or black sheep of the family centers the attention of the group on him, impairs its economic efficiency; in effect dominates the household. The enduring character of a society

is determined not by its cultured group, but by its "submerged tenth"—or five-tenths.

Few things are impracticable in themselves, and it is for want of application rather than of means that men fail of success.

We must guard against temptation to do evil, that good may come.

I have unquestioning faith in the truth that even our mistakes He will overrule for our good.

THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, March 25, 1914.

Number 24.

Effect of Cigarette Smoking.

"You smoke thirty cigarettes a day?"

"Yes, on the average."

"You don't blame them for your run down condition?"

"Not in the least. I blame my hard work."

The physician shook his head. He smiled in a vexed way. Then he took a leech out of a glass jar.

"Let me show you something," he said. "Bare your arm."

The cigarette smoker bared his pale arm, and the other laid the lean, black leech upon it. The leech fell to work busily. Its body began to swell. Then, all of a sudden, a kind of a shudder convulsed it, and it fell to the floor—dead.

"That's what your blood did to that leech," said the physician. He took up the little corpse between his finger and thumb. "Look at it," he said. "Quite dead you see. You poisoned it."

"I guess it wasn't a healthy leech in the first place," said the cigarette smoker, sullenly.

"Wasn't healthy, eh? Well, we'll try again."

And the physician clapped two leeches on the young man's thin arm.

"If they both die," said the patient. "I'll swear off—or, at least, I'll cut down my daily allowance from thirty to ten."

Even as he spoke, the smaller leech shivered and dropped on his knee dead, and a moment later the large one fell beside it.

"This is ghastly," said the young man; "I am worse than the pestilence to these leeches."

"It is the empyreumatic oil in your blood," said the medical man. "All cigarette smokers have it."

"Doctor," said the young man, regarding the three dead leeches thoughtfully, "I half believe you are right."—New Zealand Outlook.

Orthodox Jews Will Meet. Rabbi G. M. Brownstein to Speak at Jackson Street Synagogue Tonight.

Orthodox Jewish people of the city are to have a mass meeting tonight at Jackson Street Synagogue, the place of worship for Congregation Shaareth Israel. The speaker for the meeting will be Rabbi G. M. Brownstein

Thou layest Thy hand on the fluttering heart,
And sayest, "Be still!"
The silence and shadow are only a part
Of Thy sweet will;
Thy presence is with me, and where Thou art
I fear no ill.

—F. R. Havergal.

of Fort Worth, who is proposing a movement to organize all of the Orthodox Jewish congregations in America into a strongly centralized federation. At present the congregations are separate and independent.

Should the plan be generally approved, and it is the purpose of Rabbi Brownstein to proclaim it in many of the cities of the country, the central organization with its strong administration will likely have a grand rabbi, or high priest, and a council, corresponding to the ancient Sanhedrim.

It is expected that strong support to this movement will be given by the Zionist movement, whose aim is to colonize with Jewish people the ancient bounds of Palestine, to make it once again the abiding place for Hebrews, especially such as are persecuted in other parts of the world and in need of a haven.—Dallas Morning News.

Unquenchable Fire.

The warning of the Lord's fore-runner to Israel was that after the wheat part of the nation, who accepted the Messiah had been safely gathered, the remnant, chaff, should be burned with unquenchable fire referring to the soon coming judgment on the nation when Jerusalem was overthrown and the rejected people cast out to the four winds, to suffer the trouble called in Moses and the prophets, a fire. It was unquenchable, for no one can stop Jehovah's hand of judgment. But though unquenchable, it is not endless. The Chicago fire was unquenchable, for it could not be extinguished, but it ceased long ago.

Likewise Christ spoke of another fire to his disciples, by way of warning, saying it should be "not quenched." The fire in your cook stove every morning is one not quenched. But if it were endless you would not need to start it anew every morning.

These two fires, one to Israel and one to the church, are par-

allel, for Jesus in answering the questions of his disciples regarding the destruction of the temple and Jerusalem and also the signs of his coming, when the other fire, the judgment of his unfaithful servants, will come answered both by the same words, showing that since both can be answered the same, they are parallel, so the fire on Israel is a pattern of what the other shall be.

This other is evidently what the Lord referred to in those obscure references to cutting off an offending member of the body lest the whole body be cast into the fire of hell. We say obscure, because they are just as puzzling to believers in conscious torment of disembodied spirits endlessly, who refer to these scriptures in support of that faith, as they are to us who deny that hell is a place of such torment, for if you notice closely you will discern it is some body, not a bodiless spirit, which is in danger of being cast into that fire if the proper amputation is not done.

We will follow the accounts of Matthew and Mark and ask you to refer to both. After the transfiguration vision of the kingdom the disciples soon forgot the glory of it and their resulting humility, and fell disputing on the way to Capernaum as to who should be greatest in that kingdom, so they needed two lessons from their master, one on humility and the other on strife. The first came by illustration of the child set in the midst, the other by reference to sacrifices salted and offered in fire, stood for peace. As sacrifices under the law of Moses were salted, then burned on the altar, so in explanation of this part of his lesson, he said at the close: "Have salt in yourselves, and have peace one with another." The salted sacrifice on the altar represented our sacrifice, Christ, by whom we are reconciled to God, hence the salt for our peace with him. And then that salted altar-sacrifice repre-

sents us, too, as well as our Head, for we are his body, and he said we should have the same baptism of fire as he, so we are all in this fire, as he said, "Every one shall be salted with fire," and if we are unfaithful when he comes we shall be in the worse fire of future judgment as well as the present tribulation fire of the church. So he taught us to pray that we should be accounted worthy to escape that and to stand before the Son of Man. Individually we can take heed to avoid it, but more than that is needful, so in this same scripture we are studying he gave instruction to the church, his body, how to deal with members who cause trouble in the body. If one will not heed the grieved brother alone, nor the one or two with him, nor the church, he is to be rejected, or as he has said earlier in his speech, as an offending member of the body, the church, he is to be amputated, lest the whole body suffer this future fire. What that fire is, is explained by his reference to the worm that dies not and the fire that is not quenched, for Isaiah's use of the same ideas refers it to the gathering of the nations to the battle of Armageddon. So that if the church body permit leaven in us we shall all be too foul to be accepted at his coming, hence the need of withdrawal of fellowship from those who refuse admonition and instruction, lest we all enter into the future time of trouble which our Lord said should be the worst ever to be. For after the battle, the carcasses will be covered with worms and burned with fire of the warfare, so Isaiah said the living should go forth and see those dead bodies in such abhorrent condition, doubtless as a way of saying that the memory of such a terrible warning should be ever fresh to keep them from transgression.

The Valley of Hinnom outside Jerusalem near which Armageddon is to be fought, was anciently used for the destruction of carcasses in like manner, as we find in the history of Israel, and from that word Gehenna, Valley of Hinnom, comes the word here translated "hell".

J. W. Williams.

Statement of The Hymn Book Committee.

The committee appointed by the Board of Directors of the Restitution Publishing Co., at its recent meeting, to compile a new hymnbook for publication, met in Cleveland, Ohio, March 14th 1914, and organized for the transaction of the business for which it was appointed. F. V. Blakely was selected as Chairman, and Mary E. Elton as Secretary-Treasurer.

After general consideration of the subject, it was decided to compile a hymnbook of sufficient size to contain approximately three hundred hymns, substantially bound in cloth, and containing a variety of hymns and sacred songs appropriate to be used in the various kinds of religious services—evangelistic, devotional, communion, baptismal, funeral, etc., with general and classified index.

We have purchased the plates from which the books, "Songs of the Kingdom," published by Present Truth, St. Paul, Neb. have been printed. From these we propose to select the best hymns and songs, adding many more of the old standard hymns that contain so much Bible sentiment and truth, and the music so much sweet melody, both of which we all love so well.

Realizing that the difficulty most generally encountered in accomplishing an undertaking of this kind, is the financing of the enterprise, we suggest and recommend the following plan: Let every one contribute the amount he or she can spare, as an advancement to finance the publication of an edition consisting of 1500 or 2000 copies, such amounts so advanced to be kept accurate account of and be repaid, pro rata, but without interest, as fast as the books may be sold, until the whole of such advancement shall have been fully repaid.

By this method, the burden may be shared by many—no one having more than they may be able to bear. As we will be compelled to purchase many new plates, the first edition, as above planned, will require an outlay of \$500 to \$1000; but no matter how much may be pledged or advanced for this fund, it will all be accounted for, and should more be advanced than is needed, it will be promptly returned pro rata to those advancing the same.

We also ask all who have special or favorite hymns which they would like to have given a place in the forth-coming book, to send them to the committee for their consideration, and in

order to divide the work somewhat, we will ask those who send hymns or music upon which copyrights may be held, to secure the consent of all such persons holding said copyrights for the publication of the hymn or music in this book.

We cannot promise, of course, that all hymns sent us will find a place in the forth-coming book; but we will select to the best of our ability, from all that may be selected, the best to the limit of our book.

This committee serves without pay, and the forth-coming book will be placed upon the market at the lowest possible cost, consistent with good workmanship and materials.

No money will be needed for about ninety days, as all selections must first be made and arranged before we can purchase plates, etc., but we ask that hymns and music and PLEDGES FOR MONEY TO BE ADVANCED be sent at once, or the earliest possible moment to the Secretary-Treasurer, Sister Mary E. Elton, that we may work as rapidly as possible in preparing the proposed book for sale.

Mary E. Elton, 1255 E. 187th St., Cleveland, Ohio.

L. E. Conner, 10416 Columbia Ave., Cleveland, Ohio.

F. V. Blakely, 1037 Lafayette Ave., S. E., Grand Rapids, Mich.

We have just learned from A. H. Zilmer that he has been selected to act as editor of the Christadelphian Advocate, formerly edited by Thomas Williams, now deceased. The office of publication will now be 626 Eureka St., Waterloo, Ia. Thomas Williams' ability made the Advocate a strong messenger and we predict that the new editor will meet all requirements as well as any man that could have been chosen. We are pleased to place the Advocate on our exchange list.

SERMONETTE NO. 67. How To Walk,

Paul's letter to the church at Ephesus will be the text for this sermonette upon the subject of walking. This letter to the Ephesian brethren is one of the most remarkable productions of this gifted man. There are three men that stand out in the thought of every careful reader of the Bible, as forceful characters, whose faultless expressions of ideas, were founded on the philosophy of truth.—They are Moses, Jesus and Paul. The more their sayings are studied, analyzed and understood, the more we are drawn to them

and see in them the deep things of God.

Selecting one of the many ideas presented in this book, let us consider the word "walk." This word is used to indicate the common action of the human body in going from one place to another. In walking, each person, perhaps unconsciously it may be, nevertheless exhibits the character of his being. His walk is an open book, which he who can only read. It is an index to his life. Note the pedestrians as they walk. There is the walk of pride, the walk of self conceit, the walk of the business man, the walk of the idler, the aimless walk, the queenly walk, the irresolute walk, the swaggering walk, the swinging walk as though every joint were loose, the firm resolute walk of the man who has a purpose in view, the up and down walk of temper and depression and the even, graceful walk of the thoughtful and prudent.

The apostle uses this word six times in order to impress upon his brethren the lesson of Christian conduct. Conduct is regarded by him as being of special importance in this life. As the child is taught by object lessons in kindergarten school great truths, which he will use in after life, so too, the great apostle would teach the Christians those truths which would make them heirs of salvation, from the common sights of every day life.

1. Where to walk.

Eph. 2:10. "We are his (God's) workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." The idea expressed is that if we would receive the reward of good works we must walk in them. The Christian cannot walk in forbidden places. God has ordained that he shall walk in the path which he has marked out. He reminds them that they before time were Gentiles and walked in the flesh, that at that time, they were without Christ, that they had no hope and lived without God and lived in the world; but now they are his children and new duties and privileges are theirs and they must cease to walk in the old way. They must now put off the unfruitful works of darkness and clothe themselves with the garments of righteousness, and walk in good works.

2. Walk worthy of the vocation.

Eph. 4:1-3. I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness,

with long-suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace.

By this we see that the walk must be in harmony with the high calling. There must be dignity. There must be uprightness. There must be purity. There must be honor. There must be love toward the proprietor. It must be a walk to his credit and to the cause represented. It must do honor to the associates into whose presence he is admitted. It cannot be the walk of the vile, or the treacherous, or the thief, or the murderer, or the walk of any who violate the law of the King who has called him to glory and virtue. It cannot be the gait of the profane or the step of the tango. He cannot go into the bypaths of revelry or abominable idolatry, and yet keep in the straight road that leads to the eternal joys of the city of God. He must walk worthy of the vocation wherewith he is called.

3. Walk not as other Gentiles walk.

It is well to see how the other Gentiles walk, that we may shun the manner in which they walk.

1. They walk in the vanity of their minds. Their walk is not guided by the mind of God. They consult their own wishes. They have not thought that the human will and desires should submit to the will of God. God is not consulted. It is all regulated by the vanity of their own minds, "having the understanding darkened." Light stands for righteousness, but darkness means sin. The Gentiles were trained in sinful practices. They minded sensual things, and were alienated from the life of God. They lived upon the beastly plain, and in their ignorance desired nothing higher or better. They indulged in all manner of uncleanness and were greedy to pursue the downward course of the present life. But these Christians were not to walk as other Gentiles walk, if they had learned the truth as it is in Jesus.

4. "Walk in love."

Eph. 5:2. "Walk in love, as Christ also hath loved us, and hath given himself for us an offering, and a sacrifice to God for a sweet smelling savor." When we walk in love we walk in God. Enoch walked with God. Noah walked with God. The only way man can walk with God is to keep his commandments. Whosoever abideth in him sinneth not (keeps his law). Whosoever sinneth hath not seen him, neither known him. 1 Jno. 3:6. Hereby we do know that we know him, if we keep his commandments.

THE RE... Jno. 2:3. word in of God I to talk of of loving to really not keep may we self decei ter than s 5. Walk For ye ness, but the Lord. light. Epl acceptable walk in t manded c: not be v getting the publi ship with of darkne God's chi creed. It ly of iten A man n but walk faith cou es his wa It counts his spirit of righte sible for as large seed, and darkness actions o: deceived-walk in t 6. Walk See th cumspect as wise, cause the Perhaps : chosen ti emphasizi ian amid and byp: word "ci carefultne scan the head. It you on e ery cir ment ha bearing means to jets ove le and r "stumble It is the in the stumblin of f-lov Apostle And d a fool v de-coyed. anything pleasure taste. 'trap. Th steady : walking. of is not accident in mind

Jno. 2:3. Whoso keepeth his word in him verily is the love of God perfected. It is possible to talk of loving God, and sing of loving God, but is impossible to really love God when we do not keep his commandments, well may we fear that we may be self deceived. Obedience is better than sacrifice.

5. Walk as children of light.

For ye were sometimes darkness, but now are ye light in the Lord. Walk as children of light. Eph. 5:8. Prove what is acceptable unto the Lord. To walk in the light as Jesus commanded cannot be gambling, cannot be visiting the saloon or getting drunk, cannot mean the public dance, cannot fellowship with the unfruitful works of darkness. The light by which God's children walk is not all creed. It is not made up entirely of items of what you believe. A man may believe like a saint but walk like a devil. A man's faith counts only when it changes his walk, as a child of light. It counts only when it directs his spiritual walk into the path of righteousness. It may be possible for a man to have faith as large as a grain of mustard seed, and still be walking in darkness in the thoughts and actions of his life. Let none be deceived—the children of light walk in the light.

6. Walk circumspectly.

See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Eph. 5:15 Perhaps no other word could be chosen that would more forcibly emphasize the walk of the Christian amid the snares, allurements and bypaths of sin than this word "circumspectly." It means carefulness in walking. It means scan the way before you step ahead. It means to look about you on every side considering every circumstance, every element having a present or remote bearing upon advancement. It means to be watchful for objects over which you may stumble and remember that we never "stumble" over large objects. It is the small object, unnoticed in the pathway that causes stumbling; hence the necessity of following this advice of the Apostle very closely.

And did you ever notice how a fool walks? They are easily decoyed. They are attracted by anything that seems to offer pleasure to the sight, hearing or taste. They do not see the trap. They stumble and are unsteady and wavering in their walking. The fool here spoken of is not one who by birth or by accident is physically unsound in mind. It refers to one who

has an intelligent, perfect physical brain, but who acts like a fool. He does not look where he is going, and even cares less, if only he can gratify his desires. He does not care to consider the results of his walk, nor whether the way leads to death.

The days are evil, and if ever there was a time when a Christian should walk circumspectly, it is now. Fashion, love of pleasure, joy riding in autos, attending banquets, moving pictures, fashionable entertainments, public balls, theaters, street carnivals, base ball, prize fighting, and story telling evangelists, are only a partial list of attractions that are leading people away from God. Walk circumspectly, considerately, cautiously, lest you be led away and at last die, as the fool dies. Be ye not unwise, but understanding what the will of the Lord is. Walk in good works; worthy of the calling; not as Gentiles but in love; as children of light—circumspectly. Ponder well the path of your feet. Such a walk will be graceful.

A. J. Eychaner.

Torment.

An explanation of two texts in Revelation is requested, and but for that we should not yet attempt to unlock the symbolism of that book, because of limited understanding of it ourselves, however this will be offered trusting some one else will write on the texts, which are as follows:

"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 tormented with fire and brimstone 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." Rev. 14:9-11.

"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 forever and ever." Rev. 20:10.

These scriptures are offered in proof of the endless torment of lost souls after death, in the disembodied state, and therefore contradictory to the doctrine of the sleep of the dead. Notice closely: no statement is made

here of the disembodied state. No hint, even, is given of a time beyond the death of the body; the time is all while in the flesh. The last text refers only to the devil, the beast and the false prophet. According to the position taken by our critics, the devil is already in hell torment before the time of these two texts, which is beyond the seventh or last trumpet, of the resurrection, the time of the rewarding of those raised from the dead, when the kingdom of God comes and all men's governments become his and his Christ's. And at that, no beast is in danger of such torment.

Moreover, it is stated that the devil will be destroyed; how then can he suffer endless torment? Then, too, a little farther on in John's vision, we are told that the lake of fire is second death, and so no endless torment there. The scripture must harmonize. And we know the Revelation is a book of symbols. The devil of it is identified as the dragon of civil and religious power in chapter 12. Next we find the beast again as civil power, which is a very common scripture symbol of it. And the false prophet and the image of the beast are the same thing, as shown by the fact that the beast risen out of the earth in 13:11 is the worker of miracles, called in 19:20 the false prophet. These three we find cast into the lake of fire. Evidently, then, the torment so far is a symbol of God's judgment on the works of men, especially their civil governments. But we find in the first reference that people also are tormented, those who worship the image of the beast. That is, the worshipers of man's power will be subject to judgment then, in the time of resurrection, kingdom and judgment.

One more difficulty remains, the idea of eternity supposed to be attached to the words, "for ever and ever." But man is the one who attaches such a meaning to them, not God, for in Isa. 34, a similar judgment on the nation and government there specified uses those words and also the smoke and the brimstone found here in Revelation, in a sense we know must be limited to a mere period of time, not endless at all, for there is to lay no smoke, fire or brimstone in Edom, or Idumea, the land mentioned. Forever and like expressions in scripture, then mean a period of time limited in duration according to the context. With Jonah forever was three days. In our texts in Revelation the words by the context are applied to the thousand year day

of judgment.

Man's life is so short that God's forever of three days or a thousand years are to him the idea of endless eternity.

How can the devil suffer endless torment and be destroyed too?

How can a lake of fire which is second death, be also endless torment?

How can a literal beast be in such a place in company with disembodied spirits, and if one item is symbolic, why insist the others are literal?

Why apply the whole prophecy to a disembodied state of spirits when such things are foreign, not only to the context, but to all the scripture?

Why put beyond the grave what the context applies all to the present life and terminates it in the second death, into which hell itself is cast?

J. W. Williams.

Dear Bro. Lindsay:

I want to speak a few words to the many readers of the paper, and I think this a good opportunity. I believe our paper is growing better. I want to tell Bro. Maple to keep on with his good lessons. They are so much help. And Sr. Drew, keep those good Sunday School lessons going. They are far ahead of the literature that I studied while attending a Sunday School last summer. In fact the whole paper is a good one. Especially the Golden Gems of Thought. For to our minds, based on sound principles of life is a thing of great importance.

I heard this remark a few days ago. "I cannot live a Christian life unless I am in some grand society. Reader, what is your experience along this line of thought? I believe the first thing is to find what the word "Christian" really means. Does it not mean Christ-like? Then to be a Christian, we must be Christ-like. Now can we find in the Bible where Christ established a lodge, or did he belong to any that some one else had set up; or did he teach his disciples to have box suppers to raise money to do church business, and all such? No, he did not. These things are of the world. 2 Thess. 3:10; 1 Thess. 4:11; Rom. 12:11; 1 Tim. 5:8.

Then we must honestly work with our hands to get what provisions we use, and then upon the first day of the week, let every one of you lay by him in store as God has prospered him, that there be no gatherings when I come. 1 Cor. 16:1-2. We are commanded to visit the widows and orphans, and to keep our (Continued page 191. Col. 3.)

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.

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.

Bro. G. W. Calder, Oleander, Cal., writes that he is confined to his bed and obliged to move himself by taking hold of straps provided for the purpose. Bro.

Cattell of England writes that his sight is practically gone, and in conversation with Bro. Halstead Sunday in speaking of his infirmity, we are impressed with the need of the presence of the Great Physician.

Our home is saddened this week by the death, Sunday, Mar. 15, of Sister Lindsay's father, John C. Ward, at the home of his son, E. J. Ward, Monroe Center, Ill. Grandpa's visits were always looked forward to with a deal of pleasure by us all, but his form will not cast its shadow any more upon our threshold. No friend of man is the cause for these partings. It is the work of an enemy. Grandpa Ward was in his 88th year.

We spent the afternoon of Friday, Mar. 13, in making a few calls on brethren in Austin, Ill. We found the sick in the Bro. Hatch home convalescing. We spent the night with Bro. and Sr. C. T. Morris and family. Others were well.

Eld. G. E. Marsh is at present evangelizing in Nebraska and will soon be at Holbrook. At the time of writing he was at Kennard.

A card from Sister Rallsback of South Bend, Ind., says that their daughter, Leta, who is taking a nurse's training course in Chicago, is down with diphtheria. She is doing nicely, however, under skillful treatment for which we are thankful.

Our last visit to Rensselaer was very gratifying from the standpoint of attendance. Our Sunday evening audience was unusually large and as they always are, very attentive.

ATTENTION!!

Yearly Rates on the Herald. Regular subscription, . . . \$1.50. When paid for a friend, . . \$1.00. For missionary purposes we will send to one address any number of copies up to four for \$1.00 each; for \$5.00 we will send six copies, and for \$10.00 we will send twelve copies.

Our early waking hours in the morning before we have risen are usually our best time to think. Here are some items that ran through our mind recently one morning:

What thought does the Master convey to our minds by His language to Peter when He told Peter to put up his sword, and that they who fight with the sword must perish by it?

Again, "The soul that sinneth,

it shall die." How about those who do not sin? You say there are none? Well, then all are bound to die. What is the meaning of the text and why is it written? You have changed your mind and now say that there is a condition in Christ in which we are regarded as having no sin? Well, do not such die? What can the language mean? Does not the 'die' in the text have reference to the second death?

Our Weekly Bible Lesson. By Elder Maple.

Sunday, April 5, 1914.

- Subject:—The Kingdom of God. The vision of Nebuchadnezzar. Dan. 2. The visions of Daniel. Dan. 7. Kingdom in picture. Matt. 16:28; 17:1-9. Christ the King. Gen. 49:10; Ezek. 21:27; Luke 1:31-33. The kingdom a part of the gospel. Acts 8:12; 28:30, 31.

Obituaries.

Died

at the home of her son, Joseph Anderson, in Greenwood, S. C., Mar. 11, 1914, Sr. Rachael Jane Anderson, widow of the late Eld. E. M. Anderson, after a short illness of pneumonia. She leaves five sons and one daughter, all married, and all members of the church of God. They all live in South Carolina except the writer, who lives near Troy, Ohio.

Mother was nearly 70 years of age and for the greater part of her life had been a member of the Church of God. After the death of her husband, she made her home with her sons staying a great deal of her time with the writer until he moved to Ohio. Well does he remember the last time he saw her as he left her standing by the well last August. When he bade her good-bye, little did he think that he would see her no more in this life. She was buried at Guthrie Grove, S. C., beside her husband and one of her sons who had preceded her. The funeral services were conducted by Eld. A. H. Stone.

Mother, thou art "Asleep in Jesus, blessed sleep. From which none ever wake to weep: A calm and undisturbed repose, Unbroken by the dread of foes."

In His Name Circle To Give Tango Tea.

So many Moline young women

attended the tango tea given a short while ago by the In His Name circle of King's Daughters, of Rock Island, that the announcement of a second such affair will be received here with delight. The circle will entertain city young women at the Rock Island club, April 13, Easter Monday, and the Criterian orchestra is to furnish the music for the dancing. The hours will be from 3 until 7 and a feature of the afternoon will be the solo dance by Miss Dorothy Simpson.—Sel.

Sister Elta M. Fitz, who is for a time at East Moline, Ill., recuperating from her late illness, sent us the foregoing clipping. It may speak for itself. It is a picture of the "real thing" in popular religious circles.

Church of God, keep yourselves unspotted. The King is coming.—Ed.

The Sunday School.

By Anna E. Drew.

Christ's Table Talk.

April 5, 1914. Read Luke 14:1-6. Lesson Text, Luke 14:7-24.

Golden Text.—Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted. Luke 14:11.

Time.—Probably in January A. D. 30, during the Perea ministry of Jesus, early in His last three months.

Place.—In the house of a Pharisee in Perea, near Bethabara (R. V., Bethany), at the fords of the Jordan, near Jericho.

Questions.

Where did Jesus take a meal one Sabbath? Luke 14:1. What test of Jesus was made at this home? How did Jesus defend His act of healing? With this introduction to the conversation of the meal, it now takes a warning tone. What was the first evil that Christ perceived in those present? "That of pride and foolish ambition. Right before his eyes the guests, as they came in, were pushing themselves into the chief rooms (seats) nearest to the head of the table where the host was, or lay, for at their banquets the Jews adopted the Persian mode of reclining on couches placed at the sides of the table."

How did Jesus rebuke the self seeking guests? Relate the parable. How did Jesus sum up His teaching as to pride and vain

glory? be exa. how se James Jesus who inv say sho feasts? gatheri the spu gave th might g in the They d ompense exclusiv Pharisee their ric caused t of self-r ighter a the same We have ing a ch receive a and socii they gui say are t vs. 13, 14 will they and wher 4:5; Pr 29; Jno. 5 What i this point 15. From this man the kingd 12:36,37, did Jesus other para to this fe bidden? (East to a to all invi er time a ered a hig of the fea of this pa by the "ce servants"? In the par spond to 1 what are typical? "The ex typifies wealth and deceitfulne; exuse of 1 fascination of this wo good seed. typifies soc kinds. Not them was l tions sinful root of the difference, ough, they do not atte because the which the were these the Master Why angry mmense ex to provide plication, w

glory? v. 11. If we desire to be exalted in Christ's kingdom, how seek for it? Prov. 29:23; James 4:10.

Jesus now turns to the one who invited Him—whom did He say should be invited to His feasts? Does this forbid the gatherings of friends? What is the spirit Christ forbade? (They gave their dinners that they might gain power and advances in the synagogues and temple. They did it for a reward, a recompense. "The same spirit of exclusiveness which made the Pharisees entertain and feast their rich neighbors and friends, caused them to draw the mantle of self-righteousness tighter and tighter about them." Do we find the same spirit in these days? We have heard of people "joining a church" that they might receive advantages in a business and social way,—of what are they guilty? What did Jesus say are the gains to work for? vs. 13, 14. Col. 3:23, 24. When will they be recompensed? When and where will that be? 1 Cor. 4:5; Prov. 11:31; Psa. 37:22, 29; Jno. 5:28,29; 2 Tim. 4:1.

What remark was made at this point in the conversation? v. 15. From this, what do you think this man understood concerning the kingdom? Matt. 8:11; Luke 12:36,37, R. V., Rev. 19:9. How did Jesus reply to this? (By another parable). Who were bidden to this feast? How were they bidden? (It is customary in the East to always send a servant to all invited guests at the proper time and to refuse is considered a high insult to the maker of the feast). In the application of this parable, who is meant by the "certain man"? By "the servants"? What is the "call"? In the parable, how did they respond to the servant's call? Of what are these three excuses typical?

"The excuse of the new land typifies the allurements of wealth and wealth seeking, the deceitfulness of riches. The excuse of the oxen typifies the fascination of work, the cares of this world, which chokes the good seed. The excuse of wife, typifies social pleasures of all kinds. Note that not one of them was kept away by occupations sinful in themselves. The root of the whole matter was in difference, had they cared enough, they could have gone. Men do not attend to the call of God because there is some other call which they like better. How were these excuses received by the Master of the feast? v. 21. Why angry? (1). Because of the immense expense he had been to provide the feast. In the application, what was this? Rom.

BEREAN TRACT

No. 10

Christian Baptism

By. Elder C. C. Maple

1. Christian Baptism Is A New Testament Ordinance.

It has to do with the Holy Spirit, Christian or Gentile age, and began with the day of Pentecost. The authority for it is found in the last or great commission of Christ. Matt. 28:19, 20; Mark 16:15, 16.

2. Christian Baptism Is An Immersion In Water. Rom. 6:4.

(1). For the remission of sins, which is taught by Peter in Acts 2:38, and by Ananias in Acts 22:16. (2). It is for adoption into the family of God. Gal. 3:26-29 so teaching. There are things about baptism worth noticing. It requires:—

1. Water. Acts 8:36.
2. Much water. Jno. 3:23.
3. A going down into the water. Acts 8:38.
4. A form of burial. Col. 2:12.
5. A form of resurrection. Rom. 6:4, 5.
6. A coming up out of water. Acts 8:39.

3. Those Who Hear and Believe The Gospel and Repent Are Ready For Baptism.

Christ in his commission placed preaching of the gospel first. (Mark 16:15, 16). The apostles in executing the Savior's commission given to them placed the preaching of the gospel first. Philip preached in Samaria and when his message was heard and believed, they who heard were baptized. (Acts 8:1-12). Study the conversion of the 3000 in Acts 2, or the case of Cornelius, chapter 10, or those of chapter 16 of Acts, and in chapter 18:8. Many Corinthians hearing, believed and were baptized. This is the divine order and should not be ignored. Students of this subject read the Acts of the Apostles and note baptism in connection with each case of conversion.

North Ridgeville, O.

8:32; 5:8. (2), Because of the pains taken to invite the guests.

How apply this? Prophet after prophet, and messenger after messenger, had he sent. Jer. 7:25. (3). He was angry because of the hardness of their hearts. Mark 3:5; Jer. 7:26. What was done with the invitation? v. 21. To whom do the poor, maimed, etc., apply? Rev. 3:17, 18. To what class do these apply? Acts 13:45-48. Who is meant by those bidden in v. 24? Jno. 1:11; Matt. 23:37. Who are the servants here? Mark 16:15. Compel (constrain) them to come,—why would they need to do this? Jno. 4:9; 2 Tim. 4:2-4. Who are the servants here?

Notice that the supper was at eventide. Almost every simile and figure relating to the return of Christ places it at night time.—what does this imply? Isa. 60:2; 1 Thess. 5:2. 4:5; 2 Pet. 3:1-10. From this lesson, what have we learned of humility? "It is the first fruit of religion." Show why. What of excuses for not accepting the gospel? Can we serve God and the world also? Jas. 4:4; 1 Jno. 2:15-17; Matt. 6:24. If one leaves the seeking of the kingdom last, what is apt to be the result? Notice how Jesus influenced men by conversation. How may we follow His example? Phil. 1:27; Jas. 3:13-18; 1 Pet. 3:10-17.

The Lord's Supper or Christian Passover.

The anniversary of the above named feast, 1 Cor. 5-6-7-8 and 1 Cor. 11:23-26, occurs this year in the evening of April 10, 1914, 8 p. m. It is known by those familiar with my views, that I regard this feast commemorative of the Lord's death and therefore to be kept like all other celebrations on its anniversary and not at other times. As to the place of keeping it, it may be in company with others or alone as may be convenient. It is not the number nor place that gives it efficacy, nor does it need professional priests to consecrate the bread and wine for the occasion, for each member of Christ is of the Royal family, or priesthood and is competent to consecrate for himself or herself only. Do this in remembrance of the Lord's death and in the meantime remember the Spiritual Bread, Christ's flesh and blood. John 6:27-48-54-55. If the Lord wills my family and I will at our house, 2012 Corning Ave., Parsons, Kans., at 8 o'clock on the evening above named. Any brethren or sisters, lovers of Jesus, will be welcome to partake with us if they desire to do so.

Uncle John.

P. S. A good sister wants to know what kind of bread to use

and how to make it. Answer: Take flour and water and a little salt. Mix and roll out thin like pie dough; bake in oven as you would a cake. Unleavened bread, no soda, no baking powder, no lard; don't bake it too hard. For wine get pure grape wine, even if you have to buy grapes, raisin grapes and make the wine yourselves.

Jesus made the best wine for the last of the feast.

You in hope of life when Jesus comes,

Uncle John.

Co-workers With God.

Workers together with God,
How highly blessed are we,
That He who is omnipotent,
Will work with you and me.

By the power of His word,
He made the earth so fair;
Stretched the heavens as a curtain,

Set the stars in glory there.

And He who framed the worlds,
Gives to us a glorious plan;
That shall bless, through all the ages,
And salvation bring to man.

He is building now a temple,
That of living stones is made;
And our blessed Lord and Savior,
As chief corner stone is laid.

And within this holy temple,
You and I may form a part;
If we'll only serve the Master,
With an earnest, upright heart.

He has called for loyal workers,
Who are loving, brave and true;
They shall be His chosen people,
Though their number may be few.

Let us heed our Father, calling,
And whate'er His bidding be;
Let us ready be, to answer,
Here am I, send me, send me.

For soon that heavenly city,
The New Jerusalem,
Shall descend in dazzling beauty,
Resplendent as a gem.

And within her walls of jasper,
They who follow God's commands;

Shall abide with Him forever,
In the house not made with hands.

Alice B. Curtis.

The preservation of health is a duty. Few seem conscious that there is such a thing as physical morality.—Spencer.

He who lives well is the best preacher.

Guard the Weak Points.

If a rich farming community and a thrifty village are protected from a great loss of property, and even this mortal life, by means of a high levy, to keep the flood waters from destroying their crops, their homes, and even their own lives, they will, if an extra high water confronts them, send out every available man to work on all of the weak points along the levy. Now, dear reader, are we watching the weak points that not only endanger and shorten our mortal life, but mean eternal destruction from the presence of the Lord, that suffered and died that we might have eternal life, if we only guard the weak points, that he has so kindly and plainly warned us against neglecting? The intemperate use of strong drink is a weak point that needs guarding very closely, for it is the cause of much sin and suffering in this mortal life, and according to 1 Cor. 6:10, there is no chance for a drunkard ever to inherit the kingdom of God. We often hear it said that the intemperate use of strong drink is the greatest evil of the age. It surely is a great evil, and I am glad to know that it has been stopped to some extent in many of our smaller towns, showing that efforts have more effect on the young. The great effort against the evil has done much temporary good at least. But through much study and observation, I have long since concluded that the illegitimate use of strong drink is not the weakest point in the levy, or the most dangerous evil we have to contend with; not speaking in favor of strong drink, but I am sorry that I have to conclude that a person's inherited and badly perverted animal nature, or animal passions, is much worse than the drink habit.

I have known men that were in the habit of getting drunk, apparently at the time, worse than the four footed beast, but had moral, sober and respectable families, and their homes showing no slothfulness in business; but the person that has little or no control of his animal passions, not only shows his own degraded and weakened condition, both mentally and physically, but is quite sure to make a bad showing on the whole family, the home showing many marks of slothfulness. Many of this class claim to be Christians and have their names on the church book, which makes their influence worse than the drunkard that is down in the gutter, more degraded than the four-footed animal, very disgust-

ing to passers by, and especially to their own families. Such men are to be pitied for losing control of their appetites. But just consider for a few moments the person that has little or no control of his animal passions. He surely is to be pitied, but unlike the drunkard, for he has many times the influence for bad on the whole family. To illustrate this fact; I have been in homes where no intoxicants were used and I thought a well meaning, and good dispositioned family. But the father, at home and in the presence of his wife and children that were growing into man and womanhood would often speak of his best girl, of going to see her, taking her for a buggy ride and such like, and missing no opportunity to flirt with the opposite sex, which surely set a very bad example for his children, and one they are much more apt to pattern after, than the example of a drunken father. Many will say, You can't judge the heart, which is true, for we are not judges. So we don't judge, but know by observation that it is in harmony with what Jesus says in Matt. 12:34, that out of the abundance of the heart the mouth speaketh.

A short time back, I asked an apparently honest, sober, well-meaning man, a church member, this pointed question. If each of your children should pattern strictly after your example and manner of life; have you a Bible reason or any other reason for believing that either of your children would ever get into the kingdom of God, and without hesitation he promptly answered No, not any good reason. The person making such a confession surely doesn't realize its full meaning, for if so, he could not stand the awful pressure.

A few years back, in conversation with a man between eighty and ninety years old, I was badly surprised (from his appearance) to hear him say that the very worst thing he had to regret in his whole life, was that he had so little control of his animal passion. I was sorry to hear such a confession, but it partly explained to my mind, why some of his increase had so little control of their inherited but perverted animal nature.

We seldom see much written on this subject, that I believe to be a greater evil than the intemperate use of strong drink. We do see quite a little written on what is called the white slave traffic, but is not the loss of control of one's animal passions the beginning, or the childhood of the white slave traffic? It surely seems so to the writer, and in childhood surely is the

successful time to teach, for we read in Prov. 22:6, to train up a child in the way he should go, and when he is old, he will not depart from it, and if the parent would thoroughly distill into the young child's mind, as written in Prov. 15:3, that the eyes of the Lord are in every place, beholding the evil and the good. What a glorious change it would make if all, both young and old, would prove by their acts, that they did believe this, and also the words we read in 1 Sam. 16:7, that the Lord seeth not as man seeth, for a man looketh on the outward appearance, but the Lord looketh on the heart. If we look on the dirty and filthy looking drunkard in the gutter, the appearance is much worse than the appearance of the neatly, and cleanly dressed, smiling man or woman that is on the lookout trying to lead or force innocent young girls into the most horrible destruction, in which one's heart, mind, or intention looks worse to the Lord. Although the drink habit is so extremely bad, is it any comparison in badness to the loss of control of one's animal passions, which is apt to develop into white slavery, which is much more difficult, if at all possible to control? Is it not an evil that we should talk and write against, or is the evil so universally participated in that we should keep still on the subject, for fear of hitting some one? I believe it our duty to do all in our power against any evil, no matter how popular, so I would be glad if a more competent writer than I, would write on the subject of self control. Since realizing that so much lack of self control is caused by inheritance, I have much more sympathy or charity than I previously had.

Yours with lots of love and hope,

G. W. Calder.

Our Redeemer Liveth.

1. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2. But his delight is in the law of the Lord, and in his law doth he meditate day and night.

3. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper. Psa. 1:1-3.

Along through the past years of my Christian life, I have found many proofs of a true, wise and powerful Creator.

These questions are quite certain to arise within the minds of all true seekers for wisdom, knowledge, and a guiding hand through life's tempestuous way. How came this world into existence and motion, and all things and beings thereon? Who gave us life, activity, instruction, and discernment? Who is the great giver of knowledge unto so much ignorance that has been groping over this world?

Fifty years of my life have I endeavored to walk with Jesus. I have stumbled a few times, but Jesus caught me so kindly and cheered me onward and upward. Now I often behold more glorious plans in Jehovah's future redemption of this world. Since I have walked without stumbling, Jesus has prospered me wonderfully. I have been informed that some noble and very wise beings came from a brilliant sphere and told us that a very wise and powerful Being would be sent here twice, the second time to eventually govern and direct us into the very best way of gaining everlasting life. Angels came first, Jesus second, Jehovah yet to come. According to the most reliant authorities in all of the civilized countries on this earth, Jesus the Son of God, was here in the Land of Palestine, teaching his expectant followers nearly or quite two thousand years ago. He informed His hearers that He was going to receive a kingdom within the Holy Land and also the dominion of this world; that He would return and then sit on David's throne in Jerusalem; that His apostles would sit on the twelve thrones to direct the twelve tribes of Israel, and that wise men and women whom He may select out of all ages will be given thrones within His dominions and reign with Him. There is one Gospel of the Kingdom in our Bibles—no more. The word kingdom means territory, peoples and king. Palestine, Israelites, and Jesus will constitute the kingdom when Jesus returns. The dominions will be the rest of the world.

Now permit me to say that if we would all study our Bibles far more, and other people's beliefs, leave alone, we need not be led astray in every possible way. We have been informed that there are over one hundred religious beliefs in the city of Boston. Divisions always weaken and usually lead into destruction, and into the bottomless pit. The Bible is the most truthful book ever given to the inhabitants of this earth, and the greatest Treasure we will ever find. The Bible has not ever been successfully assailed: if it had been,

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it would have died and been buried in the past ages. Beloved, while we live, let us secure the wisest and the strongest help from heaven, and let from earth, earthy. Come my dear ones far away from error, come up into His joyful Son-shine and forever study the glorious prospective heavenly future where sickness, sorrow, and death will be forever banished. You dream not of your possibilities in the future school of the Lord in our next, most instructive age. We hope and believe it will soon come. Toil and misery will be cast into oblivion, and those in the next thousand years will be governed righteously when Jesus, our Sovereign, guides all the nations.

The first thirty years of my life was lived in mental darkness and in poverty. When ten years old, I was sprinkled into the Congregational church. Soon after that event, my father died, and then I lived where I could. I had no very bad habits, and wandered about in spiritualistic darkness until a man came to the place where I lived and told me that I did not have an immortal soul. I claimed that all had immortal souls. He inquired if I had a Bible, and when I answered 'yes', began to teach me how to study it. Soon the immortal soul began to leave me, and I began to become acquainted with Jesus the Christ. In due time, I went down into the cold water of a stream, surrounded by snow banks, and Jesus with me, and was truly immersed. Soon after the baptism Jesus began to aid me financially and has ever since. Now I can joy night and day in Job's glorious, truthful and wonderful declaration, and now, "I know that my Redeemer liveth." Blessed are those who trust in Jesus.

A. Graves.

Prayer.

In the Herald of Feb. 7th, I see the question, "What Bible authority is there for offering public prayer in mixed assemblies?" It seems to me that in Acts 16:13, where Paul went on the Sabbath day to the river side where prayer was wont to be made, that that was a mixed assembly that gathered there as they were not all disciples.

We read that a certain woman named Lydia, God opened her heart, that she attended unto those things spoken by Paul and was baptized. I am a firm believer in a God hearing and a God answering prayer. In Acts 4:24 where the church fleeth to God in prayer, and in 16:25 where Paul and Silas prayed in

prison so loudly that the prisoners heard them and God heard them and sent an earthquake and opened the prison doors. In the 5th chapter of James, commencing at the 13th verse, it shows that the effectual, fervent prayer of a righteous man availeth much. In Eph. 6:18, it shows that prayer is a part of the Christian's armour. In Luke 18:1 Jesus shows us how we are not to be heard in prayer for our much speaking as the Pharisee who told the Lord how good he was, gave tithes of all he possessed and prayed three times a day, and was not even as this publican, but the publican did not so much as lift his eyes to heaven but smote his breast saying God be merciful to me a sinner. Jesus said I tell you this man went down to his house justified rather than the other, for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted.

But says one, that was all done in the days of miracles. We are not living in the days of miracles now, but dear ones, does it have to be a miracle for God to keep his word, when he says, Ask and ye shall receive; knock and it shall be opened unto you; seek and ye shall find, and he that cometh unto me, I will in no wise cast out.

Restraining prayer, we cease to fight,

Prayer makes the Christian's armour bright;
Gives exercise to faith and love,
Brings every blessing from above.

Louisa J. Presley.
Plymouth, Ind.

Well Done.

Dear Bro. Lindsay:

In the first March issue in the editorial column is a semi question as to the completeness of the previous issue, and here let me make answer: Yes, the issue is fine, and so is every issue fine.

Further let me voice the sentiment of your many readers far and near. May the dear Lord bless you as the instrument thro' which this splendid circulating library of the grand and glorious truths of God's word is being circulated broadcast to instruct us all of the glad tidings of the coming kingdom of our Lord and Savior.

We all can count ourselves fortunate to be able to weekly unfold our paper delivered at our door and containing the splendid articles from students for many years of the grand old Book. Articles that are rich in thoughts from able minds that have been

delving after these rich truths for many years, and now in the zenith of their years and knowledge, we are receiving the fruit of their labor of love.

"God moves in a mysterious way His wonders to perform."

Within the past two years has been unfolded to our minds in a most satisfactory manner about all of the knotty and "hard to be understood" points and sayings of the apostles and prophets by such able writers too as Brothers Robison, Oliver, Bronson, Williams, Howell, and many others equally able. There has been milk for the babe and meat for the adult of God's family, along with Sister Drew's 'Dust of Gold,' for all, until even the isolated brother and sister can feel themselves fed indeed—not with "crumbs that fall from the table" but of "wines on the lees well refined."

May you long be enabled to 'Herald' forth the good tidings of great joy to all the people and hear at last his "well done" at his appearing and kingdom.

In the blessed hope,
F. M. McCrory.
Plymouth, Ind.

(Continued from page 187).

selves unspotted from the world. Then we must keep ourselves, not partake of these worldly things, but always abounding in the work of the Lord.

We know that Christ died and is risen, and is coming again to gather his jewels, the Lamb's wife, the body which has many members. And if we want to be members of that body, we must keep ourselves unspotted from the world.

Christ was once a mortal man as we are, and did righteousness, and to believe that Christ existed with the Father before he was born of woman, we are almost forced to believe a little more Mormonism. "The preexistence of man." See. 23. I quote the following. "For Jesus and mankind are children of the same father. Therefore it is reasonable to suppose we also lived with our common Father. The sons of God shouted for joy when the foundation was laid. John 38:4-7. There is a possibility of man's sinning before birth. Jno. 9:1. Man was created spiritually, first man's soul spirit is immortal, for it existed before coming to the earth, and will exist after the body is laid down," etc. We had better read all of Jno. 9. If we believe the above statement, we are not believing the gospel of the kingdom, for it is nowhere taught that man has an immortal or never dying soul.

Farther, on the subject of Christian life, I want to say, home is the very place to be a Christlike man, for when we are following the rules of our modern society, we are liable to be led from the rules of Christian worship. The home is the most beautiful and cheerful place on earth, if "Home Sweet Home" and the parents are Christian workers and the children obedient. Readers, adopt some of the Golden Gems of Thought in your home, and see if you can live a Christian life at home.

The Bible is a true looking glass. For instance let a real wicked man begin reading its pages. Why he can see himself plainer than we can in our glass that we use the most, for when ye look into it, we can only see the outward appearance, but in the Bible glass our very thought and deeds are reflected. Now the righteous or Christian begins to read. So are his thoughts and actions reflected, but what is the difference between the two? The same as when the homely one looks into the mirror and sees himself very homely, and perplexed walks away. But the beautiful one smiles as she turns away.

Now for one more thought before we close. "And hast made us unto our God, kings and priests and we shall reign upon the earth." Rev. 5:10. Dear readers, are we fitting ourselves for this office? Read references on this verse and see when we will be made kings and priests unto our God, and whether we can fill this office or not without being an adopted son or daughter in the Father's family by the glorious plan he has given us. Must we accept the name of Christ or not? Acts 4:12; Gal. 3:21-29. If a man is preparing himself for a president, governor, or some other office today, doesn't he educate himself by studying the principles of law? Suppose on examination day he is proved not to be a law abiding man, and has not made the best use of his knowledge. He will not get an office. The same with you and me on the judgment day. If we are not law abiding citizens, now, we'll certainly miss our office.

Your sister in the one faith,
Bertha J. Williams.

French Bankers to Electric Light Jerusalem.

Jerusalem, Jan. 28.—French bankers have obtained a concession to equip Jerusalem with electric lights and water works and to build a car line to Bethlehem.

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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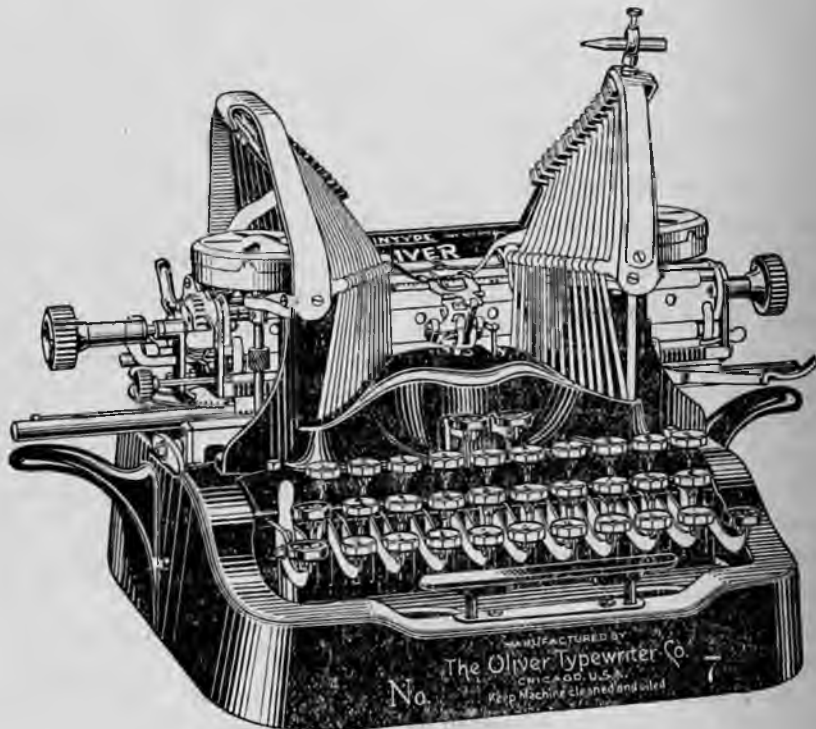
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pray that they may be directed by God."

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Rule for a holy life: Do all "Act upon your impulses, but to the glory of God.

THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, April 1, 1914.

Number 25.

The lessons of the moral sentiment are, once for all, an emancipation from that anxiety which takes the joy out of all life. It teaches a great peace. It comes itself from the highest place. It is that, which being in all sound natures, and strongest in the best and most gifted men, we know to be implanted by the Creator of men. It is a commandment at every moment and in every condition of life, to do the duty of that moment, and to abstain from doing the wrong. — R. W. Emerson.

Morning by morning think, for a few moments, of the chief employments of the day, any one thing of greater moment than others, thine own special trial, any occasions of it which are likely to come that day, and by one short strong act commend thyself beforehand in all to God; offer all thy thoughts, words and deeds to Him—to be governed, guided, accepted by Him. Choose some great occasions of the day, such as bring with them most trial to thee, on which above others, to commend thyself to God. —Pusey.

The Right Motive.

On one occasion Andrew Fuller went into his native town to collect for the cause of missions, and one of his old acquaintances said to him:—

“Well, Andrew, I’ll give five pounds, seeing it is you.”

“No,” said Mr. Fuller, “I can take nothing for this cause, seeing it’s me,” and handed the money back.

The man felt reproved; but in a moment said,

“Andrew, you are right. Here are ten pounds, seeing it’s for the Lord Jesus Christ.”

The Smitten Cheek.

A call has come for us to give our explanation of the language used by our Master in the record as found in Matt. 5:39, and which reads as follows: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

In all interpretation of New Testament scripture it is well for us to observe that it is not all applicable to us in our time and under our circumstances. Much of the language found in

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.

J. R. Lowell.

the gospels was intended for the apostles and for no one else. For instance, the promise made to Peter and the other apostles as found in Matt. 19:28 was never intended for us. We believe it safe to say that unless we find in the epistles a corroborating command or direction, we should be slow to apply to ourselves at this present time what may be found written in the gospels.

In the text under consideration however, we find that Christ was teaching a great principle that is one of the fundamental foundation stones of the faith in Christ. In His discourse He is making an effort to contrast the religion of the Jews under the law with the religion He is about to establish. The law (Deut. 19:21) had said that the eye for an eye principle should be exercised. While there can be little doubt that this law was given for the exercise of judges or magistrates in their administration of justice, yet the Jews seem to have used it among themselves for personal ends, until the “strike back” idea was tho’t quite proper and right. But in the general principles of Christianity we find that this spirit is eliminated entirely. Not only in the teachings of our Master, but in the teaching done by the epistle writers as well, and indeed we cannot see wherein Christianity would differ much in its results as compared with other religions if it were not for this one great feature of difference. No man can live a true Christian life who does not live in an atmosphere of humility. Christ does not leave us to assert our rights by force of might. The only weapons He permits us to use are love and reason. He gives us ample example of this in His own experience. In John we find the following record of Him: Why askest thou me? ask them which heard me, what I have said unto them: behold, they

know what I said. And when He had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? John 18:21-23.

Paul seems to teach the same lesson in his language to the Corinthians (1 Cor. 6) wherein he rebukes them for using force other than prescribed by the gospel. The gospel is fitting us for a time and condition wherein such forces will not be necessary and therefore our training must be in harmony with conditions that will then obtain.

We do not mean by writing what we are writing that it is an easy matter to obey these principles. It is not. We are living in a time when for the present it seems almost necessary now and then to strike back, but since we are living for that life which is to come where rulership will be exercised along entirely different lines, and as we are in training for kingship and priesthood in order that we may help in such a government, we must use every precaution in preparation. The trouble with present day Christianity is that Christians (?) are trying to harmonize it with present day conditions—trying to make it popular in a world of sin and mortality. Every now and then we hear of a fighting evangelist and such a one always receives the applause of worldly minded Christians. How different our Bible and our ideals would read if on the eve of Christ’s crucifixion their Master had commended Peter for smiting off the ear of the servant of the high priest. Or what a different idea we should have of Paul had the record told of his fighting his way through some of the difficult places in which he found himself. The

examples cited by the Master in connection with our first text are examples of great principles and not of individual cases. The principle is, Suffer wrong as a Christian rather than to bring your Master into contempt by exercising a combative spirit. We are to crucify ourselves with Christ. We are to walk in His steps. It is not an easy task thus to overcome the nature of flesh. But this is our work. Evidently it is meant that our great work as Christians is to overcome SELF. It is a subject about which it is much easier to preach than it is to practice. May the Father help us while actually living under present conditions to live in spirit in the conditions that will obtain in the ages to come.

S. J. Lindsay.

Golden Gems of Thought. Sel. by R. E. Lloyd.

Rev. Newell Dwight Hillis says When Frederick of Prussia asked a German scholar for the shortest possible proof of the divine origin of Christianity, he received this answer, “The Jews, your majesty.”

“Shall I be remembered?” asked the wounded and dying President, and every man approaching the end of his own career puts that question to his own soul. It is a pathetic fact that nearly all of the things that men achieve, perish with them, and cannot be left to society. Solomon may be the wisest of men, but reading many languages, his child must begin where his father began and learn the alphabet for himself. Some Burke as statesman, may acquire such knowledge of human nature that he can read the flitting emotions that pass over an enemy’s face, as he would read an open book, but the greatest orator could not bequeath his knowledge of men to his child. Parents will not take time to train their children. Fathers overtax themselves in business and count it enough that they provide their children with food and raiment. Mothers, interested in outside events, allow their children to grow up as ignorant of the principles of Christianity as the cattle in the market place, or the savages in the South Sea Islands. At least we read once every week of some father or

mother at the bottom of the social scale, who on Sunday morning, locked their children up in the house, then climbed on their wheels and spent the Sunday at Coney Island or at the seashore, returning to find the children had been roasted alive in a burning house. Where a fire acquaints us with the neglect and cruelty of the father and mother, there are untold thousands who lock their children up in the evenings of whom we never hear. And in view of the awful consequences that later overtake neglected children, it sometimes seems as if those that were roasted alive were the more fortunate of the group.

A century ago an English deist, calling upon Coleridge, in veighed bitterly against the rigid instructions of Christian homes. 'Consider,' said he, 'the helplessness of a child. Before it has wisdom or judgment to decide for itself, it is prejudiced in favor of Christianity. How selfish is the parent who stamps his religious ideas into a child's receptive nature, as a molder stamps the hot iron with his model. I shall prejudice my children neither for Christianity nor for Buddhism, nor for atheism, but allow them to wait for their mature years. Then they can open the question and decide for themselves.' With difficulty Coleridge concealed his sneer. Later, the poet led his atheistic acquaintance into the garden. Suddenly he exclaimed, 'How selfish is the gardener who ruthlessly stamps his prejudice in favor of roses and violets and strawberries into a receptive garden bed. The time was, when in April, I pulled up the young weeds, the parsley and thistles, and planted the garden beds with vegetables and flowers. Now I have decided to permit the garden to go until September. Then the clocks can choose for themselves between cockleberries and strawberries.'

That conversation that ended so disastrously for the atheist, states the whole principle. The father who leaves his boy in ignorance of arithmetic until he is twenty, is no more foolish than the one who leaves his child in ignorance of the essentials of Christianity until he is twenty. Children are wax to receive, and steel to hold the writings of teachers. That is why all strong men feel so great debt and obligation toward their parents and early teachers. Many a man here cherishes the features and name of some instructor, who did for him all that Arnold of Rugby did for Stanley.

If thou wouldst be borne with, bear with others.

Statement of The Hymn Book Committee.

The committee appointed by the Board of Directors of the Restitution Publishing Co., at its recent meeting, to compile a new hymnbook for publication, met in Cleveland, Ohio, March 14th 1914, and organized for the transaction of the business for which it was appointed. F. V. Blakely was selected as Chairman, and Mary E. Elton as Secretary-Treasurer.

After general consideration of the subject, it was decided to compile a hymnbook of sufficient size to contain approximately three hundred hymns, substantially bound in cloth, and containing a variety of hymns and sacred songs appropriate to be used in the various kinds of religious services—evangelistic, devotional, communion, baptismal, funeral, etc., with general and classified index.

We have purchased the plates from which the books, "Songs of the Kingdom," published by Present Truth, St. Paul, Neb. have been printed. From these we propose to select the best hymns and songs, adding many more of the old standard hymns that contain so much Bible sentiment and truth, and the music so much sweet melody, both of which we all love so well.

Realizing that the difficulty most generally encountered in accomplishing an undertaking of this kind, is the financing of the enterprise, we suggest and recommend the following plan: Let every one contribute the amount he or she can spare, as an advancement to finance the publication of an edition consisting of 1500 or 2000 copies, such amounts so advanced to be kept accurate account of and be repaid, pro rata, but without interest, as fast as the books may be sold, until the whole of such advancement shall have been fully repaid.

By this method, the burden may be shared by many—no one having more than they may be able to bear. As we will be compelled to purchase many new plates, the first edition, as above planned, will require an outlay of \$500 to \$1000; but no matter how much may be pledged or advanced for this fund, it will all be accounted for, and should more be advanced than is needed, it will be promptly returned pro rata to those advancing the same.

We also ask all who have special or favorite hymns which they would like to have given a place in the forth-coming book, to send them to the committee for their consideration, and in order to divide the work some-

what, we will ask those who send hymns or music upon which copyrights may be held, to secure the consent of all such persons holding said copyrights for the publication of the hymn or music in this book.

We cannot promise, of course, that all hymns sent us will find a place in the forth-coming book; but we will select to the best of our ability, from all that may be selected, the best to the limit of our book.

This committee serves without pay, and the forth-coming book will be placed upon the market at the lowest possible cost, consistent with good workmanship and materials.

No money will be needed for about ninety days, as all selections must first be made and arranged before we can purchase plates, etc., but we ask that hymns and music and PLEDGES FOR MONEY TO BE ADVANCED be sent at once, or the earliest possible moment to the Secretary-Treasurer, Sister Mary E. Elton, that we may work as rapidly as possible in preparing the proposed book for sale.

Mary E. Elton, 1255 E. 187th St., Cleveland, Ohio.

L. E. Conner, 10416 Columbia Ave., Cleveland, Ohio.

F. V. Blakely, 1037 Lafayette Ave., S. E., Grand Rapids, Mich.

The Truth Shall Make You Free.

Wherever the truth is preached for the first time, these two statements may generally be heard, and they are spoken in apparent surprise, "Why those people teach that unless you believe their doctrine, you cannot be saved," and "They think every one is lost but themselves."

To the first accusation, we plead guilty, because we absolutely know what we teach to be truth. There is not a statement in the Bible that can be made to disprove the teaching that Christ's kingdom is future, literal and to be established on the earth; that life eternal can be obtained only through the agency of Christ at the resurrection; and that there is to be a restoration of the earth back to its Edenic beauty and perfection of both man and nature.

The following references, on these points, afford us plain statements and allow no interpretation by man, and therefore, can not be made to mean anything else than what they say. That God's kingdom is future, literal and to be established on the earth, see Isa. 7:6-7; Luke 1:31-33; Rev. 11:15; Acts 15:16-7; Isa. 24:23; Rev. 2:26.

That life eternal and immortality are thro' Christ at the

resurrection, see Lke 20:36-37; 1 Cor. 15:42-55; Matt. 25:46; Rom. 6:23.

That God has promised a restitution of all things back to the first perfection, see Rev. 21:1-27; Amos 9:10-15; Acts 3:21; Isa. 25.

If there are statements in God's word which, by reason of the wording, would permit man to interpret and therefore to put various meanings to them, we, to be fair to ourselves and God, must interpret them in the light of the plain stated facts which permit of no interpretation; otherwise, we make God contradict himself. If interpretations were always made in this manner, there would be no doubt as to what is truth.

Since these doctrines and other kindred doctrines are truth, they must be believed to gain salvation. Christ says in John 8:32, "And ye shall know the truth and the truth shall make you free. We have no right to say this truth is restricted to Christ's moral teachings and precepts alone, and that therefore Christ's moral truths make up all that is necessary to be believed to bring salvation as seems to be generally believed, judging from modern sermons.

Christ says in Matt. 4:4, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. So every word God ever uttered is truth necessary to be believed as quickly as they are known to us, whether these words reveal truths concerning his kingdom, our state in death, his plan for the welfare of the world or his moral precepts and we have no right to preach and believe one to the exclusion of the others. Our whole duty is to leave no stone unturned, which will reveal truth and then accept it. Every revealed truth denied, denies God that much of his perfection, as far as the individual is concerned.

In John 17:21, Christ prays for his disciples as follows, "That they all may be one as, thou Father, are in me and I in thee, that they also may be one in us. Here, as in other places, perfect unity and harmony exists between the Father and his son. It would be absurd, then, to say that Christ held views at variance with the views of God on any subject whatsoever. God is the source of all truth and Christ, to be in unity and harmony with him, must understand these same truths; and we to be in oneness with God and Christ, must understand and believe the same truths. For instance, if God says his kingdom is to be set up on the earth and that Christ is to rule on David's throne, and

we believe that his kingdom is set up in the hearts of men, or that the church is the kingdom, or vice versa, if God taught the latter and we believed the former, would we not be just as much out of harmony with God as though we disobeyed a moral precept and committed a theft? How can we work in harmony with God for the betterment of mankind, if He says it is to be done by means of a literal kingdom under the rulership of Christ, and we say it is done through a spiritual heart kingdom. All truth is necessary to be known before perfect harmony with God is reached and all we have to do is to dig it out little by little and accept it, if it is only the fact that Jonah was 3 days and 3 nights inside the whale. The truth, (not a part), makes us free.

Just as man cannot become free from immorality without a knowledge and practice of Christ's truth on morals, so governments cannot be freed from corruptness, without a knowledge and practice of his truths concerning governments, or society be purified from its impurity and corruption without the enforcement of his principles governing our social life. If we try to purify ourselves, as individuals, our governments, or our social circles under any other than that laid down by God, we must surely fail, for no way works but God's way. Truth, whatever it is, whether it be my doctrine, your doctrine or some one else's doctrine is necessary to salvation and a state of complete harmony with God. Truth being necessary, belief is just as necessary, for truth is a matter of belief.

To the second accusation, we plead not guilty. While the truths concerning God's kingdom and the name of Jesus Christ are necessary to salvation, "we" are not the only ones who will hear and know the truth. The salvation of us who believe now is not the whole end and purpose of God's plan of salvation.

Gal. 3:8 says the gospel was preached before unto Abraham saying, in thee shall all nations be blest. Here we learn a far more extensive purpose than just "we." Instead of the salvation of the comparatively few in this age being the ultimate aim of God's plan, we find it to be the blessing of the nations. This is his ultimate purpose and we who believe now are to be saved as a means to help bring that blessing on the nations. Acts 15:14, says the Gentiles are being visited to take out a people for Christ's name. Rev. 5:10 says overcomers are to be kings and priests. Rev. 3:21 says over-

comers are to sit with Christ on his throne. (By connecting these references we learn what a people for his name means). 1 Cor. 15:25 says Christ must rule until he has put all his enemies under his feet, and it is evident that those who rule with him will aid in putting all things under Christ's control. They will help to dethrone wickedness and enthrone righteousness. They, who believe the truth now, are not saved for their own sakes alone. The truth comes far from being a selfish belief. Its acceptance and a life lived up to its requirements means a life of self denial and stern education, not only that we may gain life eternal and happiness, but that we may help and teach others to gain when Christ sits on his throne.

The hope held up before us by the truth furnishes a joy in future life which the heaven hope cannot furnish. Those who rely on the latter hope, see before them only a vague mysterious life, bringing happiness to no one but themselves and at the same time forcing them to look down on the misery and unhappiness in the world which they cannot help to lift. But those who have the hope of the truth see before them a warm, real life, filled with service to all men and accomplishing what the churches and charitable institutions are trying to accomplish now. They will teach happiness and right living and eradicate physical suffering, until all evils are put under the feet of Christ the King. This phase alone of the "truth hope" should be enough to induce us, who know the truth, to stick to it and wait patiently for Christ's return when we may begin work. And it should be one of the greatest inducements to those who have heard the truth, to accept and prepare for the work. NOW is the day of salvation for those who hear and understand. Let us be careful and not pass carelessly by this, our day of salvation for there is no hope revealed to those who hear and refuse to accept.

Alta King.

From An Old Friend.

I want to ask you a question. Please answer it in the Restitution Herald and oblige. (Q). Who was the first preacher that preached the first sermon after Christ was born? And what was his subject? And oblige an old friend.

Well, I will give to you the sermon or the text. I can not give the preacher's name, he was an angel sent from God. In Luke

2:9, there was a sermon preached to the shepherds. "And lo, the angel of the Lord came upon them, and the glory of God or the Lord shown round about them; and they were sore afraid." In verse 10 and 11 was his text. "And the angel said unto them: Fear not for behold, I bring you good tidings of great joy which shall be to all people." Well, what is the angel's good news? (Ans. 11). "For unto you is born this day in the city of David, a Savior, which is Christ the Lord. And the apostle Paul said that the second Adam was the Lord from heaven. 1 Cor. 15:47, etc. The Lord furnished his own light and congregation except of what few shepherds that were there. vs. 12-13-14. Oh what a glorious message to all people. If to all people God will have all come to the knowledge, make them alive and teach them for they can not believe this good message unless they hear it. See Rom. 10:17. See how faith comes. Also vs. 11, 12, 13, 14, on to 17. You can't have faith in anything that you have never heard of. Well now, let us take Christ's charge to his chosen Apostles. See Mk. 16:15. "Go ye into all the world and preach the Gospel to every creature; He that believeth and is baptized shall be saved;" (believe not and not be baptized) shall be damned, or condemned. All depends on the belief, or unbelief. All people, all nations, all kindreds and all families. And yet we are told by our good brethren that we hurt the cause of Christ to preach what the angel and all the prophets and our dear blessed Savior and all the apostles preached. And Uncle John has preached it forty years. And good old King David preached it in his time. See Psa. 86:9. "All nations whom Thou has made shall come and worship before Thee. O Lord and shall glorify Thy name. Also Phil. 2:10, 11, 12.

I am hurting God's cause. Then Paul and Christ hurt the cause of Christ. I would sooner believe to withhold this precious truth would hurt the cause of Christ. Every knee must bow, every tongue confess. Even Isaiah taught it. See Isa. 45:22. Look unto me and be ye saved, all the ends of the earth; for I am God and there is none else. God's oath. He can't take his word back. Unto me every knee bow, every tongue shall swear if it accept Christ and shall be saved. Then Paul (Rom. 8:19-20), even Adam and mother Eve will see they were subjected to vanity, the same in hope, 21, 22, 23: Acts 3:17 to 26 and 1 Tim. 2:1-6. Read that slowly. For this is good and acceptable in the sight of

God, our Savior, who will have all men saved. First, saved, second, and to come. Read it to the end. For there is one God, etc., who gave himself a ransom for all to be testified in due time. God has a time for every thing and we can afford to wait for his time. But at the same time preach the good news wherever we go, brethren, don't keep back a part of the Gospel from the people. If you won't preach it, God will see that it is preached. Paul said to Timothy (1 Tim. 4:9): This is a faithful saying and worthy of all acceptance. v. 10. For there fore we both labor and suffer reproach because we trust in the living God who is the Savior of all men, especially of those that believe. A special call for them who hear and obey. Now you ask me, should the above be preached? Paul said so. These things command and teach. 12 to 16. Take heed. The above is all due today to be preached for volunteers. All taught of God. Jno. 6:44-45.

Uncle John.

By putting off things beyond their proper times, one duty treads upon the heels of another, and all duties are felt as irksome obligations,—a yoke beneath which we fret and lose our peace. In most cases the consequence of this is, that we have no time to do the work as it ought to be done. It is therefore done precipitately, with eagerness, with a greater desire simply to get it done, than to do it well, and with very little thought of God throughout.—Faber.

Love taketh up no malignant elements; its spirit prompteth it to cover in mercy all things that ought not to be exposed, to believe all of good that can be believed, to hope all things that a good God makes possible, and to endure all things that the hope may be made good.—Thom.

The snares of the enemy will be known to thee and discerned, the way of help so manifest and easy, that their strength will be broken, and the poor entangled bird will fly away singing, from the nets and entanglements of the fowler; and praises will spring up, and great love in thy heart to the Forgiver and Redeemer.—Penington.

We cannot say this or that trouble shall not befall, yet we may, by help of the Spirit, say, nothing that doth befall shall make me do that which is unworthy of a Christian.—Sibbes.

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.

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.

While we believe we have as good a class of writers as any paper can boast, yet we find that in some instances there is danger that efforts for good

may be killed by repetition. Let us, too, be careful in writing to eliminate self and to magnify Christ.

Bro. Geo. W. Shrader and his good wife of Dixon, Ill., celebrated Tuesday, Mar. 24th. They have had their golden wedding on raised a large family and have proved themselves to be the kind of friends and neighbors that we all wish to have. May the good Lord shower down blessing upon them in their advanced years.

Bro. J. W. Cooper, Ripley, Ill., writes that Mrs. O'Neal, Sister Cooper's mother, fell asleep on Thursday morning, March 19. We mourn with Bro. and Sister Cooper this loss since our frequent meeting with the mother taught us to have the most profound respect for her. Letters from all directions bring us the sad messages of sickness and death. May the Lord comfort the bereaved.

Wouldn't it be just as well for many to serve the church less and the Lord more? It seems to us in our experience that we have seen those who were always at the front conducting "church affairs" who had never demonstrated any particular success in overcoming self.

ATTENTION!!

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**Among the Brethren.
Elder Maple.**

We closed our meeting at Buchanan, Mich., with a full house. The people expressed a regret "that the meeting must close so soon." The church has not had much preaching for some time, and the interest was not found that would be expected at a place where regular services have been had. We believe that at Buchanan a good work can be done in the future.

We are now at Coats Grove, Barry County, for a few days. The interest here upon the part of the church and the members of the Church of Christ furnishes us with a good audience. Many out of the truth also give us their ear.

We closed at the Grove on Sunday, Mar. 22, for a brief visit at Dutton, Kent Co., Mich. From here we go to Blanchard,

Mecosta Co., where we will be for the next few days. On our way from the Chicago Prophetic Convention, we had the privilege of making a brief visit with the church at Argos, Ind., where we were greeted by good audiences and three came into the church at the close of the meeting. From a report just received from there we learn that one more was baptized and several new scholars were in the Sunday School on Sunday.

We are being assisted in the work for a few weeks by Bro. M. T. Aslaksen of Adeline, Ill.

Brethren, pray for the work in northern Michigan. In reply to the calls that have been received from outside of the state for meetings, we would say that we shall be unable to fill any until after May. Our work in Michigan will keep us busy until then. Several calls have been received for tracts. We shall be pleased to have them continue.

We have enjoyed the reports and items of news in the Herald of late and wish that more of the churches and ministers might give us reports of their work. We find the church items are read with interest.

**Our Weekly Bible Lesson.
By Elder Maple.**

Sunday, April 12, 1914.

Subject:—The Times of Restitution.

- 1.—Degeneration. Gen. 1, 2 and 3.
- 2.—Jesus Christ the Restorer. Acts 3:20, 21.
- 3.—The great work of redemption. 1 Jno. 3:8; Heb. 2:8, 9.
- 4.—The vegetable kingdom. Amos 9:13; Ezek. 34:26, 27.
5. The animal kingdom. Isa. 11:6-9; Hosea 2:18.
6. The earth shall be changed. Isa. 35:1, 5, 6, 7; 55:13.
- 7.—The whole creation shall be restored; human life shall be prolonged and war shall cease. Rom. 8:19-23; 4:13; Isa. 2:4; Isa. 65:17-25; Psa. 72:1-8. Righteousness shall cover the earth. Isa. 11:9; 1 Cor. 6:9; Matt. 5:5.

The Sunday School.

By Anna E. Drew.

The Cost of Discipleship.

April 19, 1914. Luke 14:25-35.

Golden Text.—Whosoever would save his life shall lose it, and whosoever shall lose his life for my sake, shall find it.—Matt. 16:25, R. V.

Time.—Probably in January, A.

D. 30, during the Perea ministry of Jesus.

Place.—Probably on the way to Jerusalem, with great throngs for a feast.

After the feast and the sabbath which we studied two weeks ago, Jesus went on His journey through Perea toward Jerusalem, on the way to the yearly pass-over at that city.

Questions.

Of what was the passover feast a memorial? Who was with Jesus on this journey? v. 25. What does Jesus do? No doubt the object of Jesus' talk which follows was to sift the crowd that followed Him; whether they were following on account of His wonder working power, or because of their love and desire to hear more of his teachings.

What does He say to them? v. 26. "Come to me,"—what did He mean by this? "Coming with a view to close and permanent discipleship." What did He mean by "hating father, mother," etc.? Jesus has told us to love even our enemies, so "this word which is an Hebraism must be taken in a lower sense, viz., to love or esteem less, in the same manner as it is said of Leah that Jacob hated her, Gen. 29:31, that is, did not love her so well as he did Rachael. That this is the meaning of the expression here is plain from the parallel text in Matt. 10:37."

See also Mark 10:29. Can you cite any instances in which you think this text has been misapplied? What of those who have left the world of men and lived as hermits, or become monks or nuns? Do you think this is the way Jesus would have them follow Him? Explain v. 27. The allusion is no doubt to that of criminals being compelled to bear their cross as did our Savior, Jno. 9:17, and here used figuratively as expressive of the reproaches and trials the followers of Christ must endure. Matt. 16:24. Why must each of Christ's followers bear a cross? 2 Tim. 2:12; 1 Pet. 1:6,7; Jas. 1:3, 4, 12. In what way are we to bear our crosses? Luke 6:22-23; 1 Pet. 4:12-14, 16. What does Paul say on cross-bearing? Gal. 2:20; 5:24; 6:14. What are the rewards of cross-bearing? Give texts. By what little parable did Jesus illustrate the necessity of counting the cost? "It was common to build towers in vineyards. Isa. 5:2. They were, as now in Syria sometimes, quite pretentious, 30 feet square and 50 to 60 feet high, serving as a pleasure house, a summer resort, and also as a shelter for the watchmen and husbandmen. To put up such a building would

require a plan, and counting the cost, in a land where materials were not always near, and the laborers are incompetent." To what characteristic in man does Jesus appeal in this parable? That of shrinking from ridicule.

By what other parable did Jesus illustrate the same thing? How would you apply this parable? What is the result in our life if we do not count the cost of all undertakings? What is it, therefore, that Christ requires of His followers? v. 33. What is involved in the 'all' that is to be forsaken? 1 Jno. 2:15-17; Col. 3:5-10, 12-17, 23, 24; Mk. 10:29, 30. Is it possible to do this? Phil. 4:13; 2 Cor. 12:9. Give some examples of those who fulfilled these requirements. To what does Jesus compare His true followers? v. 34. Matt. 5:13. Salt was procured by the Hebrews from the Dead or Salt Sea. It has purifying and preservative qualities. It renders food more savoury and acceptable. So the true Christians by their influence bring out the best in those with whom they come in contact, they purify the world, and like salt, they work silently, inconspicuously. What is the great danger of salt? In former days men built monasteries and tho't that they could lay up in definite places a store of salt for the preservation of the world. We all know how soon the salt lost its savour when it was removed from the actual corruption which it was meant to cure. How can the Christian lose his savor or saltiness? By losing the spirit of self-surrender and getting that of selfishness. As outside influences, mainly dampness, spoil the salt, so the outside influences of worldliness spoil the Christian. Soon there comes to be no marked difference between the Christian business man and the worldling, or the Christian and the worldly woman in society.

What is the good of savorless salt? v. 35; Matt. 5:13. What becomes of the Christians that are false to Christ? Is it possible for them to be restored to former condition? By repentance and a humble return to the source of their savor, may regain their saltiness. With what solemn words did Jesus close this discourse? The truths He had been uttering were of the greatest importance for all His hearers. They apply to every Christian now as then, and they call for our most earnest heed.

Dear Bro. Lindsay:

With your permission, I would be pleased to pen a few thoughts upon the subject as to whether or not

BEREAN TRACT

No. 25

Eschatology

By. Elder C. C. Maple

The following is the order of the events of the future, following the present age.

1. The coming of Christ for his church. (The rapture). 1 Thess. 4:16.
2. The first resurrection. Rev. 20:6.
3. The translation of the church. 1 Thess. 4:17.
4. The ending of Jewish times. Dan. 12:1-4; Ezek. 37; Rom. 11:25-27.
5. Christ coming with the saints. (The Revelation). Jude 13.
6. God's judgments in the earth. Isa. 26:9.
7. The kingdom is established. Dan. 7:13, 14.
8. The times of restitution. Acts 3:20, 21; Rev. 20:4.
9. The end of the 1000 years and the "little period." Rev. 20; 1 Cor. 15:24.
10. The eternal ages. Eph. 2:7.

The Coming of Christ.

1. A Bible fact. Matt. 16:27; Rev. 22:12; Job 19:28; Heb. 9:28.
2. Visible, personal, pre-millennial. Matt. 24:27, 30, 44.
3. An important doctrine.
 1. The reward comes with him. John 14:3; Luke 19:12-16; 24:49, 51; Acts 1:9-11.
 2. This is the hope set before us. Titus 2:13; 2 Tim. 4:1-8; Col. 3:4; 1 Pet. 5:4.
 3. We are to prepare for him. 1 Jno. 3:1-3; Matt. 24:44.

Abraham is an example for us. He was called to leave all and go to a land of promise. So we, and as we follow, we shall at last come into the promised possession.

North Ridgeville, Ohio.

a spirit body is necessarily an invisible body. We find the word spirit applied to a being. God is a spirit. The angels are literal personalities. They have appeared like men; have had their feet washed and partaken of food. Gen. 18:1-4. If we pray aright God has a place to dwell for we say, Our Father who art in heaven. If angels were invisible spirit beings could they have had literal feet that would have needed to be washed? The righteous are raised spirit bodies. 1 Cor. 15:43. Are the risen bodies of the saints invisible bodies or are they the natural bodies changed? For this corruptible must put on incorruption and this mortal must put on immortality. 1 Cor. 15:53-54.

We learn from the foregoing scriptures that it is the natural body that puts on immortality. Was the natural body an invisible body? Are the righteous in any way superior to the angels. They which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels and are the children of God being the children of the resurrection. Luke 20:35-36. We find here that the risen righteous are made equal unto the angels and not superior. Was Jesus Christ's risen

spirit body the body that died on the cross or an invisible body? We have the angel's testimony and the angel answered and said unto the woman, Fear not ye: for I know that ye seek Jesus who was crucified. He is not here, but is risen as he said. Come see the place where he lay. And go quickly and tell his disciples that he was risen from the dead. Matt. 28:6-7.

We learn from the angel that the Jesus that lay there had been risen. Was the body that lay there an invisible body? It was the crucified body, so said the angel. What does the Lord himself say in respect to his literal resurrection? I am he that liveth and was dead, and behold I am alive forever more. Rev. 1:18. So we learn from Christ himself that he that then was alive was the same he that was before dead. I am at a loss to see why the resurrection body is not the mortal body risen and changed to spirit nature and not necessarily an invisible body. From your brother in the Abrahamic faith,

A. Singer.

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.—Charles.

The Old, Old Story.

Have you read the Bible story
Of the coming of a King,
Of whose reign in power and
glory
Choirs of holy angels sing?

How he came to Judah's village,
Humble babe of Bethlehem,
How the wise men bowed in
homage,
Bringing costly gifts with
them?

O, it's wonderful, this story,
For it touches all mankind,
Points the way to future glory,
Way which only God could
find.

Jesus came, the lowly, sinless,
Walked and talked and toiled
with men,
Cured every form of sickness,
Healed the lepers, hopeless
ten.

When the multitudes were weary
Out upon the mountain side,
Jesus fed them from his bounty,
All their wants he satisfied.

When his chosen rowed at mid
night,
Seeking safety, all in vain,
Christ rebuked the raging temp-
est,
Calmed the waves to peace a-
gain.

So to city, hamlet, village,
Healing, blessing, teaching all,
Yet his own refused his message,
Turned deaf ears to every call.

Heir of David, God's anointed,
Simeon waited long to see,
Yet he walked the way appointed,
Bowed his head on Calvary.

In the new made tomb he slumb-
ered,
Waiting God's appointed hour,
Then the Roman seal was sun-
dered,
Christ arose with kingly power.

Now enthroned in heaven, he's
waiting,
For the swift approaching day,
When his reign on earth begin-
ning,
Sin and wrong, he'll sweep a-
way.

Now the whole creation groaneth
Burdened with its load of sin,
Then hope changes to fruition.
All we long for, found in him.

Wondrous love, all love sur-
passing,
Matchless grace, oh can it be,
Endless joy, life everlasting,
He has brought to you and
me?

Blessed Saviour, be our portion,
In the kingdom soon to be,
With the saints from every na-
tion,
Grant us, Lord, a home with
Thee.
J. J. Bronson.

'What Is Truth?'

There is need of us asking gain Pilate's question, not as he did, to inquire about the possibility of learning the gospel of the kingdom, but to see we know how the scripture uses the word though we may think we already know that gospel and say, "We have the truth." For truth means not alone a theoretical belief about the kingdom and other like articles of faith, but includes besides this another very important meaning, which if we lack, we may never see the kingdom, though we may know the whole theory of it.

"Behold, thou desirest truth in the inward parts." It is to be not alone on the lips and in the mind of belief. It keeps from the sin for which David was seeking forgiveness and cleansing.

"He that doeth truth, cometh to the light." "If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth."

It is something to be done as well as something to be believed. Works are truth as much or more than faith is. "I have no greater joy than to hear that my children walk in truth." It is to be walked in as well as worshipped in, "according to the faith of God's elect, and the acknowledging of the truth which is after godliness." It is some thing about a holy life. Here you see what Jude meant by contending for the faith once delivered to the saints, for Jude went on to point out why the contending came and what it was about, fullness of the flesh. You often deceive ourselves into thinking that if we can wave our arms with a loud voice about what we call sound doctrine, we are contending in Jude's intended way.

"For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and know the grace of God in truth." "If it does not bear the fruit of the Spirit it evidently is what those learn who ever learn and never learn the truth.

"If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." If it does not set us free from the bondage of sin it is not that which he promised.

"Speaking the truth is heard him, and have been taught by him, as the truth is in Jesus." The Christ of the previous verse

and the one following is to avoid the sins of the Gentiles, put off the old man of sin and put on the new man of righteousness. This is "as the truth is in Jesus." This verse is often perverted by putting "it" in it.

"An instructor of the foolish, a teacher of babes, which hasten the form of knowledge and of the truth in the law." Such Jews had the form, but not the spirit and power of truth in seeing from unrighteousness. Lured here the parallel of "

Jude's contending for the faith was not the "perversedisputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness."

They knew something of the gospel else they could not have been such good disputers. The reason they lacked truth was, they were "corrupt." From them Paul said "withdraw," as he did of others of whom he spoke, those who in the last days would be full of the sins named, who, like the Jews already named, had the form, they were religious, but lacked the spirit and power, hence none of his. These are the ones who ever and never learn the truth. We generally hand this food on to those outside the household, as we do the next scripture of Paul's about turning ears away from truth. We think the truth there turned from and the sound doctrine refused are the articles of faith we hold so different from other religious people.

Paul meant refusing reproof, rebuke and exhortation. Some of our preachers have had such experiences with their own brethren, where Paul applies both to Jewish fables and commandments of men, that turn from the truth." Here are the fables before mentioned as welcome to the itching ears. Such people are religious, they profess that they know God." How do they deny him? From what truth would their fables turn us away? "In works they deny him, being abominable and disobedient and unto every good work reprobat." "Wherefore rebuke them sharply." Not over creed. Over works, "Sound in faith" that works by love, and said they would not endure sound doctrine, explaining sound doctrine as that word preached which exhorting, reproved and rebuked.

We generally mean by sound doctrine correctness of faith in the creed. Paul uses it again as that righteousness of love entrusted with the sins against which the ten commandments and all other law was written. Any sin was with him "any other thing that is contrary to sound doctrine." His sound doctrine was sound teaching pertaining to godliness.

"If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth," that truth which teaches us to put off such deeds of the old man.

Are we sound in doctrine? Do we really know the truth?

J. W. Williams.

'Forever and Ever.'

As a friend has made inquiry concerning the expression found in Rev. 20:10, "Forever and ever," and thinking that other young people might be perplexed, in reading the verse, I take the liberty of replying through the "Herald":

Dear friend:

Your inquiry concerning the duration of the torment alluded to in Rev. 20:10, is at hand. In replying, I would here state that I do not think endless duration can be predicated upon the expression, "Forever and ever," as applied to either reward or torment, unless the parties to whom it applies, are invested with an endless life. As torment implies consciousness, and consciousness implies life, to be tormented endlessly, would of necessity require that the victims of the torment, be possessed of a life that would run commensurate with the torment. As wicked men have not eternal life abiding in them, they cannot suffer endless misery, or torment, but they "shall go away into everlasting punishment," which the Scriptures declare, will consist in everlasting destruction of death. 1 John 3:15; Matt. 25:46; 2 Thess. 1:4-10. Their punishment is placed in direct antithesis to the reward of the righteous, which is LIFE, qualified by the adjective, "eternal." Only the righteous are said to go into life eternal. Whilst "the gift of God is eternal life through Jesus Christ our Lord," the wage of sin, being its opposite, "is said to be death, or the deprivation of life. Rom. 6:21-23; James 1:12-15; 5:20. It is not the conditions of life, but life itself that is to be lost or found. Matt. 10:39. I quote the following extract, from Eld. Miles Grant's scholarly work, "Positive Theology." "For the lack of a correct understanding of the use of the word 'forever,' Bible readers often put wrong construction on certain passages of Scripture.

The Hebrew word is *olam* and the Greek, *aiōnios*. Dr. J. Parkhurst says in his lexicon *Olām* (*aiōn*) seems to be used much more for an indefinite than an infinite, *Heōrēthios*, the

oldest lexicographer says *aiōn* signifies 'the life of man, the time of life, and sometimes it is used for a long time.' Dr. Alexander Campbell says: "Its radical idea is indefinite duration." Apollonius says: "The *aiōn* is the measure of human life." Schlessner says in his *New Testament Lexicon*: *Aionios* is so used of any space of time that its length must be inferred from the context, the mind of the writer, and the things and persons about which he is speaking. Jeremy Taylor says: "Everlasting signifies only to the end of the *aiōn* proper period. Et. Augustine admits that in Scripture *aiōn* and *aiōnios* must, in many cases, mean having an end.

Gregory of Nyssa, says *aiōnios* to express an interval. Canon Farrar very correctly says: *Aion*, *aiōnios*, and their Hebrew equivalents in all combinations, are repeatedly used of things which have come and shall come to an end. He further says: *Aionaios*—'everlasting'—is over and over again applied in Scripture to indefinite, but limited time. Ed. Miles Grant says: "Strictly speaking the terms forever and everlasting signify the longest duration of that to which they are applied. They are used some one hundred times in the Bible in a limited sense. The following are samples: And this day (the Passover) shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever. Ex. 12:14. But the feast has not been kept for eighteen hundred years. Then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant forever. Deut. 15:17. This refers to a servant who preferred to remain with his master. Of course this forever must close with the life of the servant.

When speaking of a fire in Judea, Isaiah says: It shall not be quenched night nor day; the smoke thereof shall go up for ever. Isa. 34:10. The prophet Amos said of Esau, that he persecuted his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever." Amos 1:2. He could not keep his wrath only while alive. For David said, The Lord God of Israel hath given rest unto His people, that they may dwell in Jerusalem for ever. 1 Chron. 23:25. That forever ran out long ago. And King Rehoboam took counsel with the old men, and they spake unto him, saying, If thou be kind to this people and please them, and speak good words to them, they will be thy

servants forever. 2 Chron. 10:6-7. David says: Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel for ever. 1 Chr. 28:4. Achish said to David, There fore will I make thee keeper of mine head forever. 1 Sam. 28:2. But Hannah went not up; for she said unto her husband, I will not go up until the child is weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever. 1 Sam. 1:22. The king (David) shall joy in thy strength. O Lord, and in thy salvation how greatly shall he rejoice...He asked life of Thee, and thou gavest it him, even length of days forever and ever. Psa. 21:1-4. If ye oppress not the stranger, the fatherless, and the widow,.... then will I cause you to dwell in this place, in the land that I gave to your fathers, forever and ever. Jer. 7:6-7. This for ever and ever could not be longer than their life time. I went down to the bottoms of the mountains; the earth with her bars was about me forever. Jonah 2:6. This forever refers to the time Jonah was in the whale's belly, and was only three days and nights long. Paul says: Receive him (Onesimus) forever. Phile. 1:15. These are but a few, out of the many instances, that might be cited, to prove that the words forever, everlasting, and eternal are frequently used to express a limited period of time. Says the distinguished German writer, Richard Rothe, when referring to the meaning of aionios, rendered 'forever': It signifies, not an indefinitely long time, but the longest time which can belong to an object, in accordance with its nature. In Rev. 20:10, forever and ever is connected with the day and night period, and cannot last only until the day and night come to an end. Job 26:10. With out going into inquiry, with reference to the devil, the beast and the false prophet, and what these expressions symbolize. (in Rev. 20:10) suffice it to say the unquenchable fire of Gehenna will utterly exterminate the finally impenitent; it shall leave them neither root nor branch." Mal. 4:1; Matt. 3:12; Psa. 37:10, 20, 38; 104:35; Prov. 2:21, 22; 10:30; 11:31.

Rufus A. Curtis.

Christ a Ransom.

(Continued.)

Those who deny that our Lord Jesus gave himself a ransom, a corresponding price for all which was lost in Adam, reject this all important part of God's plan of salvation, whatever else they may believe. However, some use

the words ransom and redeem, which does not represent their views.

It will not answer to say, yes, of course I believe in Christ as a ransom, and yet neglect to give due consideration and weight to the meaning of the word ransom. To acknowledge that teaching the death of Christ Jesus was the corresponding price which sufficed to meet and to cancel the first Adam's sin and penalty, is to acknowledge the following line of reasoning from the scriptures. When the beloved son of God was to become our Savior, He was made flesh, became a man a little lower than the Angels for the purpose of tasting death for every man, as the ransom or corresponding price for the sin of the first man, Adam, thro' whom the loss and condemnation had come. Heb. 2:9. Since He was the corresponding price with the first Adam, it proves that the man, Christ Jesus, corresponded exactly with the first Adam. It proves then that man was all that God declares: that He made man an earthly being, in the image and likeness of his Creator. Gen. 1:27. It proves that a fall occurred from that perfect manhood into sin and death, as witnessed by the degradation and dying under which the world is groaning today and longing for deliverance. This is also witnessed by the great superiority of the man, Christ Jesus, who gave himself a ransom or a corresponding price. It shows also, how greatly Adam's race has fallen from that real human perfection. It shows clearly what is implied in the promise of a restitution, or restoration to that which was lost in Adam and redeemed for all, in the ransom sacrifice given by the man Christ Jesus. Acts 3:21; Matt. 18:11; 1 Tim. 2:5, 6. It distinguishes clearly between Restitution to the world of the lost earthly possessions and those human perfections which the first man possessed, but lost by sin, which the Lord took for a time for the purposes of giving himself as man's ransom. Heb. 10:4-11. It shows at once, since His work was the full complete ransom for the one man in whom had been sentenced, and hence, was as stated, a ransom for all. It shows at once the error of the opposing claim, which affirms that our Lord Jesus never gave himself as a corresponding price (ransom) for all. That death is not a penalty to be ransomed from, but a step of progress in a plan of evolution, by which the divine nature can be attained by all. The ransom may thus be seen to be the very center of the word and

plan of God. Whatever is found out of harmony with this foundation principle of the gospel, preached by Jesus and the Apostles, should be left entirely alone. To tamper with that foundation for faith laid in God's word is dangerous. We can not trust our own reasoning faculties, or those of others, outside of those lines and points which God has furnished.

To do so is to get lost in a mental maze in which all is speculation and uncertainty. The Lord's invitation is, "come let us reason together." Isa. 1:18. This implies that we are to reason with Him inside these lines of His teaching, which must limit our reasoning to conform to the following scriptures. "Though your sins be as scarlet they shall be as white as wool." Here, an acknowledgement of sin and of a fall and of a just condemnation, and it is also an admission that the sins are scarlet, of a deep dyed and fast color. That we can not wash them away ourselves. But God proposes to cleanse us of them through the blood of the Lamb, slain for our redemption. The difficulty with Eve was just this, which is now to test the church, the second Eve. 2 Cor. 11:3. Eve knew the limit of her liberty, that she must not partake of the forbidden tree, but she was not submissive to the Lord's plan, and lent an ear to the suggestions of the tempter, that she should use her own liberty and not recognize God's superior wisdom, but yield willing obedience, as she forsook all the other trees of the garden, which were so beautiful and so good, to partake of the forbidden one. So now the church is tempted to forsake some of God's most precious truths of His words and to seek other wisdom, which will carry them away from the gospel, as Eve's disobedience led her out of Eden. If our first parents with perfect reasoning faculties needed the Lord's direction because of their inexperience, how much more necessary it is for us who not only lack experience but also lack perfection of mental capacity and balance, to stay close to the word of the Lord and carefully avoid any attempt to reason outside of His defined lines in opposition to its clearly expressed doctrine on this or any other Bible issue, but more especially on this all-important subject, the ransom, which like a finger board distinguishes the way the Lord planned and directed, from all other ways.

Far be it from us to over emphasize this feature of the gospel, His death. The sacred

rite which He commanded us to use in remembrance of Him, teaches us that it is the atonement which embodies the full significance of His death. But far be it from us to under value the moral significance of that atoning death.

A passive interest in this question is not sufficient. An entire interest is what the importance of the question, fidelity to God's word, and interest in the Saints demand. Put on the whole armor of God and follow the Lamb whithersoever He goeth. Rev. 14:4.

Respectfully submitted,

J. D. Boyer.

The dominion of any sinful habit will fearfully estrange us from his presence. A single consenting act of inward disobedience in thought or will is enough to let fall a cloud between Him and us, and to leave our hearts cheerless and dark.—Manning.

Boldness.

Write on your doors the saying wise and old, "Be bold, be bold!" and everywhere "Be bold!" Be not too bold, yet better the excess Than the defect; better the more than less; Better, like Hector, in the field to die Than like a perfumed Paris, turn and fly.—Longfellow.

Will you not, before venturing away from your early quiet hour, "commit thy works" to Him definitely, the special things you have to do today, and the unforeseen work which He may add in the course of it?—F. R. Havergal.

He that is habituated to deceptions and artificialities, in trifles, will try in vain to be true in matters of importance; for truth is a thing of habit rather than of will. You cannot in any given case by any sudden and single effort will to be true, if the habit of your life has been insincerity.—Robertson.

Do not run to this and that for comfort when you are in trouble, but bear it. Be uncomfortably quiet—be uneasily silent—be patiently unhappy.—J. F. Greaves.

Time and Trouble.

Ten minutes would get rid of lots of trouble that it takes hours to tell.—New York Times.

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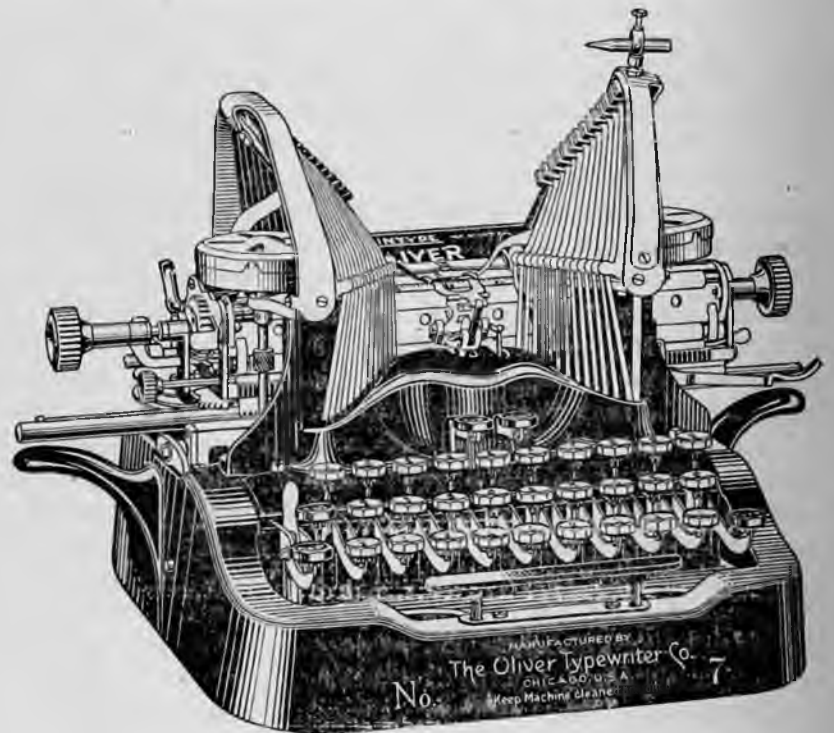
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The will can only be made submissive by frequent self-denials, which must keep in subjection its sallies and inclinations. Great weakness is often produced by indulgences which seem of no importance.—De Molinos.

The vexation, restlessness, and impatience which small trials cause, arise wholly from our ignorance and want of self-control. We may be thwarted and troubled, it is true, but

things put us into a condition for exercising patience and meek submission, and the self-abnegation, wherein alone the fulness of God is to be found.—De Renty.

An awakened conscience toyed with, is a very fruitful source of misery.

The heart of Christ is for each as if she were alone in all the world of His care.

THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, April 8, 1914.

Number 26.

The Smaller Promises.

In keeping the little promises that are commonly classed as unimportant, there is involved a fine sense of honor. We are scrupulously careful about fulfilling our larger obligations; indeed, in those matters we pride ourselves upon keeping our word. But the smaller obligations seem to slip easily through the meshes of the best intentioned memory. We like to be obliging, and with the kindest will in the world we offer to perform slight services—and then we fail to keep our word.

"I'll send you Marion's address to-night—I have it in my desk at home." For your friend the evening passes fruitlessly. No message comes, and the letter she wished to send still waits. It was a small matter, perhaps, but you gave your word—and broke it.

"I'll go out to lunch with you to-morrow, if you like," says the kind-hearted girl to a shy newcomer in the office. The invitation is gratefully accepted, but the morrow brings the new girl disappointment. "I'm awfully sorry I can't go out with you, but this morning our church people were selling lunches at the railway station, and I forgot all about our appointment. We'll go some other time." Perhaps the harm was not serious, but this at least, is sure, that on one side there was disappointment, and on the other a failure to do a kindness when opportunity offered.

"Don't bother to go to the store to-night for that pattern, I have one that's exactly what you want. I'll bring it in for you. And later comes the inevitable excuse, "Isn't it too bad! I never once thought of that sleeve pattern."

Usually, of course there are good explanations to be offered. We were busy, and there were so many more important things to occupy our minds. We forgot, and probably it did not matter much, anyway. But explanations are not excuses.

The root of the matter is this: Are you a person of your word? Can you be trusted to do exactly what you say? It requires backbone and painstaking care in little things, but in the end it brings the satisfying sense that your word of honor is worth



We kneel how weak, we rise how full of power.
Why therefore should we do ourselves this wrong,
Or others—that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?

—R. C. Trench.

something; that you are a dependable person.—Youth's Companion.

A Little Broader.

It was in a little frontier town some years ago, that the preacher, stopping for a short time on his circuit, was visited one evening by a young man and woman. The man, earnest-faced and direct of speech, explained their errand. He kept a little grocery store, and, like all stores of its kind in that region, it dispensed liquor as well as other articles. The young man confessed that he had grown rather too fond of drink himself, but for the sake of the girl he was to marry, he had given it up, and now, that his young wife might feel safe and at rest, he wanted to sign a pledge. He asked the preacher to draw one as strong and binding as it could possibly be made, that he would never again touch intoxicating liquor.

"No sir, I will do nothing of the kind," answered the preacher, decidedly.

The visitor stared. He felt that his request had been misunderstood, and once more he fully set forth the situation.

"I understand," said the preacher, quietly. "You have given up a bad habit yourself. You want your wife to rest in peace and untroubled about you while you carry on your daily work, and that is well: but how about luring other men into the habit that you have given up as dangerous? What about the other wives you are willing to make suffer all the heartache and anxiety from which you would save your own? No sir, I will not write that selfish pledge. Make it one to give up all traffic in the stuff, and I will do it gladly."

There were a few minutes of utter silence except for the steps of the young man who paced the floor. Then he turned suddenly, grasped the preacher's hand with a grip that hurt,

and the new pledge was signed. The temperance store prospered from the first, and the new home—where the wife was unafraid and the husband considered his fellow man—became a Christian home, a center of usefulness.—Exchange.

The Child of a King.

A gentleman was riding along a country road, when he heard some one singing. Stopping to listen he caught the words, "I'm the child of a King." Riding on, he came upon the singer—an Irishman, with a pick in his hands. On the hillside near by was a rickety spring wagon, and up among the bushes was tethered a poor, hungry-looking horse.

The rider was an avowed skeptic. He never permitted an opportunity to pass without making a thrust at any form of religious worship. Seeing the Irishman he said to himself, sneeringly: "The child of a king, indeed! Now isn't he a pretty looking child of a King? How foolish religion can make a man." Then aloud: "So you are the child of a king? If that be the case, why are you not better fixed? How is it that you, a prince, are wandering about as poor as a beggar?"

The Irishman went on with his digging, meanwhile continuing his song:

My Father's own Son, the
Savior of men,
Once wandered o'er earth as the
poorest of them;
But now he is reigning forever
on high,
And will give us a home in the
sweet by and by."

The skeptic was surprised at the answer and evident rebuke, but continued: "And this is the palace of a king, is it? Look at that wagon—the king's royal chariot. And that old, weather-beaten tent."

The Irishman, without pausing in either his digging or his song, began the fourth verse:

"A tent or a cottage, why should I care?
They're building a palace for me over there,
Though exiled from home, yet still I may sing:
All glory to God. I'm the child of a King."

And as the skeptic, meditating, rode away, acknowledging that he had belittled his dignity and been beaten at his own game, he heard the blithe voice of the singer swelling forth strong and clear, in the chorus:
"I'm the child of a King,
The child of a King;
With Jesus my Savior,
I'm the child of a King."—Rev. Hallock in the Herald and Presbyterian.

Humanity.

The two essential instincts of humanity are love of order and love of kindness. By the love of order the moral energy is to deal with the earth and dress it and keep it and to deal with all rebellious or dissolute forces. By the love of kindness the moral energy is to deal rightly with all surrounding life. So shall every passion have full strength and yet be absolutely under control.—Ruskin.

Character.

Characters are achieved—not received. They grow out of the substance of a man's soul. They are not put on as a beggar might put on a stolen coat. They mature like fruit from the vital fluids of the tree. They grow with use. A false limb wears out, wastes with use. A natural limb grows stronger and better with use. Character is an achievement.—C. H. Fowler.

You Get What You Give.

Man is the artificer of his own happiness. Let him beware how he complains of the disposition of circumstances, for it is his own disposition he blames. If this is sour, or that rough, or the other steep, let him think if it be not his work. If his looks curdle all hearts, let him not complain of a sour reception. If he hobble in his gait, let him not grumble at the roughness of the way. If he is weak in the knees, let him not call the hill steep.—Thoreau.

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By means of this fund, the Restitution Herald is sent to many who otherwise could not have it.

Mrs. Ellen Morse, \$1.00.

Foundation of Christ's Church.

As the concluding chapter of my article on Christ's Church seems to have been "tabled" in the office of the Gallipolis Journal, I shall not wait longer for it to be published, nor try to duplicate it, but shall send directly to the R. H. a short explanatory article on the foundation rock of Christ's church.

As the church consists of the "called-out ones,"—those who have heard, believed and obeyed the gospel,—it is built upon that which produces and sustains it. We might in a certain sense say that the church is built upon God the Creator, but that is not the sense in which the building of the church is referred to, because the test of the material used in its structure is faith in God's revealed word.

Jesus commanded his disciples to preach the gospel of the kingdom in all the world, and said, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

Jesus preached the same story about his kingdom that he authorized his disciples to preach, and he said, "The word which ye hear is not mine, but the Father's which sent me." John 14:24. He also said, "The words which I speak unto you, they are spirit, and they are life." John 6:63.

Now Paul, in showing that salvation is open to all who believe, said,—quoting Moses—, "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach. That if thou shalt confess with thy mouth the Lord Jesus and shall believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:8-10. "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Luke 16:16.

These passages show us that God's revelation to man during this gospel age is through His word as spoken by the prophets, Jesus and his apostles.

The church is being built upon the same foundation now that it was in the time of the apostles, but the only difference is that whereas, the Lord worked with the apostles then, confirming the

word preached by signs and wonders, and miracles, and gifts of the Holy Ghost, (Mark 16:20; Heb. 2:4), now that word is on record, and has been accepted as truth by the Christian world.

God does not now use His miraculous power to open the understanding of man, but His words are proclaimed by His servants, and the reception and understanding of these words are through natural channels.

Whenever the seed falls on fertile soil—the receptive mind and contrite heart—the right condition of the believer opens his understanding. God thus reveals His word to man when man opens his heart to receive it.

Jesus said that no man can come unto him except the Father draw him. God is love, and no man can really come to Christ except he be influenced by the drawing power of that love, but man being a free moral agent can reject that love and the God who gives it, or can accept it and turn unto the Lord, and receive the light and life of the gospel. The identity of Christ was not revealed to Peter by "flesh and blood,"—by the word of any man—but by the revealed word of God confirmed through the medium of the Son of God.

So also Paul made a true statement when he said that the house hold of God is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

F. M. Howell.

A Jewish University in Jerusalem

A Hebrew University in the old Jewish capital, Jerusalem, would be of incalculable benefit to the Jews as a people, declares Mr. Israel N. Prenovitch, in The Hebrew Standard (New York). This is a fact that they will appreciate too, he thinks, when they consider "that Czar Nicholas II., or whoever the real Czar of Russia may be, closed up the schools of the Russian Empire for the children of the six millions of our brethren who have been unfortunately born in a country (Poland) which belongs at present to the Czar", and "that the German universities and other German high schools of learning in which thousands of our persecuted brethren of the Czar's Empire used to satisfy their thirst for knowledge are, according to newspaper reports, also being closed up for them." Then, too, "a Hebrew university in Jerusalem would also afford an opportunity for a good education to the non-Jewish residents of the Ottoman Empire, and would, therefore, act as a means for bringing about a better understanding be-

tween our brethren and their Turkish and Arabic neighbors." Yet such benefits as these, says the writer, "which the Jewish people would obtain from a Hebrew university in Jerusalem, no matter how great and important they may be, appear, however very small, when compared with the services the university would render to us, as a people, by helping to revive and to strengthen our old national feeling which used to be the greatest pride of our ancestors and in which we are in such great need at present." And he continues:

"A national feeling or pride is a necessity for any people's ambitions to be considered as a respectable member in the family of nations. It is more than a necessity for us, as we need to regain the respect of the world which our people have practically lost in consequence of many circumstances which we did not create and which we could not prevent.

"A strongly developed Jewish nationalism is also indispensable with us in order to keep together the members of our race scattered in the different countries of the globe and living under very much different conditions. The Jewish religion, which performed this function during the last two thousand years, can not do it any more. The Jewish religion is surely not adapted to act, for instance, as a tie between the orthodox and reformed members of our race, and we can easily understand that a well-developed Jewish nationalism, strengthened by its two powerful tributaries—the Hebrew language and the Jewish history—is the only available and efficient means to perform the wonders formerly done by the Jewish religion.

"I think the above argument relative to the necessity of a strongly developed Jewish nationalism discloses one of the main reasons why the university, if built at all, should be located in Palestine and in no other place of the globe, and why it must be Hebrew in its character and nothing but Hebrew."

For these reasons Mr. Prenovitch thinks that "American Zionists should take a great interest in the establishment of a Jewish national center in Palestine, and in the matter of making all our national institutions there Hebrew, in order to insure the success of our enterprise in the Holy Land."—Literary Digest.

"If you have made some progress in the way of righteousness, don't let the tempter lead you off into the road of self-conceit."

TO RAZE WALLS OF JERUSALEM.

Many Changes in Holy City Made Necessary by Increase of Population.

London, March 20.—What will amount to nothing less than a revolutionary change in the Holy City is involved in the plan, soon to be carried out, to provide Jerusalem with a modern electric car service and with electric light. The city is also to have a much needed adequate water supply. (Ex. 38.—J. H. A.).

In order to effect these improvements, the engineers have come to the conclusion that it is necessary to pull down the picturesque ancient walls and massive towers of the city.

The rapidity with which Jerusalem is extending, through the return of the Jews in great numbers to the home of their ancestors, has rendered these improvements necessary. To the north and west of the old city there have sprung up within the last ten years, says a correspondent of the Daily Express, large Jewish colonies, populous residential sections, as well as convents, hospices, institutions, schools and other buildings, with the result that today there is a greater Jerusalem without the walls than within.

New Tramway Routes.

Four separate tramway routes are to be laid down. They will all start from the Jaffa Gate, the principal entrance into the city, and run outside the city walls through the newer parts of Jerusalem. The first, which will have a length of about two miles, will give easy access to what may be termed the "business quarter" of the Holy City. The second, of similar length will link up the large Jewish colonies to the north with the city's principal entrance. The third will encircle the old city, embracing many of its most historic sites, such as "Calvary," believed by many scholars to be the scene of the Crucifixion, the Tomb of the Kings, the mount of Olives, and the valley of Jehosaphat.

The fourth line will run from the Jaffa Gate to Bethlehem, about six miles away, traversing what is perhaps the most sacred thoroughfare in the world. It teems with holy places—sacred walls, tombs and convents.

The work of laying the rails is to begin in April, and, according to the terms of the concession, the syndicate has power to extend the lines in any direction for a distance of some twenty-five miles.

Walls For Sale.

The city walls, which have a circumference of about three

miles, and rise in places to a height of thirty-eight and a half feet, are now being offered by the government for sale as building material. It is expected, however, that efforts will be made to save isolated sections, more particularly the massive towers. Indeed, influential citizens of Jerusalem have formed a society and are approaching the Government with a view to preserving "David's Tower," which they propose to convert into a museum.

Of late years Jerusalem has suffered greatly from the want of fresh water. With the exception of a small quantity brought into the city from the ancient pools of Solomon, near Bethlehem, by means of a pipe which runs along the old aqueduct, the Holy City is entirely dependent for its water supply upon the rainfall. Now reservoirs are to be built in the upper part of the valley of the Brook Cherith at the springs of Ain Farlan and Ain Fouwar, where the water will be stored and brought into the city as required.

City Being Westernized.

"That Jerusalem is gradually being Westernized is evident", says the correspondent of The Daily Express. "A few months ago a water cart was brought out from England to water the roads, which had previously been sprinkled from skins. Then it was only a year ago that the Holy City was equipped with an efficient telephone service while now its police are to have bicycles. Then, not only in Jerusalem, but all over the country, modern methods are being brought into vogue. On the rich plains of Sharon, lying between Jaffa and Jerusalem, one may detect modern harvesting and reaping machines operated by motors.

"This is a vast improvement on the old fashioned method of reaping by hand and threshing floors by oxen. The extensive orange groves around Jaffa are now being irrigated by water raised by motor driven pumps. At Jaffa the French are to build a harbor, which is certainly badly needed.

"A motor boat has been placed on the Dead Sea, and similar crafts are running upon the Jordan and the Sea of Galilee, carrying both passengers and freight. Upon the shores of the latter sheet of water a fish-curing and sardine factory is to be established."—Toledo Weekly Blade.

In the Day Thou Eatest Thereof Thou Shalt Surely Die.

This article is written to correct a statement that was made by a writer of The Herald.

A question was asked,— "Is

death to Adam's posterity, a punishment for their personal sins, or is it a calamity?" He then states that a class believe and teach that the death that overtakes Adam's children is penal in its nature and when inflicted will hold them in the silence of death forever. The only exception being those who become obedient to the gospel of the kingdom of God." What I wish to correct is that this Adamic death is not owing to PERSONAL SINS committed. A careful examination of the first few chapters of Genesis will reveal the truth in regard to this question. The heading of this article contains the penalty of the law under which our foreparents were placed.

The edict was, THOU SHALT DIE IN THAT DAY. Did the Lord God who announced this law mean what the language naturally teaches, or did he say one thing and mean another? Evidently this language must be interpreted literally. No one has a right to say otherwise. Had the penalty of this law been inflicted then, there could have been no multiplying of the race. The penalty meant death to the race. To prevent this a modified sentence was inflicted as announced in Gen. 3:17-19. Dust thou art and unto dust thou shalt return. A future existence depended upon the promise made to the seed of the woman. This constitutes two classes, viz., the sons and daughters of Jehovah and the sons and daughters of men. The sons of men or men born of women are placed as far as a future life is concerned on a level with the beast. They all have one spirit and one promise. They are all of the dust and all return to the dust. To prove a resurrection for this class you must, to be logical, include the animal creation. Both were destroyed alike in the flood and everywhere that Jehovah visited a retributed judgment. It is not correct to state that Adam committed personal sins. The sin that he committed was a wilful sin. He could reason and knew the consequences of his disobedience. Paul states, that ADAM WAS NOT DECEIVED. 1 Tim. 2:14. A wilful sinner suffers the penalty of the second death. See Heb., ch. 6 and 10. Provisions were made for personal sins in the offering of sacrifices which were offered in faith looking forward to the great sacrifice which was effected in the death of Christ. Since that time He is our advocate. He effected the atonement which enables all to become reconciled through faith, repentance and baptism. To this must be added the living of a holy life. Paul states that the wages of sin is death. We are

placed under conditions of our Father's choosing. Paul expresses these conditions in Gal. 3:22.

The scripture has shut up together all unto sin in order that the promise by faith of Jesus Christ might be given to the believers. (Diaglott). There is but one means of escape from this prison into which disobedience has placed us and this is expressed in the same chapter. Ye are the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. If ye be Christ's, then ye are Abraham's seed and heirs according to the promise. You may theorize and charge Jehovah with injustice, yet those facts remain as Paul put them.

The scripture presents to us two characters. The first Adam whom the Lord God made of the dust. The last Adam whom Jehovah crowned with immortality. These two Adams are producers of two creations. They stand at the head of the two classes, viz., the sons of God and the sons of men. The first is a living soul or living animal. The last was made a quickening spirit. We become of the new creation by adoption that is by being counted righteous thro' faith in Jehovah and his purpose as expressed in his word. We are informed that this death pronounced upon the race is not penal in its nature but a calamity. In Christ's death he took away the sin. Not our individual sins but THE SIN that came through the disobedience of Adam. This act was a crime against Jehovah's law for which Christ died. The penalty was placed upon the seed of the woman which Christ became through obedience.

Adam lived nine hundred and thirty years and begat sons and daughters, and died. Through the sacrifice of the animals as recorded in Gen. 3:21, Adam's sin was atoned for and they were permitted to live and multiply and fill the earth. The seed of the woman became the covenant victim that brought life and immortality into the world. Without this sacrifice those who sleep in Christ would perish. John the Baptist points to Jesus and says, Behold the Lamb of God that taketh or beareth away the SIN of the world. John the apostle speaks of him as the Lamb slain from the foundation of the world. There was a purpose in the offering of animal sacrifices. It expressed the faith of the one offering in the great sacrifice. It pointed to the future sacrifice of Jehovah's son. They expressed more than a calamity. A calamity is the result of an act and not the act itself. This condition of a penal death from Adam is a

perfectly natural event to his offspring. It became an entailment from the fact that the first Adam was formed of the dust and his children must partake of the same. They are by birth flesh and must forever remain so unless they come in contact with the power of an endless life. The doctrine that the atonement effects the whole race is without scriptural proof. The most that can be said is, that the atonement obtained through Christ is applicable to ALL conditionally. It affords a reconciliation and enables ALL to partake of its benefits through the law of pardon. It is not reflexive in its application. It is Jehovah's amnesty proclamation to the whole race, but only effective when conditions are complied with.

Paul declared that, "The law of the spirit of life (the gospel) made him free from the law of sin and death." Rom. 8. We can escape the penalty of this law only through obedience. That which is born of the flesh is flesh. That which is born of the spirit is spirit. The spirit quickeneth those who have the spirit of God that raised Christ from the dead. Otherwise they remain under the power of death.

Brethren, let us write more of the plain gospel truths and not these things that can never be settled which have a tendency to unsettle the minds of some.

Your brother seeking for the truth.

D. C. Robison.

Sowing and Reaping.

Remember that as you sow so shall you reap. The law of the harvest is to reap more than you sow. Sow an act and you reap a habit; sow a habit, and you reap a character; sow a character and you reap a destiny.—George Dana Boardman.

Steady Effort.

Anybody can get a steady living out of steady effort. The same clock that ticks off twenty hours for one man can't cheat his neighbor. The same laws of right and wrong, the same privilege to do and dare, are open to both.—Herbert Kauffman.

He who walks through life with an even temper and a gentle patience—patient with himself, with others, with difficulties and crosses—he has an every day greatness beyond that which is won in battles or chanted in cathedrals.—Dr. Dewey.

I would give nothing for that man's religion whose very dog and cat are not the better for it.—R. Hill.

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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.

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 have shipped to Bro. C. C. Maple eleven thousand tracts. They are good ones, too, and he has paid us the hard cash for them. Now help the good work along by helping him to dis-

tribute them. Write him at North Ridgeville, Ohio.

We are this week publishing two articles on the Jewish question. One of these was selected from the Toledo Blade by Bro. J. H. Anderson of Troy, Ohio, and the other we have taken from the Literary Digest of Mar. 28th. To the Bible student these matters are very significant. The authors of these articles can hardly be charged with framing up a story to meet the requirements of prophecy. God in His power of foresight has given history in advance that His children may prepare themselves for the coming great event.

We are notified of the death of Sister Chamberlin, of Eastport, Mich. When we were holding our last meeting there, a call came from Dixon, Ill., to come there to comfort the family of Sr. Augusta Drew who had just died. It broke our meeting at Eastport and we promised the brethren there that our next meeting would be long enough to make up. That meeting with those brethren will never be in this life. Bro. D. D. Blakely is gone. Sr. Carrie Chamberlin is gone and now the mother is gone. Sr. Alpha Coburn's mother is gone and Alpha is now in Grand Rapids. How cruel death is! Our fondest ties are shattered by it. How we should tie to the One who has broken its grip.

"The Two Sons of God; or, Adam in Type and Antitype," the editor's tract is now ready for delivery. A tract of 16 pages. Price 3 cents each, or in lots of a dozen or more, 2 cents each.

We clip the following from an Elbert Co., Colorado, paper: In Memory of Bernard Shipper.

Bernard Shipper was born in The Hague, Sept. 12, 1892; came to America with his parents, Mr. and Mrs. Cornelius Shipper, when a lad of eight years and lived in Denver about twelve years.

At the time of his death he was living at the Thompson ranch. He suffered a stroke of paralysis last Christmas day and since that time his health has failed rapidly. The end came at six o'clock Tuesday morning, March 10, 1914.

He is survived by his father, mother, three brothers and six sisters.

Funeral services were conducted by Mr. J. W. Good Wednesday morning at the home of his parents and the remains laid to rest in the Elbert cemetery.

This shows that Bro. J. W. Good who removed from Tennessee to Colorado within the last two years is still alive and sowing the seed. We believe this to

be the mission of the isolation of God's children. We frequently receive letters telling of the lonesomeness of isolation, but to our mind there is a divine purpose in it, and God's children should be quick to perceive it and act accordingly.—Ed.

Our Weekly Bible Lesson. By Elder Maple.

Sunday, April 19, 1914.

Subject:—The Law and the Sabbath Day.

1. Sabbath made with Israel while they were still in the wilderness. Neh. 9:7-14. See Ex. 16:22-30; Deut. 15:1-15.

2. The Sabbath a part of the Law given to Israel. Ex. 20:1-11.

3. Reasons why the Sabbath was given. 1. Deut. 5:15; 2. Ex. 31:12-18.

4. Some special laws regarding the observance of the Sabbath which localized it to Israel.

1. No work. Ex. 35:2, 3.

2. No burden. Jer. 17:21-27.

3. Penalty carried. Num. 15:32.

5. The passing of the Sabbath. 1. Prophecy, Hos. 2:11; 2. New Testament, 2 Cor. 3:7-11.

6. Paul's teachings. Gal. 4:9-11; Col. 2:16, 17; Rom. 14:5-6.

7. The Sabbath to be resumed by Israel when nationally restored. Isa. 66:23; Ezek. 46:1-3.

To the Churches of Indiana.

"Lest we forget" the Resolution adopted at our annual State Conference two years ago, in regard to finances, we wish to remind each church of this matter.

This is of great importance,—1st, because it is a plan or rule, recommended and adopted by us, the members of the various churches for the advancement of our work, therefore we should be interested enough in it to see that it is carried out. Laws are of no avail unless enforced. 2nd, the condition of our treasury demands it. On account of a few of the churches not responding to the call last year, our funds are now almost gone.

So let me urge each church and its secretary to respond to this work at once, so that we may have ample funds to meet all conference expenses this year.

The Resolution is 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 Sec. of each local church is to receive such funds and turn them over to the State Treasurer, and report to the State Sec. the amount. These funds to be in the hands of the state treasurer on or before April 1 of each year."

The time is at hand now for this work to be finished, so let us hasten.

Flora H. Prior, Sec. Rensselaer Ind.

Ezra Rallsback, Treas., South Bend, 411 E. So. St.

Reports.

Last Tuesday, Mar. 24th, was a day long to be remembered with us, and we greatly rejoiced when Elder B. W. Woodward buried Lawrence Bridegam in the waters of baptism, and today, Mar. 29th, the Lord's supper was administered to him, and the right hand of fellowship given him by the church. Bro. and Sr. Bridegam are now one in Christ Jesus, the family altar is erected in their home, the thank offering at each meal. O how good it is to begin the Christian life with our hand in the hand of God, our life in his care. God bless them both in this sweet new life is our prayer.

M. A. Woodward.

Bro. Marsh came here Mar. 17th, and began preaching that night in town. Owing to the inclemencies of the weather and worldly amusements the crowds were small the first few nights, but by the latter part of the week the church was well filled. Three sermons were preached on Sunday to a large crowd each time. The brethren thought it advisable to change the meeting Tuesday night to a school house south of town where Bro. Marsh spent the remainder of his time. The school house was filled to its full seating capacity each night and all regretted that he could not have stayed longer. A number of the brethren gathered at the depot Saturday in spite of the bad weather to bid Bro. Marsh goodbye, when he departed for points in Illinois.

Bro. Marsh made a host of friends during his short stay with us and like the brethren, hope that he may soon return.

M. Stephenson.

Moorefield, Neb.

Among the Brethren. Elder Maple.

Since last report, we had the pleasure of a visit among the brethren at Dutton and Grand Rapids. We spoke twice in the Rapids, once at Fairlawn Ave. church and once at the home of Bro. Snyder. We came to Blanchard Sunday, March 29, and opened a series of meetings in the I. O. O. F. hall. The weather was very much against us during the opening days but the attendance thus far has

been all that we could expect.

We hope to continue here for some days providing the interest justifies the effort. There are also some points near here where we shall visit (D. V.) and present the word. Pray for us.

The Sunday School.

By Anna E. Drew.

The Journey to Emmaus.

April 12, 1914. Easter Lesson.
Lesson Text. Luke 24:13-35.

Golden Text.—It is Jesus Christ that died, yea rather, that was raised from the dead. Rom. 8:34. R. V.

Time.—The afternoon of the first day of the week, April 9, A. D. 30.

Place.—Emmaus, sixty furlongs (seven and a half miles) from Jerusalem, and the road thither.

Questions.

What had taken place shortly before our lesson story? Crucifixion of Jesus and His burial in Joseph's tomb. Who visited the tomb on this first day of the week, and for what purpose? Luke 24:1-10; Mark 16:1-2.

What did they find? vs. 2, 3; Mark 16:3-7. Of what did the angel remind them? vs. 6-8. Where was Emmaus? "A village sixty furlongs, or seven and a half miles from Jerusalem. The earliest traditions (from the third century on) place Emmaus at the town now called Amwas, formerly Nicopolis. This lies between Jerusalem and Jaffa, about twenty miles from Jerusalem instead of seven and a half; and moreover, it was too large a town to be called a village. A tradition from the twelfth century points to el-Kubeibeh, just sixty furlongs from Jerusalem. References in Josephus would indicate Rolonieh less than six miles from Jerusalem, to the west. The problem of the situation of Emmaus is unsolved."

Who were going to this village? "One named Cleopas, v. 18. The other, unnamed, was probably Luke himself for he only tells this incident in detail, his style therein is that of an eye witness, and the omission of his own name, while the other is given, accords with gospel usage.

Of what were these two disciples talking? Who was added to the little party? Why was not Jesus recognized? v. 16; Mark 16:12. Compare other occasions

when Christ was not recognized. Jno. 20:14; 21:4. What questions did Jesus ask of the two disciples? What had been their hope? v. 21. See also Mark 15:43; Luke 2:38. Upon what had they based this hope? Jer. 23:5, 6; Luke 1:32, 33, 68:70. Give others. Why did the disciples express surprise at Jesus' questions? How did Cleopas sum up Christ's work? v. 19. To whom was charged Jesus' crucifixion? v. 20; Acts 2:22, 23; 4:8-10. What ray of light did the disciples report? vs. 22, 23. Who were the "certain women"? Lu. 24:10. Who were the "certain of them which were with us"? Jno. 20:2-10. How did Jesus rebuke the two disciples? v. 25. See R. V. (All this had been clearly foretold by the prophets). Why was it necessary for Christ to suffer these things? 1 Pet. 1:18; 2:24; Rom. 4:25. What did Jesus then do? v. 27. What scriptures were these? What are some of the prophecies concerning Christ, from Moses? Gen. 3:15; 22:18; Deut. 18:15; Num. 24:17,—also the types fulfilled in Him,—the brazen serpent, Num. 21:9; Jno. 3:14, the paschal lamb, Ex. 12:46, Jno. 9:36. Mention others. What testimonies from the prophets? Isa. 53; Psa. 22:6-8, 16-18; Dan. 9:26; Zech. 12:10; 13:7, find others. Some people tell us the Old Testament scriptures are not of vital importance to us,—is this true?

What do they contain for us? Read Jno. 5:46, 47; Gal. 3:8, 9; Acts 24:14, 15; 26:6, 7, 22, 23; 2 Pet. 3:2, 13. How are the scriptures opened to us? Ps. 119:105; 2 Tim. 2:15; Jno. 8:12. Find others.

When they drew near the village, what did Jesus do? v. 28. It was not a pretence but He actually would have gone further unless they had detained Him; by thus offering to proceed proving them, whether His words had taken any mighty hold on them or not; and whether there was any desire on their part for further communion with Him. Compare Mark 6:48.

What invitation did they give to Jesus? How did they recognize Him? Jesus in some sort the guest, assumes at once the place of host, and as at other times, Matt. 14:19; 15:36; 26:26. the privileges of the household, to whom this blessing and giving of thanks of right belonged. This may first have attracted their attention, and as He handed them the bread they may have observed the prints in His hands and thus certainly knew it was Jesus.

What happened? v. 31. See Bible margin. Was He a "spirit"? vs. 39, 40. The same body with

what difference? What filled the two disciples with wonder? Why did they return at once to Jerusalem? "Though it was late and Jerusalem more than seven miles distant, still they hasten to communicate to their fellow disciples the joyful tidings that Christ had risen."

With what news were they greeted? v. 34. The appearance to Simon Peter (Cephas) is not related by either of the evangelists, but is referred to by Paul in 1 Cor. 15:5. Compare Mark 16:12-14 with v. 34. Bagster claims that this difficulty is removed by rendering interrogative ly,—“Has the Lord risen,” etc., for from the above texts and vs. 36-41 of lesson chapter, the report had not been believed by those who had seen Him.

What happens soon after the two disciples had gathered with the others? v. 36. What does Jesus call to their remembrance on this visit? vs. 44-48. Why was their sadness turned to joy? Luke 24:52, 53. What does Christ's resurrection prove? Jno. 14:19; 1 Cor. 15:13, 20.

Christ is the first fruits of those that sleep,—then can we believe the teaching that those who died are now in heaven or any other abode? Where are the dead and what is their condition? When will those in Christ be made alive? 1 Cor. 15:23; Rev. 20:6; Jno. 5:28, 29. What is the promise to such? Phil. 3:20, 21; 1 Cor. 15:42-44; 1 Jno. 3:2; Luke 20:35, 36. What of the rest of the dead? Rev. 20:5; 12:15; Jno. 5:29; Rev. 22:12. What must we do to secure immortality? Give texts.

Reflections.

It is a sad fact that many of us who are or claim to be Bible students, really do more reading of the Bible than studying it. How often when glancing over some of the most familiar passages some new thoughts or teaching will come to us which we had never considered that passage to embody. Let us therefore do more reflecting upon that which we read, although we read less.

A famous Englishman once said that a person might read all the books in the British Museum and still be completely uneducated, but that if he read a few pages from one of its volumes in an understanding manner, he would thus have received some education.

It seems to me that Bible study may be looked upon in the same light. Merely reading the Bible through a thousand times without stopping to properly understand its contents, will furnish no one either with the knowledge

or the requirements for obtaining the life to come.

In the book of Ecclesiastes the other night, we came upon these words in the first verse of the seventh chapter: A good name is better than precious ointment, and the day of one's death than the day of one's birth. It seemed at first strange that the day of a person's death should be better than that of his birth, especially since so much sorrow is evinced over the former, while there is rejoicing in the hearts of those interested, over the latter. But after all, is not this life one of trial? Can it not be likened to final examination time at school? Practically all students go to school on examination day with some degree of apprehension and doubtful foreboding, and then, what a sigh of relief is heard when it is all over.

Do we not feel somewhat the same in regard to life and should we not feel even more so than we do? How often we gaze into the face of an innocent babe and almost tremble to think of what is in store for it to meet; and it should be our duty because of this sympathizing feeling to help make easy the path which it will have to tread. And also when we look upon the peaceful countenance of an old worker who has fallen asleep, we feel what a blessing it is that he is now at rest after his examination, or his life of labor and turmoil.

Turn to Rev. 14:13, a part of which reads as follows: Blessed are the dead which die in the Lord, that they may rest from their labors. How hard each of us should try to so live that we might come under the scope of the above blessing.

It is our fervent prayer and ardent hope that we may each at the close of life's journey, be able to say to a friend, as Paul did to Timothy: 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 in that day.

Frank E. Siple.

Honest Labor.

Honest labor bears a lovely face. The first call and duty of life to the healthy and the capable is that of honest work. The mere lounge and looker-on in life who deems his indolence godlike is but a despicable creature.—Sel.

Know how sublime a thing it is to suffer and be strong.—Longfellow.

An approving conscience is better than an applauding world.

Christ Is Risen.

He died, the friend of sinners died,
Upon the scourged tree,
That He might bring to light,
The hope,
Of immortality.
All nature, shuddering when He died,
Was wrapped in deepest gloom,
When He in whom was found
No guile,
Lay in the rock-hewn tomb.

But on that blessed first day morn,
At breaking of the day,
When Mary came, with spices sweet,
The stone was rolled away,
The angel saw her tear-wet face,
And spake sweet words of cheer,
Be not afraid, ye Jesus seek,
He is no longer here.

The Lord is risen, take the word,
Let his disciples hear,
The angel's words are full of hope,
To all who hold Christ dear.
Because He lives, the Master says,
His followers too shall live,
He has the keys of hell and death
And endless life can give.

All glory to the Lamb once slain,
His sufferings now are o'er,
He lives again, who once was
And lives forever more.
And when He conquers death's
domain,
And sets the prisoners free,
They'll shout O death, where is
thy sting,
Where grave, thy victory?

(Mrs.) Alice B. Curtis.

Denying the Ransom Price.

We are told that teachers will arise among us who will deay the Lord that bought them. The price he paid for us, by which to redeem us from sin and its consequences, in different places plainly said to be his blood, variously expressed as his blood, his life and himself. Therefore any teaching which asserts that there was no need of his death plainly denies the price by which we are bought, and consequently anyone who denies the need of the Savior's death places those who teach and believe it to be not bought at all. Not saved, what a disaster! And hence what a serious error is that teaching already risen among us that he died only as a martyr, and that his cross was not appointed of the Father, Heaven forbid that we be deceived.

There have been many martyrs since truth first became unpopular, and even the lower creature

gives parental life in defense of its offspring, but it takes more than a martyr to lead men from that land of darkness whence no mere martyr has ever been able to find the returning path. Jesus was a martyr, of course, viewed from the sight of Jew and Gentile who admitted he was a good man, as some did, but you and I should know he was more than a good man, and if he was only a martyr, since not even a martyr can raise himself from the dead, what hope for us!

No, dear friends, we need more than a martyr, else why not choose Jumbo or Socrates?

And we need more than an ideal to follow, else why not the imagination of every one supply it, and so save ourselves? That is just the inevitable consequence of a hope of salvation by a mere abstract ideal, self-salvation, the deceiver of the mass of the race. And what good of a concrete ideal in human form, since an ideal, to be effective, must be duplicated in the devotee? The ideal hero must first incarnate the abstract ideal, and if one can do that, why not all, and so all but only the abstract ideal? If the hero idealized must be more than his followers to be able to exemplify the imagined ideal and become their pattern, then he thus much ceases to be their ideal, since they could not follow him in what he was superior to them. Idealism will do some good, but it will never save from the sin of pride in hoping to save ourselves by our own goodness and character. We need in our Savior more than an example. Idealism is self salvation, and martyrdom will do no farther to follow than the tomb, for both idealism and martyrdom cannot raise their own corpses.

If you had been in his place in that midnight garden when threatened with martyrdom, would you not have prayed for deliverance from it at the hands of the twelve legions of angels? Even idealism would recommend prolonging a life so useful as his, to continue his ministrations of good for some years at least before passing out of labor, especially when heaven's hosts were ready to be beckoned so easily. He told why he did not do it. Not that idealism required loyalty to his teaching, lest his followers flee the like danger when they should be persecuted. Not a hint of anything else but obedience to God's will in prophecy. "How then shall the scriptures be fulfilled that thus it must be!" Prophecy is abundant and minute as to his cross, and the whole book is

written in his blood. Can you find it in your heart to say it need not be when he says it must be? Do you believe God would refuse his prayer thrice offered with tears and agony of blood in Getsemane if it had been possible to let the cup pass? How could his death have been a matter of obedience, as Paul says, he was "obedient" unto death, even the death of the cross, if God had not commanded just that? Our Lord has said he did: "No man taketh it (my life) from me, but I lay it down of myself. This commandment have I received of my Father."

Can you deny either the commandment or the obedience? Even if you say his cross and ours is the symbol of suffering, as it is, can you leave death out of his suffering when we are told he was made lower than angels for the very "suffering of death"? And can you leave the crucifixion of your own self out of your own suffering when the scriptures assert repeatedly that we were identified with his crucifixion and quickening? If you have not died to sin and awakened to righteousness can you live with him in glory? How can you do that without one to lead you through that valley by the hand? Are you more important than he, that God should crucify and quicken you and leave out him? J. W. Williams.

What Will The World Be Doing When Jesus Comes?
By Dr. H. F. Carpenter.

It will be given to ceaseless travel. "Many shall run to and fro." Dan. 12:4. No one will intend to die in the town where he or she was born. Everybody will desire to be where they are not. Americans will tour Europe and Europeans will tour America, and Asiatics will tour the world. 186,227 will spend much time in Lucerne, Switzerland, each season, and as many or more will visit every other resort in Europe and America. To accommodate this travel, trans-continental railroad lines, and palatial transatlantic and transpacific ocean liners cannot be built fast enough. Passage must be engaged some days ahead, either the largest of these liners, or carry more than three thousand passengers.

The world will be spending money with wasteful extravagance while millions perish with hunger and nakedness. Isa. 55:2. Tourists will spend \$11,095,215.00 at Lucerne every season, yet this is only one of a thousand sorts. Banquets will be given cost-

ing \$250 a plate at which wine will be served at \$10 a bottle. Ladies will attend these banquets wearing dresses that cost over \$1000. To support extravagance wealth will be accumulated. "Not by right," till the age will be called the "age of gold." Jas. 5:2-3. Even charitable institutions will become afflicted with extravagance. One in Chicago will receive \$300,000 annually and will expend \$119,000 for salaries. The love of money will corrupt society. The universality of small crimes and the enormous number of petty criminals will reveal the weakness of the moral fiber of the people. "The public services will be full of thieves." 2 Tim. 3:3. "The social environment will be rotten from top to bottom, full of vice and everything that is bad." There will be 250,000 professional criminals in America, unharmed by arrest or conviction. Jurymen will sell their verdicts for gold. "There will be crime in every nook and corner of America." Large trust companies will be building five-story buildings for restaurant and assignation purposes, at a cost of \$100,000, and an officer of that company will make the lease of the four upper stories for supper beds-rooms, and be honored afterwards as a regent of the State University.

The white slave business will be in a flourishing condition, carried on by law-defying men in high position, and girls and young womanhood will not be safe on the street. Romans 1:27 will be in lively re-enactment. "The theater will be vice-ridden." The world will be witnessing a competitive struggle in the theater, tending toward the survival of the nastiest. "Young girls and young men will be witnessing the spectacle of a house of ill-fame without a blush."

The world will be boastful of its knowledge. Surely it will have much knowledge to boast of, for there will be "a continuous advance of man's power to utilize the powers of nature to an extent that surpasses everything he had been able to do during all the preceding centuries of his recorded history." Dan. 12:4. How sad to be compelled to admit that the result of this vast economic revolution has been almost wholly evil. The world will hope in vain to back its overwhining tide of lust and crime by its knowledge. Equally vain is its hope from collegiate education, since college social systems confessedly engender "intellectual weakness" and moral weakness as well.

The world will be found optimistic, by building its hopes on the divinity of man. Still crime of every stain will be rampant.

New York, Chicago and other large cities will have a "Carnival of crime." The age of Christ's coming will be called "The age of crime." Criminals will be young in years. "More boys and girls pass thru one juvenile court than graduate from all the high schools of that county." There will be a deadly conflict going on between Capital and Labor. Jas. 5:4. The world will be very religious. One kind will be thought as good as another. Buddhism, Hinduism, Brahmanism, Mohammedanism, Romanism, and every other cult will propose a holy (?) alliance—a union of all religions into one. This will be called Christianity perfected and triumphant, so little will true Christianity be understood. To stand up for a Christianity outside of these will meet with popular indignation. Seekers after truth will be advised not to consult the Bible, but their inner consciousness. "The pulpits will be preaching all kinds of philosophical, ethical and doctrinal nonsense." "The way of truth will be evil spoken of." The people will be interested mostly in fables. 2 Tim. 4:4. Few will be looking for the coming of Christ and will be overtaken with sudden destruction. The world will be given to pleasure. Churches will become merely moral clubs, centers of social influence rather than of regenerating power. They will be found entertaining the world, rather than saving it. "Salt without savor"; "form without power." 2 Tim. 3:4. The religious state of the world at the coming of Christ has been well expressed thus: "Religion without the Holy Ghost, Christianity without Christ, forgiveness without repentance, salvation without regeneration, and politics without God."

This is a prophetic picture of last-day conditions, but only partially given; and the quotations I have given are from Judges, Editors, Scientists and Christian Workers. And they all testify to the fulfillment of prophetic utterances.

In the midst of these conditions, our Home Missionaries go forth to face difficulties different but more disheartening than those of apostolic times. Nothing but endowment with power from on high can make sufficient for these things. They need the prayers of all waiting ones, as they boldly proclaim the Gospel of the Kingdom which unavoidably antagonizes all those vain hopes which are built on the fancied power of the human mind to survive death, without the resurrection of the body, by the power of the resurrected, glorified and soon-coming Christ.

Just what the world is doing now, prophets and apostles said they would be doing when Jesus comes. THE COMING OF CHRIST MUST BE IMMINENT.—Messiah's Advocate.

Long-Distance Devotion.
C. E. Copp.

There are many good, well-meaning folks who go to church—and thank God that they do in these days for any purpose, there are so many stay-at-homes—and as they hear their devoted pastor expatiate on the three worthies in the fiery furnace, how faith and devotion swell in their bosoms to the hallelujah point, until they almost wish they had lived back in those days, where they too could have made their lives sublime. But sir, this is, I am sorry to say, too often a case of long-distance devotion—a sort of "absent treatment" for Shadrach, Meshach and Abed-nego, which of course does those poor fellows no good at the present time. In fact the fiery furnace business went out of business as a test of piety some time ago. What is needed now is a religion that is rain-proof and frost-proof, rather than fire-proof, so that the overworked, underfed, and too often half-deserted pastor can reasonably expect to find his people at prayer-meeting or divine service when the mercury takes a downward slide toward zero, or somewhat below, without their being turned purple or shaken to shivers. Yes, here is a chance in many a spot in our Northern wintry clime for some modern Shadrachs, Meshachs, and Abed-negos to get some glory in their souls if they do not spread their names and fame a broad, so far down the vista of time as did their worthy predecessors; no matter if the climate is cooled off seven times cooler than it is wont to be cooled, "the form of the fourth" will be there if not seen, and when they get to prayer-meeting and get well warmed up by the Spirit's power they will forget all about how cool it is outside and will not notice it going home half as much as they did coming to meeting. Then, too, in the summer time with the mercury in the nineties, sing.

"By cool Siloam's shady rill,
How fair the lily grows!
and you will be as comfortable in church as anywhere.

"Yes, there's a good deal of piety at long range in these days. Who has not "dared to be a Daniel" as he has heard that stirring hymn sung, or heard the story of that wonderful prophet read and describ-

ed? How the loving heart beats and the warm blood flows and faith kindles and joy springs! Oh yes, they would have been a Daniel, in Daniel's day as sure as you live! Well, how about now? There are some just as bad dens now as he was ever east into which you must take religious care to keep out of, but if you ever do get into one of them by accident, or in the line of God's duty, you want to see to it that you acquit yourself as well as did Daniel by minding your own and God's business while you are there. Then there are lions in the shape of tempers, appetites and passions inside of the most of us that we shall be doing well to keep in subjection; and if we cannot do it in our strength then just pray to God to shut these lion's mouths that would devour us.

Then there are those who would have "prayed with their windows open toward Jerusalem" in spite of the king's decree just as Daniel did; of course they would! Well, let us see what they will do at that little church around the corner, or the country schoolhouse where meetings are held sometimes in the summer time. With the windows open so their voices can be heard in testimony if they themselves cannot be seen; or perhaps there is an outdoor meeting where not only "the baser sort" congregate, but old-time friend from shop and store if not boon companions are looking on.

Here is where it will take some grit, grace and "dare-to-be-a-Daniel" to be "a spectacle and a gazing stock" for God and truth. This is where we want it, right down to date in the twentieth century. Are you saved to date? Those old worthies away back there are all right; they took care of themselves, or rather God took care of them.

Then as you sing,
"Stand up, stand up for Jesus,
Ye soldiers of the cross,"
do not be a jelly fish but do have something in you that will give you backbone enough to stand up for Jesus in the line of cross bearing truth; be a soldier that is a soldier and not a tin or a wooden one. There will be opportunities enough to dare to be a Daniel all around in every good line of duty as a servant of God and righteousness, not only to vote against the rum traffic every chance you get, but to open your mouth against it in denunciation of the awful traffic in men's lives and souls as every opportunity offers. I will warrant that the evil spirits among the bottles will hate you as badly as similar spirits did Daniel and his coworkers in

their day. What is wanted in 1914 is the requisite grace and grit to serve God acceptably in 1914. Vice is rampant and virtue quiescent. Error is all abroad and truth too often in a corner.

"There's good fighting all along the line." Get at it and keep at it.—The World's Crisis.

Social Opinion.

Social opinion is like a sharp knife. There are foolish people who regard it only with terror and dare not touch or meddle with it; there are more foolish people who, in rashness or defiance, seize it by the blade and get cut and mangled for their pains, and there are wise people who grasp it discreetly and boldly by the handle and use it to carve out their own purposes.—Mrs. Jameson.

Poverty.

The very discipline of poverty makes the heart and spirit and boy strong for love. It is the poor who know the intensity of human affection—the poor and patient who have to labor and toil for that prize to the uttermost farthing which ransoms the simplest delight.

Sowing Good.

Each one of us is bound to make the little circle in which he lives better and happier. Each of us is bound to see that out of that small circle the widest good may flow. Each of us may have fixed in his mind the thought that out of a single household may flow influences that stimulate the whole civilized world.—Sel.

Temper.

If a man has a quarrelsome temper, let him alone. The world will soon find him employment. He will soon meet with some one stronger than himself who will repay him better than you can. A man may fight duels all his life if he is disposed to quarrel.—Cecil.

Joy of Life.

Live while you are alive. In other words, enjoy this life as it comes to you. Listen to the bird songs and the voices of the children. Linger to watch the sunset or the opening of a flower. Take into your life the goodness, the pleasure and the brightness of every day, for, "we shall pass this way but once," and then when you reach the last day that is given you here you will be content and can say, "I have lived."—Sel.

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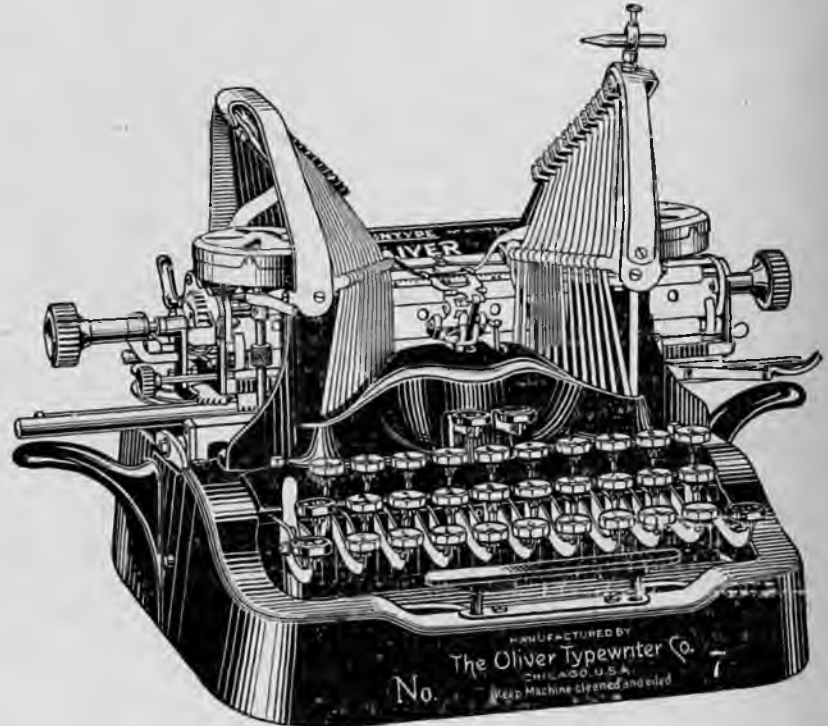
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Good Nature.

Affability, mildness, tenderness, and a word which I would fain bring back to its original signification of virtue—I mean good nature—are of daily use in this worry laden world of ours. They are the bread of mankind and staff of life.—Dryden.

When there is much pretension, there is much that has been borrowed. Nature never pretends.—Lavater.

Fame.

It is an indiscreet and troublesome ambition that cares so much about fame, about what the world says of us; to be always looking in the faces of others for approval; to be always anxious about the effect of what we do or say; to be always shouting to hear the echoes of our own voices.—Longfellow.

A judicious silence is better than truth spoken without charity.

THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, April 15, 1914.

Number 27.

MY HEAVENLY COUNTRY.

Tune: America.

My heavenly country, thee,
Land which by faith I see,
Of thee I sing.
Land for which Jesus died,
Land for which pilgrims sighed,
Home of the purified,
Where Christ is King.

My promised country, thee,
Land from the curse made free,
Fair Beulah land.
Land, God by oath decreed,
To Abram and his seed,
When saints from death are freed,
And ransomed stand.

O wondrous mighty host,
Saved to the uttermost,
Immortal throng.
Then palsied tongues awake,
The dead their silence break,
On earth in praise partake,
In victor's song.

Our God on earth shall be,
Earth shall His glory see,
To Him we'll sing.
Then shall our earth be bright,
God and His Christ our light,
No pain, nor death, nor night,
And God our King.

—Eld. J. August Smith.
Rockford, Illinois.

Which One Do You Need?

Half of success is in seeing
the significance of little things.
Sympathy is a key that fits
the lock of any heart.

The religion that produces no
sunshine is all moonshine.

There are too many hungry for
love for any ever to talk of
suffering from loneliness.

Another man's burden is the
Christian's best badge.

When your face spells failure
it's no use talking of the glo-
ry of your faith.

There's no argument equal to
a happy smile.

Stealing sorrow is as much
a sin as acquiring stolen joys.

Love never knows how much
it gives nor what it costs.

The song of sympathy never
comes until the singer has been
to the school of sorrow.

True spirituality can see the
altar in the cook stove and the
washtub.

It's the common virtues that
make the uncommon saints.

Success is not in an endeavor
to do a great thing, but in re-



What asks our Father of His children save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence and trust, and prayer for light to see
The Master's footprints in our daily ways?
No knotted scourge, nor sacrificial knife,
But the calm beauty of an ordered life
Whose every breathing is unworded praise.

—J. Greenleaf Whittier.

peated endeavors to do greater
things.

The surest way to impoverish
your heart is to hoard up your
love.

The long look within ourselves
will cure us of a lot of impa-
tience with other folks.

A life is an empty lamp with-
out the oil of love.

The only way to have happi-
ness as a permanent guest is
to keep your door open to the
helpless.

You are not likely to cheer
the heart of men by looking
down in the mouth yourself.

Many a man thinks his life is
clouded over when the truth is
he is burying his head in the
steam of his own sighings.

A merry heart kills more mic-
robes than any medicine.

To-morrow's burden is the on-
ly one that breaks the back of
today.

Tears over yesterday's broken
toys blind us to today's treas-
ures.

—Henry F. Copp.

The Startling Cry.

The Lord cometh! The heart
of many a one thrills at this call.
He thinks of the approaching and
complete establishment of the
Lord's kingdom upon earth; and
he sighs, "Ah, didst thou but
come!" Yes, our heart also
joins in this longing of eighteen
hundred years; for even so long
has it been in the church, not
like a flood of water, which is
gradually lost in the sand be-
neath, but like a stream, which
the nearer it draws to its des-
tination, rolls onward with great
er power. How many a prophetic
omen has there been, that the
grand moment of Jubilee is not
far distant. We already perceive
signs in the publication of the
Gospel in all the world; that of
the shaken foundations of Mo-
ammedanism; that of the re-

emergement of the beast from
the abyss; that of the decline
from Christ and his word, ex-
tending through the world; and
that of the powerful errors of
the anti-Christian spirit, acquir-
ing the domination over the cultiva-
tion of genius; of the idolization
of men, and of many more simi-
lar signs.

Never did the church witness
such a constellation of signs of
the near coming of Christ as now.
"The branches of the fig trees
are full of sap; and the summer
is at hand." Assuredly I am
not ignorant that a portion of
the church has become gradually
weary of the long tarrying, and
has fallen into doubt. You also
shake your head, and are of
the opinion that we have long
talked of the "last time." Well,
use this language, and increase
the number of the existing signs
by this new one. Add that of
the foolish virgins, who, shortly
before the midnight hour, main-
tained, "the Lord would not
come for a long time." So in
the days of Noah. They ate,
they drank, they wooed and
were wooed, and inscribed over
the festivity decorated gate of
their dwelling, "Peace! Peace!
There is no danger." But then,
however, the depths suddenly
burst open, and the floods rush-
ed forth at the command of the
eternal wrath. Only Noah and
those with him watched and were
preserved; upon every one else
destruction came with the
swiftness of a whirlwind. The
Lord cometh! Oh, were he al-
ways here. How do we long for
his revelation in these dark
times.—Krummacher.

How Big?

Breaks forth the sceptic in
conceit expostulations: "Your
image of gold in Dan. 3. all
made of gold is too big; it takes
more gold than could be found

in that country to make it; con-
clusion, it is a lie."

Let us see; was the image
made of solid gold? There is
no proof. The heathen idols were
not made of solid metals, but
overlaid with metals. Isa. 40:
19; Jer. 10:3-4.

Pliny speaks of a colossal fig-
ure 110 feet long made by Zen-
odoros for Nero, which was af-
terward dedicated to the sun:
See Pliny's Natural History,
(Others can be mentioned). This
was made of "brass" (of course
overlaid with brass; not solid
brass!) Why not squirm on
this, Mr. Sceptic? Because it
isn't in the Bible.—Schaumburg
In Day Dawn.

Stealing.

Some one wishes to know
whether it is right to steal a
ride on a railroad train. We hear
of some people, of seemingly good
standing, who, by slipping into
loaded freight cars, have escap-
ed the vigilance of the train
crew, and succeeded in making
a trip of several hundred miles.
Why not ask whether it is right
to steal chickens, hogs, a cow or
even a horse? What is the differ-
ence, in principle, between steal-
ing a ride on a train and steal-
ing a sheep? When Jonah wanted
to run from duty, he did not at-
tempt to steal a ride on a Med-
iterranean ship. Though unwilling
to obey the Lord, he was too
honest to try to cheat the ship
captain out of what was right-
fully due him. We are told that
he paid his fare. This shows that
in business matters he was at
least honest. People who can-
not afford to pay their fare
for a trip on the railroad, or a-
cross the ocean, would better
stay at home, for it is written,
"Thou shalt not steal." This
means stealing rides, as well as
stealing cattle.—Exchange.

Study to follow His will in
all, to have no will but His.
This is my duty, and thy wis-
dom. Nothing is gained by spurn-
ing and struggling but to hurt
and vex thyself; but by com-
plying all is gained—sweet peace.
It is the very secret, the mys-
tery of solid peace within, to
resign all to His will, to be dis-
posed of at His pleasure, without
the least contrary thought.—R.
Leighton.

OUR LORD'S COMMISSION.

A Brief Commentary on the Necessity, the Duties, and the Dangers of Evangelism, by F. M. Howell.

"Go ye ... and preach the gospel." Mark 16:15.

"For it is the power of God unto salvation to every one that believeth." Rom. 1:16.

"Preach the word ... for the time will come when they will not endure sound doctrine." 2 Tim. 4:2, 3.

Jesus said to his Father, "Thy word is truth." John 17:17.

Jesus said, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31, 32.

Now to all who are sincerely in search of truth these lines are especially dedicated.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Heb. 1:1, 2.

Therefore the prophetic words of the prophets and of Jesus are the revealed words of God, and must be believed by those who are chosen to be saints at the coming of Christ. 2 Thess. 1:7-10. God has made the following declarations by his inspired servants:

That He created the earth not in vain, that He formed it to be inhabited. Isa. 45:18.

That He declared the end from the beginning, and WHAT HE PURPOSED HE WILL DO. Isa. 46:10, 11.

That the righteous shall inherit the land and dwell therein forever. Psa. 37:29.

That the righteous shall never be removed, but the wicked shall not inhabit the earth. Prov. 10:30.

That the Church will finally be called "The City of the Lord," and will be all righteous, and will inherit the land forever, that HE SHALL BE GLORIFIED. Isa. 60:14, 21.

This being the purpose of our Creator when He created the earth, He then formed man from the dust of the ground, and breathed into his nostrils the breath of life, and MAN BECAME A LIVING SOUL. Gen. 2:7. God created man in His own image, physically and morally perfect, and He gave him dominion over all the earth on the condition that he obey His law. Gen. 1:27, 28:2:17.

After Eve was created "that old serpent called the Devil and Satan, which deceiveth the whole world," (Rev. 12:9) deceived her by telling her that if she disobeyed God's law and ate the forbidden fruit, she would not surely die as God had said, but she would become as the gods, knowing good and evil, and thereby he (the devil) deceived her and caused her to disbelieve and disobey God, and she influenced Adam also to disobey Him. Gen. 3:4. The penalty for their disobedience was death, which God afterwards explained to be a dissolution of the living soul, and a return to the dust of the earth. Gen. 3:19; Psa. 146:4.

The spirit of man, which returns to God, is not the soul, but is the quickening power that emanates from God, who is the source of all life, and animates the body and produces the living soul. When the breath is taken away, the spirit reverts to its source, and the body returns to the dust. This is a dissolution of the living soul which ceases its sentient activities until God sends forth His spirit and recreates and quickens the body, which is a resurrection from the dead. See Psa. 104:29, 30; Rom. 8:11.

"There is no man that hath power over the spirit to retain the spirit," (Ecc. 8:8), so David said, "And none can keep alive his own soul." Psa. 22:29. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that (or in whom) all have sinned." Rom. 5:12.

Now that God's purpose might prevail, and the earth be filled with a righteous people, man would have to be redeemed from this state of sin and death, so God promised and finally gave His only begotten Son to die as a ransom for all, to be testified in due time. 1 Tim. 2:6.

The first Adam lost the dominion over the earth because of disobedience (Heb. 2:8), but the second Adam (Christ) won the dominion by perfect obedience, even unto death. Phil. 2:8-11. This is to be the first dominion for Adam failed to receive it, and is to be in the world to come. See Micah 4:8; Heb. 2:5.

So Paul said, "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. Jesus being flesh and blood was tempted in all points like as we are, but having inherited the mental attributes of his holy Father, he was able to resist temptations, so without sin. Heb. 4:15.

As the death of man is due primarily to unbelief in God's word, which led to disobedience, so everlasting life can be attained only through faith in God's word and obedience to His commandments. Paul says, "For by grace are ye saved through faith."

After the Israelites had been saved out of the land of Egypt, the Lord destroyed those who believed not. Jude 5. The journey of the Israelites through the wilderness and the trial of their faith in God's promises, is a figure of the journey of Christians through the wilderness of life, who are passing the fiery trial of their faith in God's word, and all who will not believe Him are condemned to death. John 3:18. Rev. 21:8.

God's promise to redeem the world from sin and death and bless all nations was through the seed of Abraham (Gen. 22:18), which is Christ (Gal. 3:16), who was to be the begotten Son of God (2 Sam. 7:12-14; Psa. 2:7-9), and born of a virgin (Isa. 7:14; Matt. 1:18-23), and sit on the throne of David, and reign over the house of Jacob forever. Isa. 9:6, 7; Luke 1:31-33.

The reign of Christ on the earth which is to bless all nations will be as King and Lord over all the earth, accompanied with a chosen body of associates called "the saints" and "bride" (Zech. 14:5,9; Psa. 149:9), who are to reign with him and help to rule the nations, and are passing their trial in Christ's church during this age. These elect must hear the gospel, believe it, and be overcomers. Rev. 3:21.

Now inasmuch as this story of the restitution of the glories of the earth must be preached in all the world as a witness unto all nations (Matt. 24:14) so that "every kindred, and people, and tongue, and nation," may have an opportunity to hear and believe the gospel, and be represented in Christ's kingdom and reign with him on the earth (Rev. 5:9, 10), it was necessary for Jesus to select men and to commission them to carry the glad tidings to all the world, so he chose twelve apostles as leaders, and commissioned them, and not them alone but also those who should believe their word (John 17:20), to go into all the world and preach the gospel to every creature, and make disciples of all nations, and baptize them into the name of the Father, and of the Son, and of the Holy Ghost, and to teach them to observe all things whatsoever he had commanded them; and he said: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Matt. 28:19, 20; Mark 16:15, 16.

Our Lord's commission authorizes and commands his disciples to baptize penitent believers into his name so they will become adopted children of God (Eph. 1:5), and Abraham's seed, and heirs according to the promise. Gal. 3:26-29. As no one can be baptized into Christ until he believes the gospel, and as the gospel is the story of God's plan for the salvation of man and the restitution of the earth to a paradise for his everlasting home (Isa. 51:3, 11), all who reject these glad tidings remain out to Christ, and are under the condemnation of eternal death. Mark 16:16; Rev. 21:8; John 3:18.

To be continued.

Love Not The World.

It is important that we heed the admonition of the apostle when he said, Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 1 Jno. 2:5. But few in these days hear and heed these grand words. Under the law they were commanded not to covet. Yet they loved the world and the things of the world. Lot suffered great loss by the love of the things of the world, God sending his angels to lead him and his family out of that wicked city that they might not be destroyed.

The mind is so constructed that it cannot retain the things of God and the things of the world. When we discard the things of the world, we must remember Lot's wife. She made an effort to leave the things of the world but forgot God's command, and looked back. Our Savior said, If the world hate you, ye know that it first hated me before it hated you. 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 (to the things of the world) and your life is hid

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with Christ in God. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry. Col. 3:1-5. This whole chapter should be read and studied carefully.

Jehovah rejected his ancient people for practicing idolatry so he will reject us if we heed not his warning. Covetousness leads us to deny God who so loved the world that he gave his only begotten Son to die that we might live thro' faith in his name. We must be able to distinguish between a covetousness that is commendable and one that is not. The apostle wrote to the church at Corinth, Covet earnestly the best gifts. And yet he said, show I you a more excellent way, which we understand to be those things that abide forever, faith, hope and love. If we covet these things with the same determination that those do who love the things of the world we will fill the measure of the word which says, Let them abound in you or be ye filled with the word.

The fountain from which all good must come is the word of God. If ye love me, you will keep my commandments. Also love one another with a fervent love. There is a covetousness which we should avoid, as it leads to destruction and its end is death. Webster defines it as a strong desire, an inordinate desire; excessive desire for riches. A greed for getting more deprives itself of the true end of getting. The covetous person lives as if the world were made altogether for him. In the 10th Psa. we find this character described. Let us use it as our measuring rod, remembering that the Master refused worldly power and riches for the right to rule in the ages to come. The wicked in his pride doth persecute the poor. He boasteth of his hearer's desire, and blesseth the covetous whom the Lord abhorreth.—marginal, The covetous blesseth himself, he abhorreth the Lord.

He sitteth in the lurking places of the villages. He lieth in wait to catch the poor, he doth catch the poor when he draweth him into his net. He hath said in his heart, God hath forgotten; he hideth his face; he will never see. What a terrible character we see painted in this picture. We see him all around us, and often feel the weight of his hand. Many of them make loud professions. Others give away princely fortunes to again turn and apply themselves to their dishonest trade. Better be as was our Savior, "without where to lay his head," than to

have all the riches of the world and be covetous for the same. Follow not after such things. Remember what the Psalmist said. The Lord is King forever and forever and the heathen are perished out of the land. Lord thou hast heard the desire of the humble. Thou wilt prepare (establish) their heart, thou wilt cause thine ear to hear, to judge the fatherless and the oppressed, that the man of the earth may no more oppress. (terrify).

Bless the name of our God, his promise is sure, only we must with patience wait and withing her lover to her waiting Christian armor, that we like Paul may run with patience the race that is set before us and like him in the end be able to say, I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day; and not to me only, but unto all those also who love his appearing. My dear readers, let not the deceitfulness of riches deprive you of the rich reward that God has promised, eternal life in his kingdom.

D. C. Robison.

Coming Back Again.

Continued.

For many miles we enjoy each other's society. As we near his destination my friend begins to move uneasily in his seat, and eagerly notes the snow covered hills and mountain tops as we swiftly pass them by. I know his heart and mind, and I leave him alone to enjoy his thoughts or the meeting near at hand. I take my seat in the rear of the car that I may unobserved note the greeting of the happy lovers and catch a glimpse of the waiting one. The last station but one is called out. My friend starts from his seat and looks out into the blinding storm that is raging. On and on the train speeds. My friend in his eagerness to catch a glimpse of the station with warm hands melts the frost and ice from the car window and anxiously looks out into the raging tempest. I now have become almost as anxious as he to behold their meeting. I cross over to the same side of the car with my friend, and anxiously look forth. The whistle sounds. We have reached his station. The train stops. Long before the cars cease to move my friend bounds from his seat and with a parting smile and a good-by, he is at the door. He is on the platform and down among the moving passengers. But

oh, where is the maiden? I do not see her as I expected. Where is she? She is not there. Where is her lover? There he stands alone among strangers. Oh my God! what a sad change in his appearance. His smile has disappeared from his once happy countenance. Joy and hope have fled. He stands alone among the passing throng. She did not care to welcome his return. She did not care for the absent one. Sad picture, but it can and has been true.

Again, another picture rises before my eyes. Far up among the same green hills stands another vine-clad cottage. Two lovers are sitting in the doorway of that summer home. The same words of love and hope which were breathed into the ears of the unfaithful one and which will never lose their sweetness as long as love fills the human soul, were spoken into the ears of this loving heart, saying, If I go away I will come again and receive you unto myself that where I am there you will be also. With a smile on the maiden's face and a few words of hope and a good-by, he is gone and the darkness of night receives him out of her sight. Many and oft are the loving messages that pass between them. After a time the events which were to mark the time of his return began to transpire. Eagerly did the loving heart of the maiden note and remember all these events and "daily ponder them in her heart." Often she would go to the office and inquire of the operator. Have you any tidings from Charley for me? Finally one morning she went and asked the same question over again.

The operator said, Yes, here it is, tell the waiting one. I will be home in a few days." With a glad heart the maiden hastens homeward, saying to all, Charley will be here soon. He is coming back. In a few days he will be here. Eagerly she watches the office for tidings of his approach. Again we find her sitting by the side of the operator watching for fresh tidings of the coming one. Finally as the instrument clicks off a message, the operator starts and exclaims, This is from Charley. Tell Lena I started yesterday morning. Am now in Kansas City and will soon be there.

She hastens home and prepares to meet her loved one. At each point of any note, he sends a message of his approach, saying, Kansas City is passed. Have reached Chicago. Am in Detroit. Buffalo is in sight. New York is fading out of view, and on he speeds homeward. At last

the quick car of the waiting, promised bride hears the shrill whistle of the approaching train that is bearing her lover homeward. Away down the track far beyond where the coaches ever stop to unload the traveler, a white figure is seen peering through the mists of early morn to catch the first glimpse of the approaching train that is bearing her lover to her waiting arms, and the joy of the coming back and the meeting is soon realized and the union is complete.

Brethren, which of these two pictures describes your feelings and attitude as the waiting bride of Christ? Are you ready and longing for his return? Heaven's great operator with spirit fingers and with a divine touch from a masterly hand guided by God himself, has sent to his church a loving message of the return of his Son, saying, He is soon coming to take you home. He is on his way even now. Babylon is passed. Medo-Persia is no more. Greece is far behind. Rome is divided and tottering to her fall. The little stone will soon smite the great image on its feet, and God's kingdom will be here forever. The last station is almost reached. The whistle is sounding. Are you prepared as a bride adorned for her husband? Are you standing at the station ready and eager to welcome him back to earth again, and feel to exclaim, "Come Lord Jesus, and come quickly"? If so, happy art thou, and to all such he will say, "Well done, good and faithful servant, enter into the joy of thy Lord."

L. S. Bronson.

"I've been a great deal happier since I have given up thinking about being discontented because I couldn't have my own will. Our life is determined for us; and it makes the mind very free when we give up wishing, and only think of bearing what is laid upon us, and doing what is given us to do."—George Elliot.

You are surprised at your imperfections—why? I should infer from that, that your self-knowledge is small. Surely, you might rather be astonished that you do not fall into more frequent and more grievous faults, and thank God for His upholding grace.—Jean Grou.

Pique.

Pique is at once the bitterest and most absurd enemy that a man can have, making men greater pests to society than all the criminals who infest it.—Muir.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

Entered as second-class matter October 16, 1911, at the post office at Oregon, Illinois, under the Act of March 3, 1879.

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We 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.

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 have just received from Bro. Wm. H. Huls, of Rockbridge O., a neatly printed tract entitled, "What Think Ye of Christ? Whose Son Is He?"

We have not had the time to examine it but predict that it will be found to contain valuable reading matter. No price mark is given. Write him.

We call attention to the article over Bro. L. S. Bronson's name in this issue. It is the continued part of an article that was begun some time ago, but which by an oversight on our part had been overlooked. We regret very much this mistake on our part and have for our excuse that we have really more to oversee than we should attempt.

Many of our brethren are sending us typewritten copy. How much this does help! It saves worry of brain and our linotype operator makes so much time by use of it that it becomes an item of saving to us. It is far ahead of wasting time on questionable hieroglyphics with a chance even when of getting the wrong word, and consequently the wrong thought, bringing down wrath and denunciation upon the editor's head, by the author. Please accept our thanks for your thoughtfulness.

Bro. John Foore, 2012 W. Corn ing Ave., Parsons, Kansas, has a great number of tracts that he wishes to dispose of while he lives. He advertises to send these FREE and asks that postage may accompany any orders which may be sent in. We believe that our people should be using more tracts. We have been sending out some of the very best lately. Besides writing to Bro. Foore, write also to Bro. C. C. Maple, North Ridgeville, Ohio; Eld. J. W. Williams, Brumfield, Ky.; Bro. Rufus A. Curtis, Fountain City, Ind. These have all had tracts printed in large numbers but recently. Send for them. Bro. F. M. Howell is planning to put a good one before our people the content of which we are running now in double column. We are living in perilous times. Let us do all we can to publish the glad tidings before it is too late.

The sad news reaches us that the physicians in the case of Sister Vincent of Camden, Illinois, have decided that nothing can be done for her. We have been praying the Father on her behalf for she seems so much needed both in the home, in the community and in the church. She was one of the very first to take a bold stand for the truth in our meetings in that locality and she has been firm in her faith ever since. May God in His great love and mercy see fit to spare her to us. Sickness, sorrow and death come to us

in reports with almost every mail. It makes the heart heavy. How we long for the time to come when the inhabitant of the land shall not say, I am sick.

Notices.

To the Churches of Indiana.

"Lest we forget" the Resolution adopted at our annual State Conference two years ago, in regard to finances, we wish to remind each church of this matter.

This is of great importance,—1st, because it is a plan or rule, recommended and adopted by us, the members of the various churches for the advancement of our work, therefore we should be interested enough in it to see that it is carried out. Laws are of no avail unless enforced. 2nd, the condition of our treasury demands it. On account of a few of the churches not responding to the call last year, our funds are now almost gone.

So let me urge each church and its secretary to respond to this work at once, so that we may have ample funds to meet all conference expenses this year.

The Resolution is 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 Sec. of each local church is to receive such funds and turn them over to the State Treasurer, and report to the State Sec. the amount. These funds to be in the hands of the state treasurer on or before April 1 of each year."

The time is at hand now for this work to be finished, so let us hasten.

Flora H. Prior, Sec., Rensselaer, Ind.

Ezra Railsback, Treas., South Bend, 411 E. So. St.

Our Weekly Bible Lesson.

By Elder Maple.

Sunday, April 26, 1914.

Subject:—Steps in Conversion.

1. Hearing. Rom. 10:17; Acts 8:14, 5.
2. Believing. Mark 16:15, 16; Acts 16:31.
3. Repenting. Luke 13:3; 24:47.
4. Confessing. Rom. 10:9, 10, Acts 8:37.
5. Obeying. Gal. 3:27, Acts 2:38; Rom. 6.
6. Living. 2 Peter 1:4-11.
7. New Testament examples. Acts 2:8, 9, 16, 18.

We blame others for small things, and overlook greater in ourselves.

Obituaries.



Ann M. Sweet,

wife of Brother Henry H. Chamberlin, Eastport, Mich., was born in Townsend, Sandusky County, Ohio, July 19, 1843, and fell asleep in Jesus March 24, 1914, being 71 years, 6 months, and 5 days old.

She was united in marriage to Brother Chamberlin in 1868, and to this union were born three children, two girls and one boy, one only surviving her, Sister Maude E. Stebbins, wife of Bro. Fred Stebbins of Eastport. This family, and the husband of the deceased, are the only ones of the immediate family remaining to mourn her loss. One sister, Mrs. Laura Golden, Hudsonville, Mich., and a number more distant relatives, and a host of friends also sorrow with the family, who have lost a good and faithful wife and mother.

Sister Chamberlin has been an earnest, consistent Christian woman for several years, having been baptised into Christ by Bro. B. W. Woodward. She rejoiced that her entire family were her companions in the faith once delivered to the saints as well as in the home, and fell asleep confident that her Master would know her resting place, and when he should descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God, that she would be called forth from her resting place and be clothed with immortality and His righteousness.

Her daughter, Sister Carrie Chamberlin, had preceded her into the same dreamless sleep by only a few months, so that sorrow surely has been multiplied in this home during the year. However "We sorrow not as those who have no hope."

The writer, who has been a life-long friend of the family, was called to speak words of comfort to the family and friends

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who gathered to pay their last tokens of love and respect. We laid her to rest in the Bay View cemetery, near Eastport, Mich., awaiting the call of her Master.

F. V. Blakely.

The Sunday School.

By Anna E. Drew.

The Lost Sheep and The Lost Coin.

April 26, 1914. Luke 15:1-10. Compare Matt. 18:10-14.

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

Time.—January A. D. 30.

Place.—In Perea, beyond Jordan.

Questions.

Who drew near to hear Jesus? v. 1. To what did the Pharisees and scribes object? Why? "These publicans were officers employed to collect the Roman tribute, which rendered them so odious to the Jews, as to be ranked always with the worst of sinners, because of frequent abuse of their power in making unlawful exactions, Luke 18:11, but far more did they object to associating with them because of their self righteousness."

Why did Jesus associate with publicans and sinners? Matt. 9:11-13. This man "receiveth" sinners,—in what way? Welcomes, entertains,—compare Paul's use of the word in reference to Phoebe, Rom. 16:2. Do we find a spirit like this of the Pharisees and scribes in this day? Show in what way. How did Jesus seek to show them their error? v. 3. Relate the parable.

Why did Jesus base so many comparisons on the life of a shepherd? "Because the care of sheep was one of the chief industries of the Jews, especially in the south of Palestine and to the east of Jordan."

How was Christ like a shepherd? Luke 19:10; Jno. 10:11-18. See references in Old Testament.—Isa. 40:11; Ezek. 34:11-16. How were the publicans and sinners like lost sheep? Matthew's report, Matt. 18:12, speaks of the sheep as straying away. That is what happens in the case of sinners. The sheep did not intend to go anywhere, either to keep with or leave the shepherd. It simply knew that grass was sweet and that there ahead of it was another tuft, and it went after

it. So it nibbled itself out of the path and out of the shepherd's care, out of the flock's companionship. Show how many people do likewise. What is the result? Who are the "ninety and nine" of Christ's parable? The "wilderness" in which the ninety and nine were left, no doubt refers to the fertile spots in the desert, to which flocks are led for pasture.

What did the shepherd do for the lost, or strayed sheep? v. 4, 5. Matt. 18:12. Make the application. What was the shepherd's joy over the found sheep? In the application, should all rejoice with the shepherd? Did the Pharisees do so? Are there any who "need no repentance"? Eccl. 7:20. Jesus is arguing with the Jews upon their own principles and is supposed to allude to those who "trusted in themselves that they were righteous and set all others at nought." Lu 18:9. R. V.

What is the second parable Jesus illustrates with? What are the main points of difference between this and the first? What was the value of the coin lost? See Bible margin. What effort does the woman make to recover it? "Jewish women wore, and still wear, gold and silver coins as an ornamental fringe around the forehead, which was of great importance to a girl often as constituting her dowry. The loss of one coin would not only spoil the symmetry of the fringe, but would seriously diminish her most valued possessions." To apply this parable to the Pharisees (Jews), what had they lost? The true knowledge of God. Do you see any symbol in the number (ten) of pieces of silver? What had they lost from the law? They kept the letter of the law, but not the spirit, not the love, compassion and mercy with which it should have been kept. To what would you liken the "sweeping" of the house? The cleansing from errors that had been accumulating in the house of Israel. To what would you liken the candle by which the light was given to sweep and find the coin? Psa. 119:105; Heb. 4:12.

How compare the publicans and sinners to lost coins? How was Christ's work like the woman's search? What does the Bible teach us concerning angels? Heb. 1:4, 7, 13, 14; Psa. 34:7; Acts 12:7, 11; Luke 20:36.

What is said to bring joy to the angels? v. 10. Can we have like joy and how? Whom should we try to win to Christ? How may we succeed in this great work? 1 Cor. 13:4-7; Eph. 3:17-19; Luke 6:31, 35; Phil. 2:3-5. Find other texts.

The Illinois Campaign.

We mean the "wet" and "dry" campaign. As we write the news of election is just coming in and the indications are that the "drys" have won an overwhelming victory by the aid of the votes of the women. Our own city went dry by a small majority.

Although when voting, we vote "dry", yet we cannot help pondering upon the subject. The only weapon God has ever given the Christian, so far as we can see, is the Sword of the Spirit bathed in love, and since we are under the government of the prince of darkness and the Word promises nothing better until the great Prince of God reigns, and the further fact that Paul tells us that conditions will grow worse and worse until the time when Christ does reign and that the present regime winds up in utter disaster and overthrow, the question arises, Is it the right thing for a Christian to mix in the politics of the prince of darkness? We do not now recall that we have ever heard of any one who was VOTED into morality or into the truth. These conditions are induced only by coming into contact with God's holy spirit.

We confess not to be able fully to determine just what is the thing for a Christian to do in the matter. If there are any whose experiences have ever found them in such a state of mind who finally decided either way and who do not "know it all", that can help us to decide with good reason, we shall be glad to hear from such. Long articles are not wanted.

S. J. Lindsay.

Bro. Lindsay and brothers and sisters scattered abroad:

Let us take heed when the Master has said. Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. It is not every one that says, I am holy, yes, I am he that is doing right, and not every one that says, I am sick, and want the brothers and sisters to help me, that is sick. So we find to prove all things is far the best, and Paul said, For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. But I know it is better to help two unworthy persons, than to refuse to help one worthy person. But there is no need of any mistake, if we will only heed the Master's warning when he says beware. So let us prove all things, hold fast that which is good.

Your sister in hope of eternal life,

Mrs. Martha Sutterfield.

Berean Column.

When I read the Bible now, I cannot see how anyone can read it and believe it as I once did, for as I read, (1 Cor. 15, 24 and 25): "Then cometh the end when he shall have delivered up the kingdom to God even the Father: when he shall have put down all rule and all authority and power.

For he must reign till he hath put all enemies under his feet, I can plainly see God's plan of the restoration of the kingdom with Christ as our ruler.

I once believed that we were received into the kingdom at death, but Christ says, John 13:33, "Whither I go ye cannot come." John 14:2 and 3, "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 to prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also."

These verses fully explain the second coming of Christ, the restoration of the kingdom, and the rewarding of the saints at that time instead of rewarding them at death. May we be prepared for his second coming, when he shall rule justly. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government, and peace there shall be no end, and 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." Isa. 9:6-7.

John F. Miller.

St. Jacob, Ill.

God So Loved The World."

The love of God for the world has been manifested ever since the beginning. Before man was created, God planned and created the world, which proved to be of benefit to mankind. The earth, the waters, light, darkness, trees and their fruits, herbs, fish, fowls of the air, etc., are beneficial to mankind. He made man in his own image, and planted a garden in Eden for his abiding place, and gave him dominion over all the earth.

Man was given intellect and reason and power to choose between good and evil. By disobedience man chose his own destiny and forfeited his right to the tree of life. Here God showed his merciful love by sending forth from the garden of Eden and guarding the tree of life, thus preventing man from living forever in his sins. Through man's disobedience, sorrow and sin entered into the world.

Did God's love cease here? No. He predicted that one, "the seed of a woman," Gen. 3:15, by faith and obedience would restore what was lost (eternal life).

God's purpose was to make man an heir to eternal life, not merely to give eternal life as a gift, but as a reward of faith and obedience, that man should "by patient continuance in well doing seek for glory and honor and immortality, eternal life." Rom. 2:7.

In fullness of time, God fulfilled his prediction and sent forth His Son born of a woman. Christ came as a life giver. Through His death and resurrection we have hope of eternal life. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jno. 3:16.

Mae Hanson Miller.
St. Jacob, Ill.

Dear Bereans:

The apostle James gives a beautiful description of wisdom in this language: "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." God gives wisdom to those who seek for it. When Solomon was made king over Israel he realized his weakness and asked God to give him an understanding heart to judge the people. It pleased God that he had asked this instead of long life and riches for himself and he gave him a wise and understanding heart. 1 Kings 3:7-12. God gave Joseph favor and wisdom and Peter says that wisdom was given to Paul. What are some of the characteristics? David answers, "The fear of the Lord is the beginning of wisdom." Solomon says, "Wisdom strengtheneth the wise", and that it excelleth folly as far as light excelleth darkness.

Now James says, "If any of you lack wisdom, let him ask of God that giveth to all men liberally. But we must seek it according to his will which is by diligently searching the scriptures. Paul says of Timothy that he knew the scriptures from a

child and they were able to make him wise unto salvation. These are the blessings: Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things be compared unto her. Length of days is in her right hand and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her and happy is every one that retaineth her. Prov. 3:13-18. Worldly wisdom is censured. In 1 Cor. 3:19 we read, "For the wisdom of this world is foolishness with God," and in 1 Cor. 2:6, that it shall come to naught. May we seek more earnestly for the wisdom which shall endure unto everlasting life.

Regina Boyer.
Virginia.

Golden Gems of Thought.
Sel. by R. E. Lloyd.

Rev. L. M. Zimmerman, D. D., says: A boy was brought one day, crushed and bleeding into a hospital. Round him were gathered the nurses and doctors. The surgeon was about to begin his work, when the boy said, "Doctor, may I sing? It won't hurt so much when I sing." The good doctor moved with compassion, replied, "Yes sing." And during the operation, the boy sought to forget the pain by means of the song. The power of music goes without question. It is a tonic. Its wondrous power can be vividly seen by watching the effect on a healthy man who is tired or worried. When soldiers are weary or discouraged, the band plays, and they rush forward to the charge. The mother puts her baby to sleep with a song. When our spirit is disturbed and our hearts are sad, music produces a useful, moral effect, either directly or indirectly. Truly, music hath charm to soothe the savage breast.

Someone has said that music is love in search of a word. Music is the echo of God's voice in the soul of men and women. He who is musical, is equal to anything. Christianity itself was born with a song upon its lips. The thrilling measures of the 'Magnificat' were sung by Mary, and the angels sang in their joyful hallelujah chorus.

Life should be made musical if it is to be God-like. The life that is musical vibrates in pleasant harmony at every touch of the divine hand, and offering

no discordant note when in touch with mankind. Such men and women change the dark and gloomy scenes of life into Eden, garden of love. Their very presence changes the leaden lives into silver, while the silver lives take upon themselves an added glory and become golden. These musical lives are the bright suns in life which illumine the dark, heavy clouds of despair until they become like castles and golden gates fit for an entrance into the city of golden splendor.

Their presence, like strains of delicious music, is a tonic to tired, despondent men and women. Their words and smiles are as refreshing as a spring bubbling in a garden, and as inspiring as the breath of the summer's wind to a fainting soul. It takes more than bricks and mortar to make happiness.

Love is essential. As to every bird its own nest is fair, so to every man his own home is sweet, if it be as God intends and as everyone should make it....

In all this world there is nothing more beautiful than a home where love dwells, the one spot where hearts securely trust and confide in each other. A happy marriage is an alliance in which God has brought together the contracting parties. Do not expect perfection. Before marriage every one tries to make the best possible appearance, and few will disclose their faults. At best, they are not likely to advertise them. Accordingly some seem to think they are marrying angels in disguise, but of course, later on they discover they have married human beings, susceptible to infirmities like themselves. Do not allow old age to lessen your affections, but keep up your courtship to life's end. In the school of forbearance and gentle culture, see in each other a beauty that others do not see, and never allow passing years to strip your marriage of its charms.

There is a good time coming. There are many today who are patiently bearing life's burdens, all because there is a good time coming. You may call this optimism. You may call it faith. But what would life be without faith? Hope of the future life supports us. The present life is by no means satisfactory. There must come a day of reckoning, and final judgment. This world does not make a just distribution. God, however, will finally render to every man according to his just deserts. God is no respecter of persons, and He will reward each one according as he has used his talents.

He should strive to make this

world a dearer and sweeter place in which to live. Words of love and deeds of kindness we should scatter along our path through life, for it takes but little to make others either sad or glad. Let us help to make them glad. Unto all such as go forth in the spirit of the blessed Master, there will some day come a gentle voice, saying, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

"Well done, good and faithful servant, enter thou into the joy of thy Lord."

Baptism.

Baptism is the consecration of the professor of religion to the service of Christ. Baptism initiates him into the visible family of the faithful. It is the seal of faith made by the individual that he has professed faith in Christ, and is exercising faith in him for a life and a home in the kingdom of God. It expresses his hope that he will be redeemed from death and be resurrected from the penalty of sin to an endless life beyond the power of death and have a home where these afflictions do not come. Baptism symbolizes death, burial and resurrection. Death in that of passing from a life of sin to one of holy living; burial in that of putting the dead out of sight and into a grave; resurrection in the rising from the water a living being; to a newness of life in that of pursuing a righteous life. There can be no baptism without immersion, for the Greek word baptize means to immerse, and it has a meaning in immersion, for the word has come to have a consecrated understanding, of turning from a former sinful life to a better one of life and hope. Baptism would not be accomplished by the mere act of burial in water, and leaving the person there; the person would be dead to sin, but to life also; baptism comprises the rising from the watery grave to life; while it is a continuation of physical life, it is a new life, spiritually, for the person is now supposed to be actuated by the Spirit of God rather than by selfish or sinful motives.

In nature the person is dead before burial, so in the religious emblem baptism should not be had with a candidate until he is dead to sin, for if he keeps right on sinning he goes contrary to the object of baptism, and does away with its utility, and annihilates the benefit that might be derived from it. Baptism contemplates cessation of sin, and not a continuation in

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it. So the administrator of baptism wants to know that his candidate is dead to sin and intends to now live for Christ and the righteousness of God.

And as sin is the transgression of law so the baptized person now undertakes to keep the law of God. Hence no person is eligible to baptism until he undertakes the keeping of the commandments of God, which commandments constitute the law of God. And as the candidate for baptism declares his belief in Jesus Christ as the Son of God it should also be understood that the repentance and conversion following that expression of faith should comprehend the keeping of the law of God.

Without this there is not a thorough consecration to God. Baptism being one of the terms of the gospel it should be accompanied with repentance and conversion, and should be preceded by them.

In our formula of baptism we say "baptized into Christ for the remission of sins." Remission is to remit, to remove, to pardon, and baptism being one of the terms of gospel salvation, it is one of the gospel factors, a sign or seal of faith, and we say "for the remission of sins," or in order to the remission of sins. We may also use the word "for" in its meaning of "on account of," and as the individual's sins are remitted or blotted out by his faith in Christ, so baptism follows as a sign or seal of such profession and consequent remission. The gospel terms go together, they cannot be separated. There is no need of the question of baptism being a saving ordinance; it certainly is valueless without faith and conversion, and it is also a farfetched question to ask if one can be saved without baptism. The gospel terms of salvation are given in the gospel: and if one undertakes to omit either one of them he does so at his peril.

In the opening of the gospel John the Baptist baptized those who came to him, unto the baptism of repentance, for this is what he preached. This was not Christian baptism, for Christ had not yet come and manifested himself as the Saviour of the world, and as soon as Christ came, the forerunner's work was done. In the Acts of the Apostles we read of some who were baptized unto John's baptism, but they knew nothing further, not even the giving of the Holy Spirit. John's baptism was unto repentance and to a looking to the coming of the Lamb of God who could take away the

sin of the world. The recipients of John's baptism professed repentance and conversion, and their faith looked toward the coming Savior.

Christian baptism contemplates faith in Christ, repentance toward God and conversion of life, a turning from sin to a holiness of life, to a hope in God, and a hope in the kingdom to come. We want to have due appreciation of holy baptism, its intent and purposes and what it stands for. We must have respect to its accompaniments, and in its outcome we may expect the home with the one into whose life and hope baptism ushers us.—Sel.

Our High Priest's Offering For Himself.

In the shadow service of Israel the high priest's first mediatorial work was to offer a sacrifice for himself, to prepare him to meditate for the people afterwards. The comment on this in the Hebrew epistle shows the necessity of Christ first offering himself for his own preparation to become able to help us. The help we need in him is to put away our sins and give us life, therefore, to be able to do this he must obtain for us the nature which is sinless and deathless, the spiritual body of the other life. Hence the necessity that his offering should prepare him for his mediatorial work for us by first giving that nature to him. For as long as he lived in the flesh, he could not give to us a nature which he did not have to give, for as long as the flesh life is in existence there is always the possibility of sin and its two consequences of suffering and death. It devolves upon those who say there is no saving power in his sacrificial death to show wherein the flesh of man is acceptable to God, with all its physical and moral corruption, and how they are going to receive the other nature unless someone shall first obtain it and impart it to them. Can you raise yourself from corruption to glory? Can you burst the bars of your tomb? Neither can you raise yourself from death in sin to life in holiness.

Death is the only thing that terminates sin, and resurrection is the only means of abolishing death; then what power of salvation is there for you if you reject his cross and risen glory?

To obtain that gift, first for himself, then for us he must make his offering, which was himself. Since, as we have seen, his death was a commandment of God, if he had refused the final bitter cup, he would have been

a sinner. His obedience was not completed until he was dead, for it says he was "obedient unto death." Then how can you who deny his blood deny that what you said your ideal was in the final test a sinner? And salvation was not assured, either to him or to us, until he rose in glory, for it says he himself needed to be saved, from death. How can you be saved from death after it comes to you, except by a resurrection? And why should God exalt you to pass through such an atoning sacrifice of death and resurrection and leave out him by whom alone is the power to give you that other life?

And so it is emphatically stated in the Hebrew epistle that our Lord's offering of himself in sacrifice as high priest was first for his own sins. How can this be when it is just as emphatically stated elsewhere that he did no sin? Paul explains the difficulty by saying his crucifixion was for the purpose of destroying the body of sin. For the destruction of the flesh life, then, he offered first for himself. The body of sin was the sin for which he offered his sacrifice, not for personal transgression, which he did not commit. Elsewhere this body of sin here said to be destroyed in his crucifixion is called destroying the devil through his death. As long as he lived the present life he could be tempted and die. The other nature is free from both.

J. W. Williams.

All of this world will soon have passed away. But God will remain, and thou, whatever thou hast become, good or bad. Thy deeds now are the seed-corn of eternity. Each single act, in each several day, good or bad, is a portion of that seed. Each day adds some line, making thee more or less like Him, more or less capable of His love.—E. Pusey.

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

—Mary Butts.

If any one would tell you the shortest, surest way to all happiness and all perfection, he must tell you to make it a rule to yourself to thank and praise God for everything that happens to you. For it is certain that whatever seeming calamity hap-

pens to you, if you thank and praise God for it, you turn it into a blessing. Could you, therefore, work miracles, you could not do more for yourself than by this thankful spirit; for it heals with a word speaking, and turns all that it touches into happiness.—Wm. Law.

Let the weakest, let the humblest remember, that in his daily course he can, if he will, shed around him almost a heaven. Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness,—these cost very little, but they are priceless in their value. Are they not almost the staple of our daily happiness? From hour to hour, from moment to moment, we are supported, blest, by small kindnesses.—F. W. Robertson.

All as God wills, who wisely heeds
To give or withhold;
And knoweth more of all my needs
Than all my prayers have told.
—Whittier.

There is no action so slight nor so mean but it may be done to a great purpose, and ennobled thereby; nor is any purpose so great but that slight actions may help it, and may be so done as to help it much, most especially, that chief of all purposes—the pleasing of God.—Ruskin.

Resign every forbidden joy; restrain every wish that is not referred to His will; banish all eager desires, all anxiety. Desire only the will of God; seek Him alone, and you will find peace.—Fenelon.

Concentration.

He who would do some great and lasting thing in this short life of ours must apply himself to the work with such concentration of his forces as to idle spectators, who live only to amuse themselves, looks like insanity.—Francis Parkman.

Making Friends.

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 seeing and appreciating whatever is noble and loving in another.—Sel.

We should arrive at a fulness of love extending to the whole creation, a desire to impart, to pour out in full and copious streams the love and goodness we bear to all around us.—J. P. Greaves.

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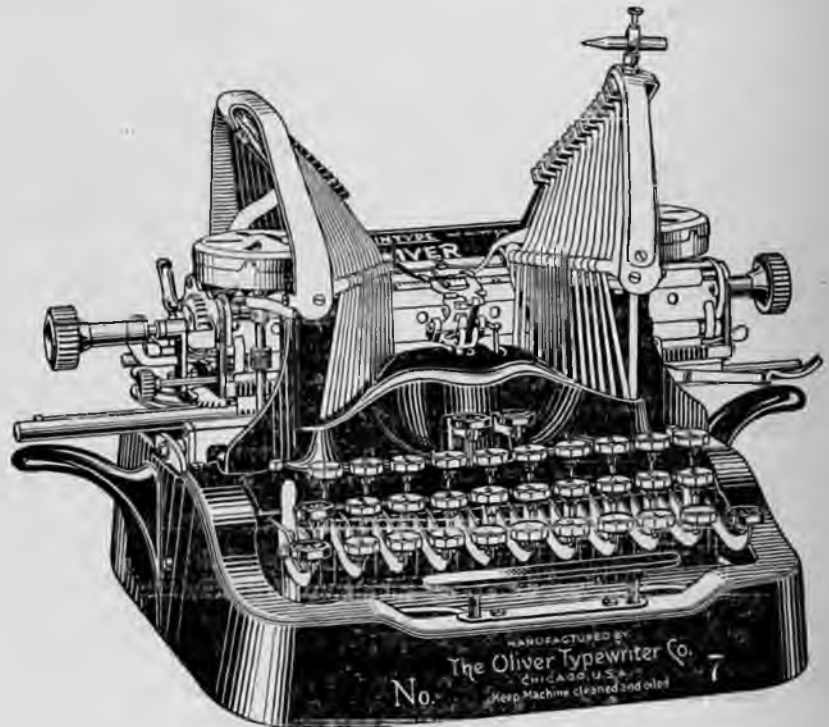
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ly to God, seek his aid, and let the foundation stone of your consolation be your happiness in being His. All vexations and annoyances will be comparatively unimportant while you know that you have such a Friend, such a Stay, such a Refuge. May God be ever in your heart.—De Sales.

Give not thy tongue too great liberty lest it take thee prisoner.

THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, April 22, 1914.

Number 28.

Words.

Keep a watch on your words, my children,
For words are wonderful things:
They are sweet, like the bees' fresh honey;
Like bees, they have terrible stings;
They can bless, like the warm, glad sunshine,
And brighten the lonely life;
They can cut, in the strife of anger,
Like an open, two-edged knife.

Let them pass through your lips unchallenged,
If their errand be true and kind,
If they come to support the weary,
To comfort and help the blind;
If a bitter, revengeful spirit
Prompt the words, let them be unsaid;
They may flash through a brain like lightning,
Or fall on a heart like lead.

Keep them back, if they're cold and cruel,
Under the bar, and lock, and seal;
The wounds they make, my children,
Are always slow to heal.
May Christ guard your lips;
and ever,
From the time of your early youth,
May the words that you daily utter
Be the words of beautiful truth.
—Selected.

She Gave Her Utmost.

There is a little incident told of a poor heathen woman living on a secluded island. A boat landed at this little island and containing many missionaries the heathen woman sent her husband on board the vessel to ask permission to wash the clothing belonging to the missionaries on board. Her request was granted. When the clothing was returned to them they paid the man quite liberally and he gave it over to his wife; she was very much distressed because he had accepted the money, so she slipped on board the vessel and returned it. All the answer she would make to their appeal that she keep the money was that, "Jesus washed the feet of the disciples."

On this little island there was



For blessings of the fruitful season,
For work and rest, for friends and home,
For the great gifts of thought and reason,—
To praise and bless Thee, Lord, we come.

Yes, and for weeping and for wailing,
For bitter hail and blighting frost,
For high hopes on the low earth trailing,
For sweet joys missed, for pure aims crossed.
—E. Seudder.

a mission school and she had gotten her inspiration by coming in contact with the missionaries as they passed by her humble dwelling place with her bare necessities. She taught the people there. "She gave her utmost," and with that mite she changed the heathen island to one where all learned to bow before God. Her position was humble in life but Jesus honors such lives.

There is something for each of us to do in our church lives, but too often we fail to respond to the call because we think some one can do so much better; we will not pray because others can pray longer prayers, will not give because others can give more. Let us be as this little heathen woman. She gave her utmost and it changed an entire island from heathen worship to that of honoring God. God stands ready to help those who do their best. He sees all the seed sown upon good and poor soil, and where we think of little return, He may bless that seed to His honor and glory.—Sel.

Don't Step There.

The man who has fallen should warn others of the slippery places.

The services which John B. Gough did for the temperance cause were the reproduction on a large scale of the warning of the little boy in the following anecdote from the Episcopal Recorder:

A man started out for church one icy Sunday morning, and presently came to a place where a little boy was standing, who, with choking voice, said:

"Please don't step there."

"Why not?"

"Because I stepped there and fell down," sobbed the little fellow, who had thus taken upon himself to warn the unwary passerby of the danger into which

he had fallen.

There are many men in the world who have good reasons for giving such a warning as this. The man who has trod the dark and slippery paths of intemperance and sees the young learning to take the first glass of spirits or wine or beer has good reason to say to them:

"Don't step there, for I stepped there and fell down."

The man who has indulged in gambling till he is despised by others and abhorred by himself, has good reason to say to the young when they are entering on the same course:

"Don't step there, for I stepped there and fell down."

When Jesus Comes Will He Find Us Watching?

These words are of olden times but the meaning implied is deep as ever it was. The first three words imply a coming of Christ. We believe that he is coming again to this earth and for the purpose of setting up a kingdom here in which he will reign as King. Who would not be glad to have a ruler over them such as our Christ would be?—a man who has proven his love for fallen man and a degraded people. It could only be such men as those who crucified him on the bloody tree.

We profess to love Christ and his kingdom; we pray "thy kingdom come," but the way some of us act upon the street and at our daily duties, I fear that if our prayers were answered, it would be for Christ to come and blot us out of the way of those who are serving him as they should, thus preventing stumbling blocks remaining in their walks of life.

Were Jesus to leave the throne of intercession today, and come in all his glory, can you say that you are ready for him? Can you say you have finished

the work he has given you to do? Are you sure that there is a crown of righteousness laid up for you? We are to be positive of these things, and we are to know that "we have passed from death unto life because we love the brethren." Are you sure you love your brethren as you should? A partial love is only a hypocritical bearing toward a brother or a sister in the Church of God, and it is severely certain that no hypocrite can enter the kingdom of God. We see too much backbiting among those who call themselves the children of the kingdom, today. We hear so much quibbling over matters that are not meant for the saving who like to get into argument over minor questions would be just the kind who would not have the courage to solicit souls for Christ, for they would have but little experience in urging a person to be saved.

The cry of peace, peace, is going forth at present time in many quarters of the earth, but we are told that there will be sudden destruction in spite of such predictions of peace. How terrible will be the fact made known to us then that we have fallen short in the race for life and that we are entirely lost. Let us not fake our minds into believing we are ready for Christ's coming, if we are not ready.

Let us get a real clear vision of a literal coming of Christ, and if his coming is to be while we are yet alive, let us know that it will be just as real to us as if Christ were here right now. If we are not ready right now, we may not be ready when he does come, for he is going to come at a time when we know not, but we believe it is to be soon.

"And the Lord direct your hearts into the love of God, and into the patient waiting for Christ."—R. M. Abbott in Day Dawn.

Try to See Clearly.

The greatest thing a human soul ever does in this world is to see something and tell what it saw in a plain way. Hundreds of people can talk for one who can think, but thousands can think for one who can see. To see clearly is poetry, prophecy and religion all in one.—Ruskin.

OUR LORD'S COMMISSION.

A Brief Commentary on the Necessity, the Duties, and the Dangers of Evangelism, by F. M. Howell.

The apostles believed all that the holy prophets had said (Acts 20:27; 24:14), and they preached it as true gospel: viz.:

That all mankind must die until the second coming of Christ, at which time the living righteous will be changed without having to pass through the death sleep. 1 Cor. 15:22, 51.

That all the dead are in a state of rest or non-existence. Psalms 39:13; Ecclesiastes 9:5.

That the future life of all who have died depends upon a resurrection from the dead, for if there be no resurrection, "then they also which are fallen asleep in Christ are perished." 1 Cor. 15:18.

That Christ was the first to rise from the dead. Acts 26:23.

That the righteous dead will be the next to rise. 1 Cor. 15:23.

That Christ will remain in heaven until the time when he is to restore all things. Acts 3:21.

This is the gospel that our Lord's commission authorizes his disciples to preach in all the world. It is a gospel of redemption, resurrection, regeneration and restitution.

St. Paul said, "But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8.

The theory that man is a dual being consisting of a visible mortal body and an invisible immortal soul which never dies, but goes to some spirit world at the death of the visible body is contradictory to the revealed word of God, and therefore cannot be a part of the gospel.

As in the days of the prophet Jeremiah those false prophets who denied God's warning to the apostate Jewish church were not sent by the Lord, and were speaking lies to the people (Jer. 29: 8, 9), so today we are admonished not to be deceived by vain words (Eph. 5:6), for those who change the word of God are false teachers, and are working their own destruction. 2 Pet. 2: 1; 3:16.

Dear reader, are you aware of the danger of believing or teaching a perverted gospel? Jesus and his apostles forewarned the church that false teachers as ravenous wolves in sheep's clothing would enter into the fold, not sparing the flock, and they would privily bring in damnable heresies, "and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." See Matt. 7:15; Acts 20:29; 2 Pet. 2:1-2.

Thus many are blinded to truth and speak evil of it, because so many of their friends and the worldly wise teach some other faith, and claim that it makes no difference what they believe, just so they live right.

No one can deny the necessity of living a righteous life, but that alone can not save any one, because during this gospel age all who are chosen of God must believe His words, for "without faith it is impossible to please Him." Heb. 11:6. That implies more than a general faith that there is a God who rules the universe, for the wicked believe that; but it includes perfect confidence in all that God declared. The man who believes the serpent's contradiction, "Ye shall not surely die," has faith in the devil.

Paul wrote to the Corinthians about one coming who may preach "another Jesus," or another gospel (2 Cor. 11:4), but he explained to the Galatians that it is not really another, but some pervert the gospel of Christ. Gal. 1:7. Of such as pervert the gospel he says: "For such are false apostles, deceitful workers, transforming themselves into the 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, whose end shall be according to their works." 2 Cor. 11:13-15.

Some may ask how we can tell who are the true disciples of Christ, and are preaching his gospel. Jesus said, "By their fruits shall ye know them." The word fruits indicates what is produced; and as their work is preaching, their fruits are what they preach. Are they preaching the revealed word of God, which you or I can understand, if we, like the Bereans, search the scriptures to see whether these things be so? Acts 17:11. In John. 3:20, Jesus says, "But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Those who preach the true gospel reveal it by the light of the plain word of God.

St. John says, "If there come any unto you and bring not

this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth God speed is partaker of his evil deeds." 2 John. 10:11. What are the evil deeds? The false doctrine that he is teaching. It is answered in 1 John. 4:3, and 2 John. 7, saying, "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. The same inspired writer tells what he means by "come in the flesh" in John 1:14, where he says, "And the Word was made flesh, and dwelt among us." According to Greek scholars the word LOGOS from which "word" is translated, comprehends "thought, wisdom, power, knowledge, reason and love." It is reasonable and scriptural that "The word was made flesh", means that these attributes which were with God, and which were God, were transmitted by begetting to a flesh and blood child. Paul said to the Hebrews, "But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

As it is the duty of all, who are commissioned by our Lord to proclaim his gospel, to teach the plain word of God, so that those who are called to be saints may be sound in faith and in doctrine as also in good works, and have the same mind and speak the same thing. (See 1 Cor. 1:1-10; Titus 1:13; 2:1,2), the advice of Paul to Timothy should be heeded, and "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," and in harmony with the practice of the apostles, such gospel truths should be explained to each class of people as is found necessary to correct or remove any error or doubt in their faith. In obedience to this conviction, and for the benefit of any who may be weak in the faith, I shall try to give further light on the mysteries of the transition of the human soul from its mortal condition in this body of clay to immortality in a spiritual body "in the world to come," (Luke 18:30), by giving a brief scriptural explanation of the four epochs in the fulfillment of the gospel. These epochs overlap each other in the periods of time in which their different stages occur.

First, The Redemption Epoch in its first stage is the period of the suffering and crucifixion of Christ as a ransom price for the redemption of man from death and in its second stage it is the delivery of the purchased possession at the resurrection. Acts 20:28; Heb. 9:12; Eph. 1:14; Luke 21:28.

Second, The Resurrection Epoch, or the raising up from the dead, had its first stage at the resurrection of Christ, who was the firstfruits of them that slept. 1 Cor. 15:20. The second stage of this epoch will be at the second coming of Christ, when the dead saints will rise (1 Cor. 15:23); and the third stage will complete the resurrection epoch at the end of Christ's thousand year reign on the earth. Rev. 20:5.

Third, The Regeneration Epoch, which is the reformation or change, both mental and physical, that must occur in all before they can inherit the kingdom of God, has its first stage in this life at the time of conversion or begetting which is a renewing of the mind (Rom. 12:2), called the inward man (2 Cor. 4:16) which begetting is spiritual and of God by the word of truth (Jas. 1:18), when the gospel is either read or heard, believed and obeyed. That which is begotten of the spirit is not a material substance nor an immortal entity that cannot die, but IS THE MOTIVE POWER OF THE MIND THAT PROMPTS THE HEAVENLY ASPIRATIONS, and molds the character of the personality or soul as it will appear in the new body at the resurrection, and is capable of "growing in grace and in the knowledge of the Lord," and developing those Christian virtues that are essential to eternal life.

To be continued.

Be Ye Not Conformed To This World But Transformed.

The apostle Paul in writing to the churches had in view the purpose of correcting some existing errors. Evidently some in the Roman church had been conforming to this world. They were in their every day life following in the foot steps of the worldly people. Their fruits were not of a godly character. To be

conformed is to be formed with. To act with. To profess godliness and not produce fruits thereof. The alien who has submitted to baptism has done well, but this only places him in covenant relation to Jehovah. He is now in possession of the seed of a regenerated life. He is now in his trial period and must work out his salvation. He has been chosen as worthy of trial. He is a chosen vessel and must be purg-

THE RES' ed entirely is arisen an walk in t change sign a transform The apostle pressive lar renewing of been const or have i creation. mind the The new li tion requir so doing ye what is tl able and y Col. 3, w words, If Christ, see are above on the ri your affec and not e For ye ar is hid wit Christ wi pear ther with him gift is SEEKING and SET on them. fy theref are upon uncleanli ton. (p cence, (etousnes are the apocle things kingdom the obe an un the unq clay th mold o alien to no mor but f saints God. y of a that o has la are re Our e in the tiens. gainst again contr so th that tion in th fulfil Th dult envy such le t the we to

ed entirely from his sins. He is arisen and admonished "to walk in the new life." This change signifies nothing less than a transformation of our acts. The apostle puts it in very expressive language, viz., by the renewing of your mind. You have been constituted a new creature or have been placed in the new creation. Therefore you cannot mind the things of the flesh. The new life and the new creation require different fruits. In so doing you are enabled to prove what is that good, and acceptable and perfect will of God. In Col. 3, we read the apostle's words, 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, and not on things on the earth. For ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear then shall ye also appear with him in glory. This great gift is dependent upon your SEEKING those things above and SETTING your affections upon them. He says further, Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, (passions), evil concupiscence, (evil desires), and covetousness which is idolatry. These are the works of the flesh. The apostle says, They which do such things shall not inherit the kingdom of God. If we stop with the obedience of faith we have an undeveloped creature. It is the unpolished marble. It is the clay that has been put in a mold of doctrine. You were an alien to Jehovah and now are no more strangers and foreigners but fellow citizens with the saints and of the household of God. You are to become a part of a new structure or creation that our Father is building. He has laid the foundation and you are required to build thereon. Our environments are expressed in the letter written to the Galatians. For the flesh lusteth against the Spirit and the Spirit against the flesh. These are contrary the one to the other, so that ye cannot do the things that ye would. In this connection we are admonished to walk in the Spirit and ye shall not fulfill the lusts of the flesh.

The lusts of the flesh are, adultery, hatred, wrath, strife, envyings, drunkenness, and such like. These works the apostle tells us will keep us out of the kingdom of God. In Rom. 6, we are told to reckon ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin, therefore reign in your mortal body, that ye should obey it

in the lusts thereof. We are directed to not yield our members as instruments of unrighteousness unto sin, but yield ourselves unto God. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness. When ye were the servants of sin, ye were free from righteousness. But now being made free from sin and become servants to God, ye have your fruit unto holiness and the end everlasting life.

The apostle closes this chapter with these words, For the wages of sin is death; but the gift of God is eternal life thro' Jesus Christ our Lord. Now since you have been called and acquitted yourselves, you must walk as becometh the children of God. You are now adopted in to a new citizenship and must show to the world from which you have been taken that there is a difference in the citizenships. The incorruptible seed which is the word of God must be cultivated to produce a harvest. Our heavenly Father has furnished us with all the means and we are expected to fulfill his will. The prophecy came not in olden time by the will of man, but holy men of God spake as they were moved by the Holy Spirit. We wish to close this article with a few quotations from Rom. 8. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. To be carnally minded is death; but to be spiritually minded is life and peace. The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. The carnal mind and the spirit mind are warring elements. If the carnal mind prevails there can be no spirit mind.

We are truly living in times of trial. The law protects us as to our desire to worship the only true God. How many things are calling us away from the life of Christ. The babe in Christ is easily ensnared by the enemy. Eternal vigilance is the price of our reward. The athlete strengthens himself by a daily practice, so must the child of God.

D. C. Robison.

The Atonement No. 3.

The atonement is made once for all, but its application requires a priestly mediator

between God and SINFUL man. Christ having taken on himself our fallen nature, born of woman, required atonement, just as truly as do we. But being without sin, required no mediator. He entered into the holy place by his own blood, having obtained eternal redemption (Heb. 9:12 R. V.) for us, of the old V. are supplied words. He obtained eternal redemption for himself first, and then for us. Under the law, Aaron made atonement for himself, and think you that jot of the law had no antitype, and could pass without being fulfilled? The atonement applies only to original sin; it redeems the entire race from what was lost in Adam; and nothing more; and does it regardless of repentance, Christ giving himself a ransom for all to be testified in God's due time. 1 Tim. 2:6. Personal sins repented of, will receive a just punishment in the day of judgment, after which they will be remembered no more against us. For we must all appear before the judgment seat of Christ that every one may receive according to that he hath done, whether it be good or evil. Read this again, emphasizing every word, then say whether you believe it. Justice, then mercy.

One attribute of God cannot thwart another. Each will have its full scope. Forgiveness destroys the remembrance of it, after both good and bad deeds have been balanced, and received a just recompense of reward. A mediator between sinful man and God is required because God can not look upon sin with any degree of allowance, hence Christ is appearing in the presence of God for us. He is not acting as mediator for the world, for whom he did not pray, but only for the church, those whom God foreknew and called. The world, when on probation for eternal life will have the entire Christ as mediator, Saviors (in the plural) shall come upon Mount Zion. Obed. 21; Rev. 14:1. Jacob, Obed. 17, answering to the church and Esau verse 21, to the world. And there shall be no man in the tabernacle of the congregation when he goeth in to make the atonement in the holy place, until he come out, and have made an atonement for himself, and his household, and for the whole congregation of Israel. Lev. 16:17.

No man hath ascended up to heaven, but he that came down from heaven, even the son of man which is in heaven, John 3:13. for Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Heb. 9:24.

No one had gone to heaven, or can go until Christ has finished the atonement and comes out, or returns to us, as I said to the Jews, Whither I go ye can not come, so now I say to you, Jno. 13:33, I go to prepare a place for you, and if I go and prepare (a house or mansion, age lasting, in the heavens) for you I will come again and receive you to myself; that where I am ye may be also. Jno. 14:1:2.

The atonement by the second man restores what was lost by the first man. Hence if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, age lasting in the heavens. The holy place or condition on incorruption is the first heavenly place that precedes immortality. Our new resurrected body, or mansion prepared for us is the result of the atonement, which gives us a spiritual body not born of the flesh, but builded of God, as was that of the unfallen Adam; only age lasting because at the end of the thousand years we pass the second veil and enter into the Spirit or immortal condition. But why, it may be asked, if atonement only receives what Adam lost, that is probationary life and a body free from the bondage of corruption, why does it require the time from his ascension until his return to accomplish it?

We can only answer the atonement was made in detail; and in regular order, and not by a singular act. First, for himself, then for his household; and after that for all the people, and by diverse ceremonies, sprinkling of the bloods, etc., all of which jots of the law require a fulfillment. Then again, the taking out from among the Gentiles, all nations, a people for his name, has required all these years that his house may be filled. And this work of the atonement ends at his coming, but how can the atonement for all our race be completed at his coming when only himself and his wife will have experienced it.

The Restitution Herald is the paper that publishes the truth. Every body ought to subscribe for it and get the atonement and ransom for all to be testified in due time. Many good tracts to give away. We paid for them, you can have them free. Get them while I live and I can send them myself. A little postage would come good.

To be continued.

Uncle John Foore.
2012 W. Corning Ave., Parsons, Kansas.

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.

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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.

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 call attention to the change of the Book and Tract ad on last page. We know that from the assortment here given you can find just what you and

your friends need in the way of truth.

Bro. Austin writes that the brethren of Fonthill and vicinity are beginning to think of their May meeting which will be held (D. V.) on May 29th to 31st. Bro. H. V. Reed has consented to be present at that meeting.

ATTENTION!!

Yearly Rates on the Herald.
Regular subscription, . . . \$1.50.
When paid for a friend, . . \$1.00.

For missionary purposes we will send to one address any number of copies up to four for \$1.00 each; for \$5.00 we will send six copies, and for \$10.00 we will send twelve copies.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it.
A Truth Seeker, . . . \$2.00.
A Friend, \$1.50.
L. C. \$1.00

Marriages.

Roose-Nellans.

Mr. Dean B. Nellans and Miss Chloa Fern Roose were united in marriage Saturday evening, April 11th, at Argos, Bro. David Vanvaector officiating.

The bride is the youngest daughter of Mr. and Mrs. A. O. Roose and is a member of the church of God at Argos, having been baptized by Bro. Lindsay during Bible School at Plymouth in June 1909. The groom is the oldest son of Mr. and Mrs. T. M. Nellans, southwest of Argos. They both entered the Argos High School as Freshmen in the fall of 1908. In High School is where they had first met and here began the friendship which has now ripened in marriage.

Both graduated with the class of 1912. The bride took a normal course at Rochester College and taught part of two terms. She also took the teacher's summer course at Purdue. The groom took the winter course for farm boys at Purdue and has helped with the farming and stock raising on his father's farm.

The bride's parents gave a reception for them at their home east of Argos on Easter. The immediate relatives of both being present. They received some beautiful and useful presents. They went to the groom's father's on Monday where they will go to house keeping later, his parents moving near Argos.

Fern and her new relation in life surely have the good will and best wishes of the editor.

**Among the Brethren.
Elder Maple.**

Our meeting at Blanchard, Isabella Co., Mich., is held in the large I. O. O. F. hall in the central part of town, on the first floor which gives us an excellent location. Our audiences have been large and thus far two have been baptized. The ladies of the church met yesterday, Apr. 8, and organized a society known as the Ladies' Society of Willing Workers of the Church of God at Blanchford. Sr. Mary E. Munn is the president. The people of the town have shown a deep interest in the work and we hope to have a church in the near future. We meet Easter Sunday to organize our Sunday School.

Brethren pray for the work here. Bro. Aslakasen left Monday for his home in Illinois, to stop on his way with the brethren at South Bend, Indiana, over Sunday. Our present address is Blanchard, Isabella Co., Mich.

April, 15.—Our meeting at Blanchard, Michigan continues with a good interest. Eleven have been added to date. On Easter Sunday, the Sunday School was organized. Sr. Mary Munn, supt.; Bro. L. D. Decker, asst. supt.; Miss Beryl Briggs, sec.; and Sr. Nellie Bragg, treas. The organization starts with forty-seven on the roll and we hope for many more names soon.

The Ladies' Society of Willing Workers had 16 present. all members at their meeting this week. We hope to put forth an effort to build up every department of the work here and place it on a firm working basis.

We decided at a meeting of the church on Sunday to build a new church at Blanchard. Our committee are at work this week securing a location, and our canvas for funds will be completed during the week. We believe this is a move in the right direction. The most of our people live near Blanchard and more people can be reached here than any other place near. We have many loyal workers here at this place and we hope to see a church here in a few months that will be a credit to the cause of truth.

The meeting has stirred up an interest such as has not been for some time. People discuss the scriptural teachings presented in the business places and in the homes. May many get the light of truth is my prayer.

Regarding tracts, many orders are coming in and they will be filled as soon as the shipment arrives from Bro. Lindsay.

Brethren send in your orders for general distribution. These

tracts are intended to start people to think and study. Address us at North Ridgeville, O.

The Sunday School.

By Anna E. Drew.

**The Prodigal Son.
(Temperance Lesson).**

May 3, 1914. Luke 15:11-32.
Lesson Text. Luke 15:11-24

Golden Text.—I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight. Luke 15:18.

Time.—January A. D. 30.

Place.—The parable was spoken in Perea, beyond Jordan. In today's lesson we have another of the many parables which Jesus gave the Jews, basing his teaching on things familiar to them, because they were so jealous that favor should be extended to any outside their own self-righteous circle.

Questions.

What is this parable called? It has also been called the Parable of the Elder Brother, and the Parable of the sorrowing Fatherhood. Who is represented by the father of this parable? What does the younger son ask of him? We are informed that among the Hindoos it is not only customary for a father to divide his inheritance among his children in his life time but the sons can, if they unite, insist on it. How far such a custom might be known among the Jews, cannot be ascertained, but as Jesus's parables were always in harmony with the laws and customs of the times, we have no doubt but something of the kind was common.

Who do you think Jesus meant to represent by the younger son? The publicans and sinners,—Gentiles, all others than the scribes and Pharisees who claimed the first place in God's favor themselves.

What part of the prophecy would belong to the younger son? Deut. 21:17. What do you think the far country to which he went, symbolizes? "Forgetfulness of God." Rom. 1:28; Eph. 2:12, 13, 19. In what way do you think the prodigal wasted his substance? "Ancient cities reeked with drunkenness and debauchery." Gal. 5:21; Eph. 4:18, 19.

When he had spent all, what happened? v. 14. Famine was a common occurrence in various parts of the Roman Empire in

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the days of Jesus. To whom did he go for work? What was he given to do? "This, to a Jew, is a most degrading and mortifying employment." What of his hunger? v. 16. "These husks were the pods of the carob tree, chiefly used for the feeding of cattle and horses, and especially for pigs. They are long, coarse pods, not unlike those of beans. A husk is a thing which when chewed will stay the appetite, but leaves the emaciated body without nourishment."

"When he came to himself."—what does this mean? What bro't the prodigal to himself? "One was the consciousness of his misery and want, the other was the remembrance of plenty at home." What good resolution did he form? v. 18. What good points are there in the proposed speech to his father? "1. Its recognition of sin against God. 2. Its acknowledgement of great wrong done his father. 3. Its admission of his own unworthiness longer to be called his son. 4. Its humble petition for reception in the lowest place in the father's household."

How was it that the father saw him a great way off? How did the father show his joy? How did the father show his full forgiveness? vs. 22, 23. All these preparations show that he was to be received, not as a servant, but as a son. How did the father sum up what had happened to his son? v. 24. In what sense was he dead? Eph. 2:1-3; 1 Tim. 5:6. What was the occasion of this parable? "The criticism made by the scribes and Pharisees, that Christ associated with the hated publicans and other sinners. Luke 15:2. Tell the story of the elder brother. vs. 25-30. Show in what way he manifested the following bad traits—suspicious, envious, selfish, mercenary disrespectful, disobedient—point out any others. Does the character of the elder brother agree with that of the Pharisees? "Lo these many years,....neither transgressed I"—is this the same spirit of the Pharisees? Luke 18:12. What was the father's answer to the elder son? v. 31. In what way could he forfeit his inheritance? Deut. 21:18; Isa. 1:19-20. In the application, did this come to pass? Matt. 21:42, 43; Luke 13:34, 35; Acts 13:46; Rom. 9:31, 32. What reason, in the parable, does the father give for rejoicing? v. 32. Show how publicans and sinners were in this condition.

This parable is often used to illustrate present day conversions,—is it applicable?

Draw temperance applications from the life of the Son who

BEREAN TRACT

No. 12

How to Read and Understand the Bible

By. Elder C. C. Maple

In order to read the Bible so as to understand it there are certain things to be considered. We should always ask ourselves four questions.

1. Who is the party and who is speaking?

There are over forty authors who have written in the Bible. Some have had a purely local message and others a more general. Some are messengers from God to Jew, (Dan. 10:14), and some to Gentile, (Eph. 3:8). Some statements are of God himself, (Jer. 6:16), and men of God. (2 Pet. 1:21). Who speaks?

2. To whom is the message addressed?

The Bible contains messages to a great many different people.

1. Noah had a message for his day. Gen. 6, 7.
2. Moses had a message for Israel. Ex. 20:23; Deut. 5:3, 15.
3. Christ had a message to the twelve. Matt. 10:5-23.
4. Christ had a still later message. Mark 16:15, 16; Acts 8.
5. Another message still remains to be preached. Rev. 14:6.

3. What is the purpose or object of the writer?

Being many writers and writing to many people there are of necessity many different objects in view in the presentation of the different messages. To illustrate, there is an object in the preaching of the gospel among the Gentile people, viz., To take out of them a people for his name. Acts 15:14.

4. Under what age was it spoken?

The key to the proper understanding of the scripture is found in the dividing of the Bible history into "ages" or "dispensations". If the writer says "the people of this age", we certainly need to know what age he may refer to. The disciples ask in Matt. 24:3, "What shall be the end of the age." What age? What age did the disciples know about? And because of misunderstanding upon this question much confusion results.

North Ridgeville, O.

left his father's house. Do we find a spirit like that of the Pharisees among professed Christians today? James 2:1-4, 9.

How does God judge man? Acts 10:34, 35; 1 Sam. 16:7. How will we, if true children of God treat the erring? Gal. 6:1, 2; Eph. 4:32; Rom. 14:10, 13, 1 Cor. 8:9. Rom. 15:1.

Love of Truth and its Principles.

One who has no regards for truth at all is very, very sorry material. He has no thought for right, and no fear for wrong. And one that will and always does tell the truth, is it because he fears God? No. It is because he loves God and wants to be worthy of the blessing which is only in God's hand to give or withhold. It is much more to be desired to suffer for a falsehood than to be the author of it. Oh brethren, let us ask God to help us live the truth, speak the truth, and to believe the truth.

Read 2 Thess. 2:9, 10, 11, 12, and see what your Bible says regarding such. I would like to hear from some of the other brothers and sisters on the spirit of truth.

I. C.

that comes back to the fold in the true repentant way.

And we would say Bro. Calder's article "Guard the Weak Points", was one of the best and most needed admonitions we have ever seen in The Restitution Herald. Brothers and sisters, re-read these articles, and apply them to ourselves, because we prove our faith by our works and the wickedness is increasing so rapidly, we need more of these letters of admonition.

Let the spiritual restore the erring ones in the spirit of meekness, considering thyself lest thou also be tempted. Let us watch and pray as the day approaches.

Your sister,

Laura Skeels.

HELL.

What is It? Where is It? When is It?

This great question (or questions) is being discussed among all ranks and classes of people. It would seem presumptuous to attempt to turn any new or advanced light upon it. So we will be guided strictly by the word of the Lord backed up by answers to the above questions.

What is it? Psa. 16:10. It is from a Hebrew word, sheol, which is rendered grave more than thirty times. If it had been rendered, "thou wilt not leave me in the grave," it would have saved much confusion in the theological world. Job 2:2. He cried out of the belly of hell—sheol. Scholars say hell is an old English word, and literally means to cover up, to hide, to conceal. According to the scriptures it is not in any one place more than another, but in a covered up, hidden condition. So we find the real idea to be hidden. According to the King James or A. V. Bible, the Greek hades is the same as the Heb. sheol.

Next: Where is it? According to Robert Young's Analytical Heb., Gr., Eng. Concordance, it may be one place or it may be another or different place, but seems always to be in a covered up or hidden place, or condition as Christ was while in the grave or as Jonah was while in the fish. The Lord through his word tells us when he made the heaven and the earth and the fulness thereof, but not a word about the making of hell, nor how nor when it began. The next thought. Hell being so frequently mentioned in the Bible, when did it or will it begin? Fifty years ago we seldom if at all heard any deny that hell was in operation now and had been from creation of the world.

But now we find most people

Dear brothers and sisters of the household of faith:

I want to call your attention to two articles that appeared some time ago that were too good to pass by without a rereading. So I concluded to send a word of thanks and praise to the writers. Bro. Williams' article, 'Unquenchable Fire,' was so good. I wonder why it is generally so hard for us, the church to do what we know to be our duty in these matters of fellowship and disfellowship. God is no respecter of persons, neither should we be, so why drag the whole body into the baptism of fire God has in store for the erring brother. He knows God's will as well as you do, so allow him the privilege of a choice in the matter as you would like for yourself. God tells him, "choose whom you will serve," so be patient, don't be over zealous. Let's try God's way of dealing with erring ones, instead of dragging them back in to the fold when their hearts are far off. Give them time to repent and come back, and the church and the angels will rejoice, for there is always a welcome for the hundredth sheep

say they do not believe God will begin this hell of torture until after the judgment day. So the scriptures teach in many places. When Jesus returns from heaven the hell of fire will follow, and at the close of the twentieth or 1000 years of Rev. 20th ch. will according to Mal. 4 and many other scriptures burn up the finally incorrigible sinners, so they will be ashes and be trodden underfoot of the righteous. So that is when hell will be the lake of fire that is to be the final end of the wicked. May we all live so as to escape that Gehenna hell.

Truly yours fraternally,

J. D. Scott.

Dyer, Tenn. R. 4.

Our High Priest's Offering For Us.

If to do for us what we cannot do for ourselves is substitution or vicarious atonement, then his sacrifice was that, but to our minds that is not the substitution of the Catholic and Protestant system to which we object, but the objectionable substitution is rather that which would have him take the sinner's place in punishment for the latter's sins in his stead, and moreover, all to satisfy the great Judge's desire that before forgiveness can be extended to the guilty the Judge's sense of justice must be satisfied that some one bear the punishment. This is our conception of orthodox substitution, and against this we emphatically protest in the name of a better God and better results in applying the blood of Christ to those so sorely in need of it, and hence so greatly in need of a better conception of his atonement for us.

What we need in the mediatorial work of our high priest is one who can free us from sin and death by giving us holiness and life. We can do neither for ourselves, and the Father never expected either of us, hence how can the Savior be in either one our substitute? Neither can he possibly be regarded as our substitute in taking our just punishment in our stead, for since the penalty for sin is death, how can his death for us be in our stead, when in so many scriptures we are identified with him in his death and resurrection? We are told we have our sins and by his stripes we are healed. Peter tells how, then why not understand it? Is not all scripture declared profitable? Peter's explanation of those expressions is that he bore our sins in his body, that he carried them to the tree, or cross, where they ended, thus

by his stripes we were healed. That he went through this sacrifice, that he was not needed to do so, but that we might do it with him and reap the same results of a spiritual nature at once sinless and deathless. His words are, "Who his own self bare our sins in his body on the tree, that we being dead to sins should live unto righteousness; by whose stripes ye were healed."

How could he bear your sins to his cross and leave them there, when as yet you were not born and had therefore done no sin? By "his body," the same body of sin you have. He is the head and his church are his body. Then since he all died, is it not evident that all the saints from Eden to the New Jerusalem died and rose with him in God's reckoning? How else can we be free from sin, since it says, "He that is dead is freed from sin"? If he went through that justifying process alone, you and I will never be freed from sin. If you are not identified with him in it why were you baptized in figure of it? If I says we were baptized into his death, and for the purpose, in his case and ours, "that the body of sin might be destroyed."

Since temptation begins in the desires of the body, sin conceived when desire is misused and born when the act is committed, is it not evident that baptism, being a figure of death and resurrection, shows an end of our sin by the end of the body in death and burial, and all because thus he put away our sin. Then what hope for holiness if he need not die, what prospect of life if he did not rise, and what possible salvation in denying the Lord who thus brought us?

J. W. Williams.

What and Where Are We?

It was April 10, 1910, my first attention was called to the question, "Is the World Growing Better?" This question was asked by the editor of the Christian Herald of the above date and answered by him in the affirmative. As proof (in short) the present and fast increasing facilities for the care and comfort of the unfortunate and suffering humanity, such as poorhouses, insane asylums, prisons, etc., which are being built and yet filled to the brim as soon as erected was his proof.

All the above trappings for suffering mankind are none of God's adornings and will never appear in His heavenly city spoken of in Rev. 21-10, but all of them are man's inventions, "Cisterns" they are, dug by men and holding no water such as

Christ offered to the woman at the well, but are the works of men and are filled with their own corruption as soon as dug. When I saw the article noted above in the Christian Herald, I for the first time began seriously to think on the question and my little book, "Is the World Growing Better?" was the result of some of those thoughts for which I received many slurs and smiles of contempt and derision. All that did not destroy my arguments or the truthfulness of the same, neither have I found or heard of any great mind since that has ventured to attack my then unpopular claims, even if I am a small man and might have "come from Missouri."

But now after waiting more than three years for circumstantial evidence to appear, as I knew it existed in society, to show up, and come forward to prove my claims, I now have been gun to come to my own, proving at least some times the saying is true, "He laughs best that laughs last," even if the conditions causing the laughter are sad and greatly to be regretted. In my effort to prove the negative of the question, I took only the Bible and the present religious phase of life and its spiritual deadness, but now I wish to add to that position the present testimony of some of the greatest scholars of the land when viewing the present condition as it now exists, physically, morally and socially as pointed out by over fifty professors of learning that were called together at the National Conference on Race Betterment which convened at Battle Creek, Jan. 8-12.

As I have already said over fifty of the best worldly scholars and professors that could be gathered from this country and other lands were there to discuss the great problem of the betterment of the human race, but not in the least degree was the question considered from a religious standpoint by any. All was from a physical, moral and social outlook. All on the program came fully prepared to act well their part and what was the result? Let me tell those who have not heard. They all rounded up by admitting that the human race physically, morally and socially is today in a far worse condition than for many centuries back. As the program closed the question was asked, "What is to be the remedy for this awful condition?" "What remedy can we offer to stay this terrible tide of sin and corruption?" For three long hours without a moment's pause a professor of Ann Arbor addressed an audience of five hundred men

on the subject, "Practical Eugenics and the Venereal Diseases." Much of this lecture was followed by moving pictures, lantern slides, photographs and backed up by burning words of truth. None who heard dared to question or deny. Said he, "When once the venereal poison enters the human system it is well if even the fourth generation escapes its deadly maled. In your life time it can never be eradicated from your constitution. What we sow, we must reap, is God's law. As that Race Betterment Conference adjourned, their parting words to one another were, "What can we offer as a remedy for the present condition of society, and its sad echo was its only reply, never once dreaming there is a God in heaven that has a remedy for sin and uncleanness, never once looking to God who one day with His regenerating power (the only hope for humanity) will come. But as long as the blind and the unclean lead this blind world both will surely fall into the ditch. Many people that did not attend the gathering at Battle Creek are today suggesting various remedies to make this "present evil world" a beautiful Garden of Eden, this or that, perhaps by a union of churches, but at the same time forgetting (if they ever knew) Christ once said, "I come not to send peace on earth, but a sword," etc. Matt. 10:34. Read it. They also forget the low, poor and dead spiritual condition the church is to be found in at the close of this dispensation so graphically described in Rev. 3:14-18. It reads thus: "I know thy works that thou art neither cold nor hot (I will receive you into glory? O, no). I will spue you out of my mouth. Because thou sayest I am rich and increased with good (buildings and fine furniture) and have need of nothing, (Oh hear that!); but hear this from God, "Knowest not that thou art wretched and poor and blind and naked? I counsel thee to buy of me gold tried in the fire that thou mayest be rich and clothed and that the shame of thy (present) nakedness may not appear, etc. But when will the church do that? Not as long as they feel like saying, I am rich and have need of nothing. It appears the church has also forgotten the language in Luke 21:25-32, "And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of

heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things (spoken of above) begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. (To illustrate). 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 that summer is now nigh at hand. Verily I say unto you, this generation (seeing the events above alluded to) shall not pass away, till all be fulfilled. The political world also is blind, but imagines it sees just beyond a haven of rest and joy in a coming world's peace proclamation while at the same time under the glittering sunlight of heaven which shines above them, all nations see reflected there the bristling bayonets carried by the trembling soldiery. All waters are troubled by moving war-ships the like of which has never been seen before. And as they are preparing to sing the seven song (and they will), they, too, will forget that the scriptures state, "When they cry peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape." 1 Thes. 5:3.

The conditions that now confront the world as shown above cannot successfully be denied by the ignorant or the learned who have a desire to know the truth. May God help us all to see and know the truth in all things that is best for us to see and understand, is my humble prayer.

L. S. Bronson.

Some of God's Precious Things.
A Brief Sermon to Christians by
R. E. Lloyd.

Dear brothers and sisters:

In this short sermon, I will not simply take one text, but several, as you see my subject requires it. But before I do so, by way of illustration, let me say that we have all heard or heard of many precious things, such as the Kohinur, the great Magul, the Orloff, and the Hope Diamond. The Kohinur, meaning 'mountain of light' dates back to 1304. It was valued very highly also. The finest diamond known as the Porter-Rhodex diamond, was discovered in 1880, and prized at \$300,000. The largest diamond in the world, a yellow one, as large as a hen's egg, it is said, was found in 1888. Now for our point. The man who cares only for the things of this world, things that are temporary, would even lay down his life, for such valuable things, viewed from a worldly standpoint. But the true

child of God, cares more for God's precious things; for what he himself regards as precious and unfading.

1. God's precious thoughts. David says in Psa. 139:17: How precious also are thy thoughts unto me, O God; how great is the sum of them. Then so wonderfully charmed and overcome he be, as he exclaims in the next verse: If I should count them, they are more in number than the sand of the sea; when I awake, I am still with Thee. I suppose the great astronomer, Kepler, had some such experience as he swept the heavens with his marvelous telescope, and cried out in earnest pathos, O God, I think my thoughts after thee. And in Isa. 13:12, you will see God regards a man more precious than gold, even a man than the golden wedge of Ophir.

2. A good name. A good name is better than precious ointment. How many persons there are, alas, who do not care anything for a good name, just so they get wealth, even if it is by dishonest means. But an earnest Christian, regards a good name as better than earthly riches, even if he could be as rich as the proverbial Croesus. He cares all for a good name under all conditions, and environments in life. He believes, if possible, to be like Caesar's wife, "above suspicion." He may not always be, but he will strive by faithful Christian effort to not be under suspicion.

3. Christ is precious. In Isa. 28:16: Behold I lay in Zion a precious corner stone, elect, precious. More than 700 years R. C. is a reference to our Savior, and the inspired apostle Peter, quotes this 1 Pet. 2:6. Again, the apostle Peter said, Unto you, therefore, which believe, he is precious. Yes, the sinners and lower of Christ can truly say Christ is precious to me. As the good minister exclaimed when death was near, Christ is precious! Christ is precious! And Lawrence Sanders, the martyr, shouted when the flames at the stake to which he was bound were licking him to consume him None but Christ! None but Christ! I remember reading also of a minister who came to the scripture which speaks of the unsearchable riches of Christ, Eph. 3:8, and he passed, then cried out. The unsearchable riches of Christ! What do I know about these? And the words aroused him to a greater earnestness to Christ and to preach with more power. Spurgeon said, If a physician has healed you, you cannot but tell others, and if Jesus

Christ the great Physician has healed you, you cannot help but tell it. "Out of the abundance of the heart" says Jesus, "the mouth speaketh," Matt. 12:34.

4. God's precious promises. 2 Pet. 1:4. 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. The noted evangelist, Dwight L. Moody, now dead, said. There are 30,000 promises of God to his children in the Bible.

Whether this be the case or not, we are not prepared to say, but thank God, there are enough, as Dr. Isaac Watts said before he died, to risk a whole eternity upon. A Christian lady had her Bible marked in some places, 'P' and in others, 'J. P.' Asked what she meant, she said that where she had it marked 'P', it meant a promise of God which she had not yet tried or tested, and where it was marked, 'J. P.', it meant a promise tried and proven.

Briefly some of God's promises to his true children are the Abrahamic promises. See Gen. Also read Psa. 37:29; Prov. 2:21; Isa. 11:9; Hab. 2:14; Matt. 5:5; Rev. 5:10; Rev. 11:15; Rev. 22:6. The promise of salvation or forgiveness of sins. Mark 16:15-16; Acts 2: 37-38; Acts 22:16. Then to Christians, if we sin, 1 Jno. 1:7-10; 3:1-2. The promised restoration of Israel. Ez. 37, shown in Valley of Dry Bones. Hosea 3:4-5; Isa. 14:1-3, 11-16; 33; Rom. 11. The promise of restoration for the Kingdom of Israel. Ez. 37:21-28; Ez. 21:28; Amos 9:11; Acts 15:13-17; Dan. 7:9-14; Luke 1:32-33; Zeph. 3:8-20; Hos. 1:10-11; Jer. 12:14-17; Rom. 11.

The late Rev. Chas. Haddon Spurgeon says: Good old Spurgeon says that some of the promises are like the almond tree. They blossom hastily in the very earliest spring. But said he, there are others which resemble the mulberry tree. They come very slow in putting forth their leaves. Then what is a man to do, if he has a mulberry tree promise, which is late in blossoming? Why he is to wait till it does blossom, since it is not in his power to hasten it. If the vision tarry, exercise the precious grace called patience, and the appointed time shall surely bring you a rich reward. May God's rich blessing attend this message through Christ Jesus our Lord. Amen.

The Beautiful.

Keep your faith in all beautiful things—in the sun when it

is hidden, in the spring when it is gone—and then you will find that duty and service and sacrifice, all the old ologs and bug bears of life, have joys imprisoned in their deepest dungeons.

A Peaceful Spirit.

It is the part of wisdom to cultivate and preserve a peaceful spirit. Peace does not dwell in outward things, but within the mind. We may preserve it in the midst of the bitterest pain if our will remain firm and submissive. Peace in this life springs from acquiescence even in disagreeable things, not in an exemption from suffering.

The seeming ill-fortune of today is so often the casket that holds to-morrow's choicest blessing that it would seem as if even our human impatience might learn to wait a little for the key.

There is no true and constant gentleness without humility; while we are so fond of our selves, we are easily offended with others. Let us be persuaded that nothing is due to us, and then nothing will disturb us. Let us often think of our own infirmities, and we shall become indulgent towards those of others.—Fenelon.

Do not keep the alabaster box of your love and friendship sealed up until your friends are dead. Fill their lives with sweet news. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier. The kind things you mean to say when they are gone, say before they go.—G. W. Childs.

Say not, 'Twas all in vain,
The anguish and the darkness
and the strife;
Love thrown upon the waters
comes again
In quenchless yearnings for
a nobler life.
—Anna Shipton.

Evil, manfully fronted,
cesses to be evil; there is generous
battle-hope in place of
dead, passive misery; the evil
itself has become a kind of
good.—Carlyle.

Walk wisely; one does not
know whose life he is influence-
ing.

Whetso'er our lot may be,
Calmly in this thought we'll
rest,—
Could we see as Thou dost see,
We should choose it as the
best.
—Wm. Gaskell.

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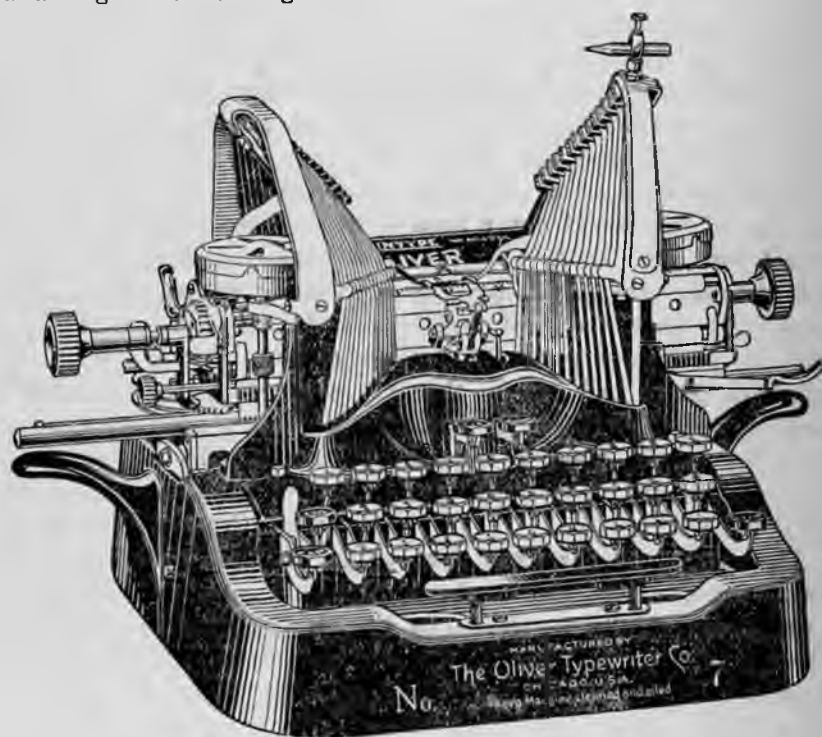
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Health and Money.

There is this difference between those two temporal blessings, health and money: Money is the most envied, but least enjoyed; health is the most enjoyed, but least envied, and this superiority of the latter is still more obvious when we reflect that the poorest man would not part with health for money, but the richest man would gladly part with all his money for health.

It is a proverbial saying, that every one makes his own destiny; and this is usually interpreted, that every one, by his wise or unwise conduct, prepares good or evil for himself; but we may also understand it, that whatever it be that he receives from the hand of Providence, he may so accommodate himself to it, that he will find his lot good for him, however much may seem to others to be wanting.—W. Von Humboldt.

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The Bible Writers.

Secretary of State Bryan in one of his recent chautauqua talks paid the following tribute to the writers of the Bible:

"Judged by human standards, man is far better prepared to write a Bible now than he was when our Bible was written. The characters whose words and deeds are recorded in the Bible were members of a single race. They lived among the hills of Palestine in a territory scarcely larger than one of our counties. They did not have printing presses, and they lacked the learning of the schools. They had no great libraries to consult, no steamboats to carry them around the world and make them acquainted with the various centers of ancient civilization. They had no telegraph wires to bring them the news of the earth and no newspapers to spread before them each morning the doings of the day before.

"Science had not unlocked nature's door and revealed the secrets of rocks below and stars above.

"From what a scantily supplied storehouse of knowledge they had to draw compared with the unlimited wealth of information at man's command today! And yet these Bible characters grapple with every problem that confronts mankind, from the creation of the world to eternal life beyond the tomb."—Mount Morris, (Ill.), Index.

We listened to a man whom we felt to be, with all his heart and soul and strength, striving against whatever was mean and unmanly and unrighteous in our little world. It was not the cold clear voice of one giving advice and warning from serene heights to those who were struggling and sinning below, but the warm living voice of one who was fighting for us and by our sides, and calling on us to help him and ourselves and one another. And, so wearily and little by little, but surely and steadily on the whole, was brought home to the young boy, for the first time, the meaning of his life; that it was no fool's or sluggard's paradise into which he had wandered by chance, but a battle-field ordained from of old, where there are no specta-

tors, but the youngest must take his side, and the stakes are life and death.—Thomas Hughes.

"Why cannot we, slipping our hands into His each day, walk trustingly over the day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home."—Phillips Brooks.

Though I sympathize, I do not share in the least the feeling of being disheartened and cast down. It is not things of this sort that depress me, or ever will. The contrary things, praise, openings, the feeling of the greatness of my work, and my inability in relation to it, these things oppress and cast me down; but little hindrances, and clos-

ing up of accustomed or expected avenues, and the presence of difficulties to be overcome.—I'm not going to be cast down by trifles such as these.—Hinton.

Preparations for Return.

In all conflicting policies focussing on Mesopotamia may be seen the hand of God, lifted up to the nations, to gather the Jews out of all countries and bring them into their own land. The restoration of this people, without ambassador to plead their cause, without an army to enforce their claim, will remind the world of Christ, how He leads captivity captive.—Sir Andrew Wingate.

"Whoever was begotten of pure love and came desired and

welcomed into life is of immaculate conception."

Old Friends.

Old friends are best,
Old friends are truest;
Old friends bring rest,
When hearts are bluest.
Old friends revive
Old times and scenes,
And keep alive
Old hopes and dreams.
Old friends are near
Where new ones leave us;
Old friends will cheer
When new deceive us.
Without old friends,
Life would be dreary,
Their presence lends
Peace to the weary.
Old friends at home!
That thought is sweetest.
We go alone—
Old friends to greet us.

—Maurice E. Place.

We do not always perceive that even the writing of a note of congratulation, the fabrication of something intended as an offering of affection, our necessary intercourse with characters which have no congeniality with our own, or hours apparently trifled away in the domestic circle, may be made by us the performance of a most sacred and blessed work; even the carrying out, after our feeble measure, of the design of God for the increase of happiness.—W. Stephen.

Abandon yourself to His care and guidance, as a sheep in the care of a shepherd, and trust Him utterly. No matter though you may seem to yourself to be in the very midst of a desert, with nothing green about you, inwardly or outwardly, and may think you will have to make a long journey before you can get in to the green pastures. Our Shepherd will turn that very place where you are into green pastures, for He has power to make the desert rejoice and blossom as a rose.—Smith.

The mark of a man of the world is absence of pretension. He promises not at all; performs much.—Emerson.

You tremble at that which does not happen, and what you never lost you are always lamenting.—Goethe.

One of the Songs Selected for New Song Book.

He's Coming Again.

Arr. for this work.

1. How sweet are the tidings that greet the pil-grim's ear, As he
2. The mos-sy old graves where the pil-grim's sleep, Shall be
3. There we'll meet all our loved ones in Eden our home, Sweet
4. Hal-le-lu-jah! A-men, Hal-le-lu-jah! a-gain, In a

wan-ders in ex-ile from home; Soon, soon will the Sav-lor in
o-pened as wide as be-fore; And the mil-lions that sleep in the
songs of re-demp-tion we'll sing; From the north, from the south all the
lit-tle while we shall be there; Oh, be faith-ful, be hope-ful, be

CHORUS.
glo-ry ap-pear, And soon will His king-dom come. He's coming,
might-y deep, Shall live on this earth once more. King.
ransom'd shall come, And wor-ship our heav'n-ly King.
joy-ful till then, And a crown of bright glo-ry wear.

com-ing, com-ing soon I know, Com-ing back to this earth to reign;

And the wea-ry pil-grim will to glo-ry go, When Je-sus comes a-gain.

OUR LORD'S COMMISSION.

A Brief Commentary on the Necessity, the Duties, and the Dangers of Evangelism, by F. M. Howell.

The second stage of regeneration is the spiritual birth of the body at the resurrection. Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5. Paul explained this, saying, "Flesh and blood can not inherit the kingdom of God." 1 Cor. 15:50. He said, "We shall not all sleep, but we shall all be changed.... For this corruptible must put on incorruption, and this mortal must put on immortality." When does this occur? At the resurrection. Paul says, "It is sown in corruption, it is raised in incorruption.... It is sown a natural body, it is raised a spiritual body." 1 Cor. 15:42, 44. This will occur at the sounding of the last trump, when the dead saints will be raised incorruptible, and the living saints will be changed in the twinkling of an eye, and together they will be caught up in the clouds to meet the Lord in the air. 1 Thess. 4:16, 17.

This is the time of the regeneration of the body, the spiritual birth of all who were begotten of the Spirit and have made a proper spiritual development in this life. Christ was the first born from the dead, (Col. 1:18), therefore, was the first who was born of the Spirit, and could come and go like the invisible wind. John 3:8. The saints will have the same invisible nature when they are born of the Spirit at the resurrection. St. John said, "But we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 Jno. 3:2. The personality or soul of every saint who is to meet Christ in the air and reign with him on the earth must be regenerated in this life, for they must all be ready when he comes, and there is no opportunity for reformation in the grave, (Ecl. 9:10), but as the soul can not exist as a conscious entity without a quickened body, the bodies of all the dead saints will be created and quickened (Psa. 104:30; Rom. 8:11), that is, they will be regenerated, generated again, "born again," "born of the Spirit," and instantly the regenerated soul will awake from its sleep in the dust in the likeness of Christ, and all the Church of God thrilled with the rapture and buoyancy of an endless life, will rise as a morning zephyr to meet their Lord in the air, and in the words of the prophet (Isa. 35:10), "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."

Fourth. The Restitution Epoch is the period when Christ and his saints will reign on the earth, and all that is evil will be destroyed, and the earth will be restored to a paradise. Acts 3:20-24.

These plain Bible truths as taught by Jesus and his apostles constitute the gospel which our Lord commissioned his disciples to preach in all the world, offering eternal life to all who believe and obey it, and condemnation to all who reject it.

I shall comment briefly on a few of the passages which are wrongfully quoted to prove the inherent immortality of the soul. There has never been produced from the Bible one passage that asserts that the soul is immortal or can never die; but on the contrary there are many passages which state clearly that man has no conscious existence between death and the resurrection, and all who suffer the second or eternal death will cease forever.

So also no passage of scripture has ever been produced which asserts that the home promised the saints is in a world beyond the skies; while on the contrary it is stated by Jesus and Paul that no man has ever gone where Jesus is, neither can they go there (Jno. 3:13; 13:33; 1 Tim. 6:16), but Solomon said that all will be recompensed on the earth. Prov. 11:31. Those who prefer to believe the serpent's contradiction to God's word often quote "the thief on the cross," "the transfiguration" and "the rich man and Lazarus," as proofs that God's words were not really true, and that man does not really die, but is transformed into a spiritual being. I shall not take space here to try to interpret these passages, because it is sufficient to know that God cannot lie, and that, if those passages mean literally what some claim they do, they contradict the plain assertions of God, and make the Bible false.

We know that Jesus could not have told the thief that he would be in paradise with him on the day that he was crucified (unless death or the tomb is paradise) because he was three days and nights in the heart of the earth (Matt. 12:40),

and after he was resurrected he told Mary that he was not yet ascended to his Father. John 20:17.

The transfiguration was a vision (Matt. 17:9), and was a partial fulfillment in vision of the assertion that Jesus made to his disciples six days before (Matt. 16:28; 17:1, 2), the rest of the promised sight being fulfilled to St. John on the Isle of Patmos, when he saw in a vision the end of this age, and the souls (persons) of the saints after they had risen from the dead and had met the Lord in the air, and as this redeemed church, the bride of Christ, returns to the earth with her Lord, she is described as the heavenly city, New Jerusalem. See Rev. 21:2; Isa. 52:1; 62:12.

In both of these visions, the disciples were enabled to see and hear things which will occur in future, which is in harmony with God's plan of calling those things which be not as though they were. Rom. 4:17.

The story of the rich man and Lazarus is a parable similar to other parables which had been used to illustrate the wicked condition of the Jewish nation, for "without a parable spake he not unto them." Matt. 13:34. This parable symbolically illustrated the relation between the rich Jewish nation, which God referred to as one man, his first born son (Ex. 4:22), who became rich and uncharitable, and the poor Gentile nations called Lazarus, who were without any hope in the world (Eph. 2:12) and were glad to receive the crumbs of mercy which fell from the rich man's table (Matt. 15:27), but which relation changed after the Jewish nation had been punished as God had forewarned them by his prophet Moses. Deut. 32:15-24. This parable pictured to them the state of that national punishment which they were yet to suffer. The symbols used were significant to that age. Jesus taught in parables because his disciples, those who believed God, could understand the mysteries of the kingdom, but those who would not believe God could not understand them. Matt. 13:10-16. The very nature of man makes it impossible for any one to understand the mysteries of the kingdom of God, who believes the serpent's falsehood that man does not really die. It is like trying to correctly solve a mathematical problem on the theory that "once one is two."

When Jesus opened the understanding of his disciples so they might understand the scriptures (Luke 24:44-48), he enabled them to see the relation of his life and works to the fulfillment of prophecy. It is the natural result of faith in revealed and convincing evidence by the receptive and contrite mind and heart. It is the revelation of God to the believing hearts of those who are willing to accept the testimony.

Paul warns the world of the danger of unbelief, and says God shall send strong delusion to those who believe not the truth, so that all might believe a lie and be damned, who believe not the love of the truth, but have the pleasure in unrighteousness. 2 Thess. 2:8-12.

The devil disputed God's word, and thereby caused the death of all the world, so Jesus said that he is a liar and a murderer from the beginning. John 8:44. St. John said that the record that God gave of His Son is, that the eternal life that God has given to man is in His Son; and that those who do not believe God make him a liar. 1 Jno. 5:10, 11. This record is plain so how can any one who hears it, and yet will not believe it, hope to meet in peace the God whom he has thus believed? This is a serious question which no one can afford to pass lightly by. If any reader has not believed this subject as it is here presented, why not take time to read it again carefully, and then, like the Bereans, (Acts 17:10, 11), search the scriptures and see whether these things be so, and pray the Lord to help you to believe and obey the truth.

This may require sacrifice, but it is necessary for those who are chosen to reign with Christ, to make some sacrifice, for the Spirit by the mouth of David said, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Psa. 50:5. Jesus told his disciples (Luke 18:30) that those who leave friends or property for the kingdom of God's sake, shall receive manifold more in this present time, and in the world to come life everlasting.

Amen.

Send forth your heart's desire
and work and wait—
The opportunities of life are bro't
To our own doors not by capri-

cious fate,
But by the strong compelling
force of thought.
—Ella Wheeler Wilcox.

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After Obedience, What?

Those who have submitted to the form (mold) of doctrine are directed to arise and walk in newness of life or after the new life which is in Christ. If you have not believed in vain, you have in immersion, put on Christ. Ye are then admonished to walk ye in him. After Christ's baptism by John in Jordan, he was led by the spirit into the wilderness and tempted. He then became a mark for the tempter. So are we all. Until this, the world has been friendly to us. You are now one of God's chosen ones and are left as was Jesus to overcome the tempter. In reading the history of his temptations found in Matt. 4, you will see that each trial was met by the use of Scripture. He had astonished the doctors of the law at the age of ten years. So now he is well fortified for this very important event in his life. We would advise all who have lately come into the fold to build on the foundation of the prophets and apostles of which the Christ is the true corner stone. Build upon the rock, viz., Thou art the Christ, the Son of the living God. None other will stand the test. The foundation has been laid and we must do the building.

Paul says in Rom. 8, There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the Spirit. We have put on Christ by baptism, therefore we are in him and must walk after the Spirit. The Spirit itself beareth witness with our spirit that we are the children of God. Would it not be well to ask how the Spirit beareth witness with our spirit? Testimony can only be borne through a witness. Language is the medium through which a witness may testify. Salvation comes to us through the record that God has made of his Son. This plan began when he promised that the seed of the woman should bruise the serpent's head. The promise of redemption came through Abraham's seed, the son of David and the son of Mary and of God. The Spirit of God has borne this testimony and when we have received the Spirit in our begetting, we are in a condition that the spirit of Christ can bear witness with our spirit. The old man has been put to death by our burial in water. The new man has been begotten not of corruptible seed but of incorruptible seed by the word of God which liveth and abideth forever. We are now babes in Christ and should desire the sincere milk of the word. This

is the period of growth. We must grow in grace and in the knowledge of the Lord Jesus Christ, remembering that it was through ignorance that we were alienated from that life which is in God. In Eph., we are told that we were Gentiles in the flesh and that we were without Christ being aliens from the commonwealth of Israel and strangers, from the covenants of promise, having no hope and without God in the world. Now we are fellow citizens of the household of God. This means much and we are required to be diligent and as Peter says, Add to your faith the Christian graces herein named, which are virtue (courage) knowledge, temperance, patience, godliness, brotherly kindness and love. Now if these be in you and abound, they make you that you are neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. To add these means a continual warfare. You must study as Paul admonished Timothy, to be approved of God. You are in the world but you must not be a part of it. John says: Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him. For all that is in the world, the lusts of the flesh, and the lusts of the eye, and the pride of life, is not of the Father, but is of the world. The world passeth away and the lust thereof, but he that doeth the will of God abideth forever. You must not think that the Father will put the knowledge into your mind any more than he will furnish you food to eat if you do not labor for it. He said to Adam: In the sweat of thy face shalt thou eat bread, till thou return unto the ground. God has given us the earth that we may be diligent and plant and cultivate in order that we may reap and garner against the winter of want. If we become slothful we must suffer. Will God require less of those who have taken his name and become his sons and daughters?

The kings of this earth educate the princes that they may be able to rule in their time. Since we are able to rule as one of God's children, should we not become proficient in the things concerning the kingdom that is to bring universal peace on this earth? Let us not be idle, but diligent, remembering that our high calling is through Jesus Christ our Lord. We are to be joint heirs with Christ in the kingdom promised to him. Is not this worth more than a position in any human government? They have thus far proved a failure.

There can be no permanent peace on this earth until Christ and his saints bring it. There are two kinds of servants. Those who have an eye single to Jehovah's glory and those who serve the flesh. If you are of the first class you must serve God first. Magnify yourself through service. Your all is the Lord's and you should use it to his glory. You are required to present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Given in love,

D. C. Robison.

IF.

A little word, but it contains volumes of instruction. There is the if of condition. After Jehovah has planned and done his part the rest is left with us, permitting us to choose.

Then on our part there is the if of doubt, and this is the one we shall take in this study.

Doubt is a degree of unbelief. Only partial unbelief, not total, but being mixed with enough faith to experiment more or less.

When Jesus walked on the sea and the disciples were afraid by the old superstition of ghosts, which even they were in doubt about yet at times. Jesus said, "It is I, be not afraid." But Peter doubts. The faith side of his mixed condition of mind said, "Lord," but the doubt side said "if." So the dilemma was "Lord if it be thou, bid me come unto thee on the water." His doubt required a sign before it would yield to faith. So for all that it is a wicked and adulterous generation that requires a sign, since miracles were given to prove the message and beget faith in it. Jesus permits him the sign of doing what his Lord could do on the water. Mark says they considered not the immediately preceding miracle of the loaves and fishes the day before, but their hearts were hardened. Then do not grieve if you do sometimes doubt. Jehovah is merciful to our frailty. He is our Father and he condescends to put our doubts to flight, even though we are hard of heart, wicked and adulterous. We all, like Abraham, long for some assurance that our Father will keep his promise, we are not content with mere belief, we want to know, and we say with Abram, "Lord, God, whereby shall I know?" And he mercifully gives us grounds of assurance, until faith becomes the substance, so that when we pray we believe we have the things we ask for, that we may receive them, as he said.

It is true, when he gives us his word it should settle the matter, but "he knoweth our frame." Of course we make him out a liar when we doubt, but Jesus forgot all that in Peter when he said, "Lord, if it be thou", right after the Master had just said, "It is I", and compassionately gave the requested sign. When the promise says, "I will" and doubt says, "if", we put ourselves in an attitude of superiority to the One who makes the promise, for in reality, the full expression of doubt is, "I know better." Then how plain is the answer of the Lord to the apostles when they said, "Lord, increase our faith," for he gave them a parable on humility in answer to their request. Then if we desire faith, we are to humble ourselves by stopping to meditate wherein he is greater, wiser, stronger or better than we on any of these or other points in which we are apt to be proud, lest he should humiliate us by his other method, affliction.

So Peter's pride is evident, which caused the doubt, for the scriptures show pride as the cause of unbelief, as humility gives faith. So that Peter in walking with "if" for a cane cannot but stumble on account of the hindrance, and beginning to sink, he loses the pride of his superiority, since Jesus still walks when he cannot, and pride gone, full faith comes in without an if, and he cries out hastily, "Lord, save me."

May you run and not be weary and walk and not faint.

J. W. Williams.

"Whatever the weather may be," says he—

"Whatever the weather may be, It's the songs ye sing and the smiles ye wear That's a-making the sunshine everywhere."—Riley.

Self distrust is the cause of most of our failures. In the assurance of strength there is strength, and they are the weakest, however strong, who have no faith in themselves or their powers.—Borll.

If I knew the light of a smile Might linger the whole day through, And lighten some heart with a heavier part, I wouldn't withhold it, would you?

Do not for one repulse forego the purpose that you resolve to effect.—Shakespeare.

What if it does look like rain, it is fine now.

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.

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.

The first issue of The Christadelphian Advocate under its new management is at hand and makes a very creditable showing.

We have on hand some big orders for job work just now. An unsolicited order came to us this week for the printing of 10,000 bank blanks. We had done work for this house before. It must be that our work and prices are satisfactory.

From the Sick.

Sister Averell of Detroit, Mich., is reported very ill. Sister Vincent of Camden, Ill., is still suffering, being able to sit up only a part of the time. In our recent visit to Rensselaer, Ind., we learned that Sr. Virginia Halstead is not in good health. Bro. Halstead is in very feeble condition. Sickness everywhere! Come, Great Physician, come!

Bro. G. E. Marsh's new address is 311 Park St., Marshalltown, Iowa. Bro. M. W. Perrine also requests his address changed to Chelan, Wash.

Sarcasm and ridicule are not argument. We are all liable to mistake and be honest in it. Especially should we shun the domineering spirit of sarcasm and ridicule when the object of it is making an honest endeavor to find the truth at our hands. Love is the weapon of the Spirit, sarcasm and ridicule of the bigot.

Word comes to us that Sister Anna Aley, formerly of our Burr Oak, Indiana, church, is now Mrs. J. W. Cochran, having recently married Bro. Cochran, of Knox, Indiana. Her address is now Knox, Ind. We wish for Bro. and Sr. Cochran a happy married life and pray that their walk together may not only make for them a home in the Kingdom of God, but that their example and precept may be such as to lead others also in that direction.

Reports.

Report.

It has been suggested by contributors to the Restitution Herald that more reports from the different churches be made through the columns of the paper, for the information and encouragement of the brotherhood. And although true reports may not always be encouraging, yet they give information, and no doubt regular reports are, as a whole, profitable to us all in a general way.

Therefore we have concluded to send to the Restitution Herald monthly or quarterly reports from the East 105th St. Church of God of Cleveland, O., for a

time, and if they seem to be helpful generally, we will try and continue them.

During the month of March, 1914, our regular Sunday morning services were reasonably well attended, with good interest, and two baptisms. As we keep no records of the numbers who attend our church services, we cannot report average attendance, of course, as we can regarding our Sunday School and Berean meetings. For the five Sundays of the month our average S. S. attendance was 57, with the usual good interest.

Our Berean society meets weekly for Bible Study and for the five meetings in March the average attendance was 18. The interest was very good, our people taking hold of the work without hesitation and in a very satisfactory manner. Our society is using the "Bible Study" lessons in use by the Berean societies of Ill., Ind., and Ia. We find them to be very good.

We can see much room for improvement along the different lines of our work of course, yet as the members of our little body are all at peace, and walking together in fraternal love and hope, we rejoice in sweet fellowship, and with courage and assurance press forward to meet our coming King.

L. E. Conner.

The Sunday School.

By Anna E. Drew.

The Unjust Steward.

May 10, 1914. Luke 16:1-13.

Golden Text.—He that is faithful in a very little is faithful also in much; and he that is unrighteous in a very little is unrighteous also in much. Luke 16:10.

Time.—January A. D. 30.

Place.—The parable was spoken in Perea, beyond Jordan.

Questions.

Of what two classes did the parable of our last lesson teach? In the parable that follows, today's lesson, was Jesus speaking to the same people? Luke 15:1-3; 16:1, 14. What is a "steward"? (A person entrusted with the management of the affairs of another. It was the duty of the Eastern stewards to admit and to dismiss tenants; to value their land and its produce; to fix, collect and sell their rents). Of what was the steward of the parable ac-

cused? How was he to be punished? v. 2. What does the steward say to himself of the prospect before him? v. 3. Dig, here means, work as a laborer in the cultivation of the soil. What of the Jew today, do they dig, farm or beg? What in the parable did he decide to do? vs. 4-7. In the East, then as often as now, rents were not paid in money but in kind. If an olive yard yielded a thousand measures of oil annually, a certain portion, say a tenth was paid to the landlord; in that case the rent was 100 measures of oil. If a farm yielded a 1000 bushels of wheat, the rent would be 100 bushels of wheat. In this manner of sharp dealing, is it characteristic of the Jew of the present? In what way was he to be benefitted by what he had done? v. 4. How is this applicable to the Jew? In the parable, he asks the debtors to write quickly,—what would this suggest? How did his lord regard his trick? In what way would he commend the unjust steward?

(Not for dishonesty but the skill or wisdom which he used in opening a way).

What contrast is made in v. 8? Who are meant by the children of light? Eph. 5:8-10. R. V. Jno. 12:36. How is this contrast true? Worldly men show more earnestness, skillfulness and patience in their endeavor to gain worldly things than the professed follower of Christ to gain the knowledge of God or win eternal life. "They aim lower, but aim better. They do more to obtain a corruptible crown than the children of light to obtain the crown that fadeth not away."

What is the meaning of the word "mammon"? A Syriac word for riches. It does not mean merely money, but all external and material possessions. What do you understand by v. 9? How can one "make friends" of worldly possessions in such a way as to gain for them treasures in heaven? How did Jesus emphasize the value of little things? v. 10. Does the word unrighteous in v. 11 mean unrighteously gotten or in the sense that worldly possessions are of themselves deceitful or uncertain? 1 Tim. 6:9, 10, 17; Psa. 49: 6, 7, 16, 17.

How can one be faithful in unrighteous mammon? "Be thoroughly honest in money matters, to the last cent of payment and to the first minute of promptness. Have regard to the rights of others in business dealings; use unselfishly all that one possesses, trying to make it count the most for the good of the world."

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What are the true riches? Jer. 9:23, 24; 1 Tim. 6:17-19. What were the true riches with which the Jews or Israel, were entrusted? Deut. 4:7, 8; Rom. 3:2; 9:4, 5. Were they faithful? Isa. 65:2, 5, 11, 12; Jer. 9:13, 14; Rom. 10:2-3. Find other texts.

Is there anything in this world that can be truly called our own? Psa. 50:10-12; Psa. 24:1. How explain the last clause of v. 12? Compare with parable of the talents, Matt. 25:14-30. In this parable the one who had not been faithful in the one talent, (the least) from him was taken and given to the faithful one as his own. The Jews had been unfaithful in their stewardship; it was to be taken from them and given to others who would be faithful,—who were these to be? Is there just the same danger of unfaithfulness for us as Jesus warned the Pharisee against? Is it possible to serve two masters? v. 13. Rom. 6:16. Did the Pharisees try to serve two? Show how some try to serve two in these days? What effect had this parable upon the Pharisees? v. 14. See revised version. What did Jesus say to them? v. 15. Can we deceive God? Jer. 17:9, 10; Prov. 15:3; 5:21; Heb. 4:13.

Which Master will we choose to serve? What are some of the things our Master requires of us? Give texts.

**My Heavenly Home.
Ora S. Worley.**

When I think of my heavenly home,
I long and sigh to be there
In that home of the blest
Where I will never have care.

I hope Jesus soon will come again
And take me away over there,
Where I will never have any more pain,
And never have any more care.

Jesus soon is coming
To take you and me over there,
Oh, won't it be grand in the home of the blest,
To never have any more care.

"The Powers That Be Are Ordained of God."

"The Most High ruleth in the kingdoms of men and giveth them to whomsoever He will."

We are under the dominion of the ever-living God and He who notes the fall of the sparrow is not unmindful of the government of earth. What he requires of the children of men is that they should be workers together with Him. "Work while the day lasts

**BEREAN TRACT
No. 13
Rightly Dividing the Word
By. Elder C. C. Maple**

Let us notice four texts of Scripture. They are Deut. 29:29; Isa. 8:20; John 5:39; 2 Tim. 2:15. In the last we are told to "rightly divide the word of truth."

I. There are seven divisions of the Bible.

1. It naturally divides itself into seven divisions.
2. The Old Testament type gives it seven divisions.
3. Seven is a Bible number denoting completeness. Ex. 25:31-40.

II. The divisions of the Old Testament.

1. The law of Moses. (Historical). This contains the law books proper (5) and the historical books of the law (12).
2. The prophets, (Prophetical). 1. The major prophets, (5), 2, the minor prophets, (12).
3. The Psalms. (Poetical). These are the books of Israel's poetry (5). For proof of this division of the O. T., see Luke 24:44 where Christ himself in referring to the scriptures thus divides them.

III. The divisions of the New Testament.

1. The gospels. (Biographical), 4.
 - a. Matthew. To the Jews. Christ is king.
 - b. Mark. To the Romans. Christ is servant.
 - c. Luke. To the Greeks. Christ is son of man.
 - d. John. To all the world. Christ is the son of God.
2. The Acts of Apostles, (Biographical), 1.
 - a. The history of the establishment of the church.
 - b. The early preaching of the gospel in this age.
 - c. The examples of conversion of sinners.
3. The epistles or letters, (Doctrinal), 21.
 - a. Those of the apostle Paul, Pauline. (14).
 - b. Those of others, general, (7).
4. The revelation of Jesus Christ. (Prophetical) 1.

The record of the things John saw, and are divided as follows:—1. The things which thou sawest; 2, The things which are; 3, the things shall come to pass after these things. Thus closes the wonderful book in outline.

North Ridgeville, O.

for the night cometh when no man can work."

Some become alarmed because "iniquity doth abound and the love of many waxes cold" and conclude therefore, that we are under the domain of the prince of darkness, but God has not resigned His position as the ruler of the universe into the hands of the powers of evil. We wonder sometimes at the evil that doth abound and the darkness which covers the way, but a Strong Hand is at the helm and in His own good time the morning shall dawn and we shall understand why the leader of the forces of evil has been allowed to tempt the children of men. Perhaps one of his most powerful weapons in modern times is his method instilling into men and women the idea that they are too pious to do any good in the world. We would indeed be under the government of the prince of darkness if he could succeed in teaching all good men and women that their only duty was to shut their eyes and fold their hands and go down the street singing, "Vain world, adieu!"

That was the trouble with the Levite who "went by on the other side," when the man who "went down from Jerusalem to Jericho" needed help. He was too pious to lend a helping hand and went on. Just so far as God hath placed it in our power to help the governments of the world it is our duty to help them.

How is it possible for the Lord to have any respect for the man or woman who will not even cast a ballot to save their own children or those of their neighbors from the power of the saloon keeper? How can He look with patience upon people who are sincere in the belief that "I am holier than thou" and I cannot therefore lift my little finger to "render unto Caesar the things that are Caesar's."

It is true that God removeth kings and setteth up kings, but "He that ruleth over men must be just ruling in the fear of God." And if we are indeed workers together with God, we shall be very willing to help promote the work of those who are struggling with the powers of wrong.

What sort of a condition would our poor world be in if everybody who tried to do right persisted in ignoring the plain teaching of the Word: "Let every soul be subject unto the higher powers. For there is no power but of God, the powers that be, are ordained of God. Whosoever, therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive unto themselves damnation."

It was because "God was with Joseph" that he was made ruler over all the land of Egypt. It is because they are ordained of God that "Rulers are not a terror to good works, but to the evil.....Do that which is good and thou shalt have praise of the same; for he is the minister of God unto thee for good. But if thou do that which is evil, be afraid, for he beareth not the sword in vain; for he is a minister of God, a revenger to execute wrath upon him that doeth evil." Rom. 13:1-4.

Elizabeth A. Reed.

**My Experience in Politics.
R. E. Lloyd.**

I have had my doubt with dear Bro. Lindsay and still have, as to whether a true Christian can engage in politics. Years ago, I first voted the Republican ticket because my own loved father did. After that (years after), I voted the Prohibition ticket, as I believed it wrong to encourage the liquor traffic, and lastly, I thought I would vote the Socialist ticket on account of the kind treatment I received from one of their number while my first wife and I (with our first baby) lived in Kansas City, Mo. It always made me have a kindly feeling for them, but upon careful investigation of the scriptures, I have concluded the enlightened Christian should not vote. For everybody has to take an oath, which is against Matt. 5:34. "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."

Read also vs. 36-37. This is why I do not believe in secret orders and Paul says, Eph. 2:19: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God."

When I went to register recently and saw men taking oaths, the words of Christ, forcibly entered my mind. "Swear not at all," and I left without registering. Christ is against capital punishment, also. Read Matt. 5:4-22. So I do not believe in it, nor in lynch law of course, but

for cold blooded murder, life imprisonment. Besides many innocent persons on circumstantial evidence have been put to death.

In several instances, the real murderer afterwards confessed or was discovered.

I should have added why I believe Christians should not vote. It is that certain prophecies show it will not make the world any better, but points out that only after the kingdom of this world submits to Christ, will things be in a happy condition. Dan. 7; Is. 11; Luke 17; Matt. 24; 2 Tim. 3; 2 Pet. 3; Rev. 16:12-14; Rev. 11:15.

Baptism.

With the consent of the editor, we wish for a short time to notice in the light of the scripture (to my mind) the very important ordinance of baptism. First, is it important to obey? Second, who gave the command? Third, to whom was it first given? Christ gave the command and to his apostles. Proof. "Go ye (apostles) into all the world and preach the gospel to every creature, and he that believeth and is baptized shall be saved; (how about those who do not believe and obey), but he that believeth not shall be damned," or condemned. Mark 16:16. Fourth, what is the manner or mode of baptism? Paul in Rom. 6 tells us very plainly. the language can be understood if the "translation is not questioned by people desiring more modern conveniences." Listen. Hear it. "Know ye not, (do you know?) that so many of us as were baptized into Christ were baptized into his death? Therefore (for this reason) we are buried (covered up) with him by baptism into death: (to the world) that as Christ was raised up from the dead (out of the grave) by the glory (or power) of the Father, even so (in like manner) we also shall (rise and) walk in newness of life. For if we have been planted (buried) together in the likeness (or figure) of his death, we shall be also in the likeness of his resurrection." Rom. 6:3-6. Fifth, how many kinds or modes of baptism are there to choose from? We know of but one kind of burial, and that is to cover up. One Lord, one faith, one baptism. Eph. 4:5. But I have heard ministers, claiming to be called of God, tell the seeker for truth and desirous of obeying, "We have three modes of baptism. You can choose from this number the one best adapted to your circumstances and our convenience. Immersion, sprinkling and pouring. Choose

now and obey."

One great denominational leader said, "Our authority (mark his authority) for the practice of pouring and infant sprinkling came from an everlasting covenant." What covenant was that? The Abrahamic covenant does not contain a single blessing for any Gentile. The 17th of Gen. tells who came under that covenant. Read it. But says another, baptism has taken the place of circumcision. For this reason children should be baptized. Children (males only) were circumcised because they were born in Abraham's house or of his race, not as a religious right. If so, what plan of salvation helped the female portion of humanity? Baptism is to bring believers, male and female both, into Christ. Quite a difference in the object of the two ordinances. Baptism is a personal duty to God. Acts 2. Circumcision was a permanent nation law by which a Jew was always known the world over. Gen. 17:9-11. The children of Jewish blood were known the world over. Gen. 17:9-11. The children of Jewish blood were circumcised on the eighth day, but preachers now days will sprinkle them at any age of their lives, from early infancy to old age. How about that?

Gen. 17:12. What about the female children? What hope have they of salvation? They were never circumcised. What have they to assure their salvation, if baptism takes the place of circumcision, as that was only for the male portion of the Jews?

On the day of Pentecost three thousand Jews were admitted in to the church. They had been circumcised on the eighth day after their birth. But Peter regardless of that fact, commanded them to repent and be baptised. Acts 2:1-41. How about all this recorded in the Bible?

But again, we often hear this scripture quoted, "Suffer little children to come unto me and forbid them not, (who would) for such is the kingdom of heaven. Luke 18:16. Therefore, Christ must have sprinkled them. But the Bible states Jesus himself never baptized any one. John 4:2. But I hear you say, his disciples must have done it.

Not too fast here. On that occasion, Christ's disciples rebuked him for paying such close and loving attention to the children. Mark 10:13-14. Remember, baptism is a command to be observed only by those that are old enough to believe and obey. Mk. 16:15-17. Infants are not able to do either. We are often referred to Acts 16:13-15 to prove infant baptism. Let us see how

it reads. "And on the Sabbath day we (the apostles) went out of the city, where prayer was to be made; and sat down and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized and her household, she besought us, saying, if ye have judged me to be faithful to the Lord, come into my house, and abide there," etc.

Now as another has said, The infant immersionist makes his last and final struggle on that household baptism. He is absolutely sure that he has found unanswerable argument. Let us examine the record. Acts 16:13-15. I will admit they were all baptized, but do you know there were any infants there? It is for you to prove such a fact. First, you assume Lydia was married; second, that she had children; third, they were infants and all with her at the time; fourth, they were all baptized. But we can prove by the record the jailor's household was composed of people old enough to believe. Proof. Acts 16: 19-34. Read it, for it is of such length we do not wish to take up space here to quote it entire.

"Now this is too much of guess work for me, and I unhesitatingly pronounce it an imposition and a farce on God, humanity and the general public. You claim to believe in sprinkling, and pouring, but rather than lose a valuable member you will immerse him." You admit baptism is right but dare to endeavor to show that something else will do. Who told you so? The Bible says (Rev. 22:18), "If any man shall add unto these things, God shall add unto him the plagues that are written therein." Better be careful and try to follow God's commands.

Remember Naaman once suggested a change of the remedy given by the prophet of God, to cleanse him from his leprosy. But before he was healed, he was compelled to adopt God's plan. I am quite sure we are none the more favored by God today. For you know the scriptures state, "God is the same yesterday, today and forever." The scriptures also state, "God is not mocked" by any of our fancied improvements on His plan of salvation. "If ye love me, ye will keep my commandments."

L. S. Bronson.

Delays are dangerous-sometimes.

The Mediator.

And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgression that was under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. Heb. 9:15-16.

From the foregoing we learn that Jesus is the mediator of the New Testament. There are two testaments that have mediators, the first and the second, the old and the new. Moses was mediator of the old or first; Christ is the mediator of the new or second. What is the New Testament that Jesus is mediator of? We read: Lo I come to do thy will O God; he taketh away the first that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. Heb. 10:9-10.

We conclude the second testament will or covenant that he established is the one that he is mediator of. We are sanctified by the will covenant or testament (as the word implies). For Paul says by the which will we are sanctified. Heb. 10:10.

For a testament is of force after men are dead. Otherwise it is of no strength at all while the testator liveth. Heb. 9:17. So the death of Christ brought a testament in force that had not been in force before his death.

In Matt. 26:28 we read: For this is my blood of the New Testament which is shed for many for the remission of sins.

Again we read: Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep through the blood of the everlasting covenant. Heb. 13:20. We learn by the foregoing scripture that the blood of the New Testament is the blood of the everlasting covenant, and that the everlasting covenant was brought in force by the death of Christ. The question now is what is the New Testament or everlasting covenant that Jesus is mediator of?

In Acts 3:25, we read, 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. So the New Testament or everlasting covenant is the Abrahamic covenant. For that is the only covenant ever made that proposed to bless all nations. Of how much sorer punishment suppose ye, shall he be thought worthy who hath trodden under foot the son of God

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and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing and hath done despite unto the spirit of grace. Heb. 10:29. Evidently this is the same covenant that the apostle Paul called the everlasting covenant in Heb. 13:20, and the one that Jesus called the New Testament in Matt. 26:28, and is the one that in Acts 3:25 that was made to Abraham.

John L. Winningham.

Dixon, Mo.

Tests of Character.

Selected and Revised by J. C. Vanzandt.

God tests us by the Spirit and the word, 1 Cor. 13:4-8.

1. God commands us to love our enemies; also to pray for those who despitefully use us,—Matt. 5:44.

2. God commands us to not resist him that is evil,—Matt. 5:39-42.

3. He commands us to overcome evil with good,—Rom. 12:21.

4. Do you love Christians as the Christ loved you?—John 15:12.

5. Are you willing to lay down your life for the brethren?—1 John 3:16.

6. 'In honor' do you prefer others to yourself?—Rom. 12:10.

7. Have you learned to be content in whatsoever state you are?—Phil. 4:11.

8. Do you think more highly of yourself than you ought to think?—Rom. 12:3.

9. Have you enough love to stand the following tests?—1 Cor. 13:4-8, namely:

A. "Love suffereth long, and is kind," never displaying the least resentment.

B. "Love envieth not," that is, she does not crave what others have.

C. "Love vaunteth not itself," that is, she is not rash, forward, or self-assertive.

D. She "is not puffed up," that is, she has no opinion of herself.

E. "Doth not behave herself unseemly," or unbecomingly; but is always courteous and obliging.

F. She "seeketh not her own." What is truly her own, she holds with a slack hand. She gives to him that asketh of her, and takes joyfully the spoiling of her goods.

G. "Is not provoked." Treat her as badly as you may, she is not ruffled in the least.

H. She "takes no account of evil." She has no memorandum book in which to record insults or outrages; nor does she have any memory to recall the evil done to her.

I. She "Rejoiceth not in in-

iquity, but rejoiceth in the truth." Truth and love are born companions, and will remain so.

J. "Beareth all things"—all that falls to her lot, and that, too without the least impatience.

K. She "believeth all things," that is, all the words of truth.

L. She "hopeth all things," that is, she puts the best construction on all things, and sees the silver lining in every dark cloud.

M. "Endureth all things." Nothing is horrible enough to excite her to impatience. She trusts patiently under every burden, knowing that it is one of the "all things" that work for her good.

N. Love "never faileth." Beloved, ask yourself this question: Do I measure up to all of these requirements? If you find that you fail in any particular, just know that God has something more to do in you.

10. How do you stand trials, persecutions, temptations, tribulations, adversities? Have you ever been tested with all of these at once? If so, how did you stand them? Did there steal a spirit of discouragement or gloom over you at the time? If so, God still has more to do in you; and you will do well to invite him to undertake it at once.

11. Are you joyfully living the crucified life? Does it afford you real delight to yield to death every newly discovered evil?

12. Are you wounded, offended or hurt at misunderstandings and misrepresentations of others?

13. When you are neglected, avoided, shunned, overlooked, or set at naught, does it hurt you? If so, instantly give over to death that nature that hurts, and account it dead through the power of Christ Jesus.

14. When your environments are all incongenial, and you are regarded as a crank for not enjoying them, do you rejoice in spite of all?

15. Do you ever feel any real disappointment, or a shade of discouragement stealing over you when things turn out just the opposite of what you had anticipated? If so, ask Jehovah to cancel in you the evil in your nature, and put in you His perfect patience instead.

To be continued.

Golden Gems of Thought. Sel. by R. E. Lloyd.

Mr. Samuel Smiles, LLD., says: "Great deeds are great legacies, which work with wondrous usury. By what men have done, we learn what men can do. A great career, though balked of its end, is still a landmark of human en-

ergy. He who approaches the highest point of the supreme quality of duty is entitled to rank with the most distinguished of his race. Duties shine aloft like stars, and charities that soothe, and heal and bless, are scattered at the feet of men like flowers. Man does not live for himself alone. He lives for the good of others as well as of himself. Every one has his duties to perform, the richest as well as the poorest. To some life is pleasure, to others suffering. But the best do not live for self enjoyment, or even for fame. Their strongest motive is hopeful, useful work in every good cause.

Hierocles says that each one of us is a center, circumscribed by many concentric circles. From ourselves the first circle extends comprising parents, wife and children. The next circle comprises relations; then fellow-citizens, and lastly, the whole human race. To do our duty in this world toward God and toward man, consistently and steadily, requires the cultivation of all the faculties which God hath given us. And he has given us every thing. It is the higher will that instructs and guides our will. It is the knowledge of good and evil, the knowledge of what is right and wrong, that makes us responsible to man here and to God hereafter. We have it in our choice to be either worthy or worthless. If we can only make ourselves and each other a little better, holier and nobler, we have perhaps done the most that we could. Here is the manner in which an American legislator stood to his post. An eclipse of the sun happened in New England about a century ago. The heavens became very dark and it seemed by many that the day of judgment was at hand. The legislature of Connecticut happened then to be in session, and on the darkness coming on, a number moved the adjournment of the House, on which an old Puritan legislator, Davenport of Stamford, rose up and said that if the day had come, he desired to be found in his place and doing his duty, for which reasons he moved that candles should be brought, so that the House might proceed with its business. Waiting at the post of duty was the maxim of the wise man and he carried his motion.

The man who gives his money is advertized; the man who gives his time, strength and soul is beloved. The one may be remembered while the other may be forgotten, tho' the good influence he has sown will never die. But what is the foundation of duty? Jules Simon has written

a valuable work, 'Le Devoir', in which he makes duty depend upon liberty. Men must be free in order to perform their public duties, as well as to build up their individual characters. They are free to think; they must be free to act. At the same time liberty may be used to do evil rather than to do good. The tyranny of a multitude is worse than the tyranny of an individual. Thoreau, the American, says, that modern freedom is only the exchange of the slavery of feudality for the slavery of opinion.

Freedom, enjoyed by all men alike, is a late idea in history. In remote ages, men who were so called 'free', possessed the right of being served by slaves. There was slavery in the state, and also in the family. It existed in republics as well as in monarchies. The elder Cato, the greatest economist of Republican Rome, enforced the expediency of getting rid of old slaves, to avoid the burden of their maintenance. The sick and infirm slaves were carried to the island of Esculipius in the Tiber, where they were suffered to die of disease or of hunger. In Imperial Rome, the populus Romanus was dependent upon charity. In England, also, when slavery was abolished and when the poor were no longer fed by the charity of the monasteries, a poor law was established, which was only a compensation for the loss of liberty. Is life worth living? Certainly not, if it be wasted in idleness.

I wake this morn and find that life
Is freshly mine to live.
The day with all its promise rife
And duties high to give.
New words to speak, new tho'ts
to hear,
New love to give and take
Perchance new burdens I may
bear
For love's own sweetest sake.
To-day, beneath Thy chastening
eye,
I crave alone for peace and rest;
Submissive in Thy hand to lie,
And feel that it is best.
—Whittier.

Everywhere and at all times it is in thy power piously to acquiesce in thy present condition, and to behave justly to those who are about thee.—Antoninus.

Courage is a virtue that the young cannot spare; to lose it is to grow old before the time; it is better to make a thousand mistakes and suffer a thousand reverses than run away from battle.—Henry Van Dyke.

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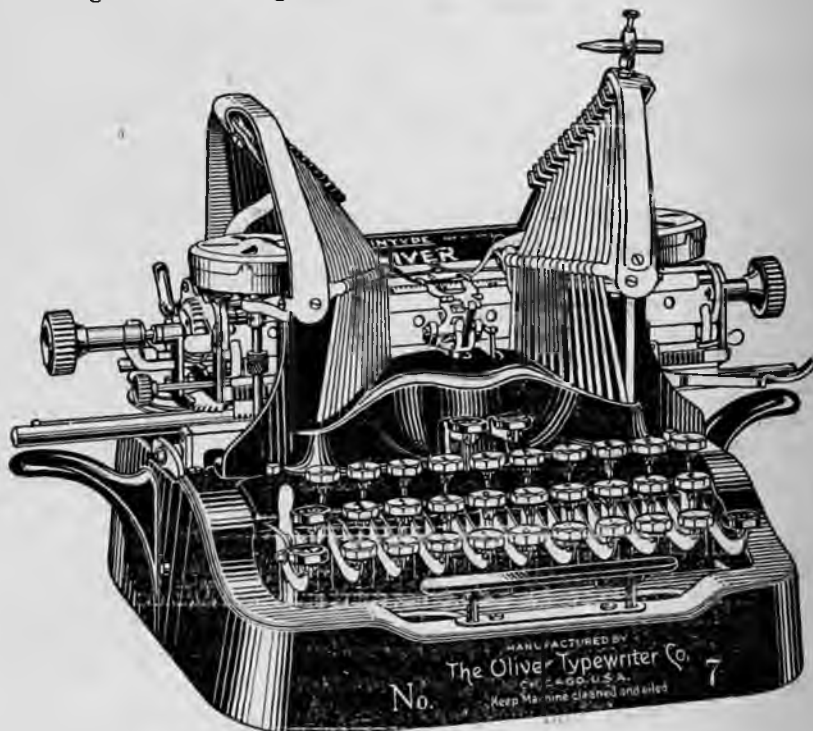
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Be not so much discouraged in the sight of what is yet to be done, as comforted in His good will towards thee. 'Tis true, He hath chastened thee with rods and sore afflictions; but did He ever take away His loving kindness from thee? or did His faithfulness ever fail in the sorest, blackest, thickest, darkest night that ever befell thee? —Pennington.

wants, not the dregs of our exhaustion. I think He must prefer quality to quantity.—G. Mac Donald.

Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong.—Lincoln.

Outside of true thinking there is no freedom; in true thinking, no bondage.

Mind, it is our best work He

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Volume 3

Bible Rules for

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THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, May 6, 1914.

Number 30.

Bible Rules for Holy Living.

How shall I prepare for the conflict against sin and Satan?

Put on the whole armor of God that ye may be able to stand against the wiles of the devil. Eph. 6:11.

Whom shall I try to please?

I am the almighty God; walk before me and be thou perfect.

Where shall I go?

In all thy ways acknowledge him and he shall direct thy paths.

What shall I do?

Whatsoever he saith unto ye, do it. Rejoice evermore; pray without ceasing; in everything give thanks, for this is the will of God in Jesus Christ concerning you." 1 Thess. 2:16.

What shall I wear?

Be clothed with humility, for God resisteth the proud, but giveth grace to the humble. 1 Pet. 5:5. Whose adorning let it not be that outward adorning of plaiting the hair, and wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, which is the ornament of a meek and quiet spirit, which is in the sight of God of great price. 1 Pet. 4:3-4.

What shall I eat?

"Eat ye that which is good, let your soul delight itself in fatness. 1, 4:2.

What shall I think about?

Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things. Phil. 4:8.

How shall I treat my enemies?

Do good to them that hate you, bless them that curse you and pray for them that despitefully use you. Luke 2:27, 28.

What shall I do with my cares and burdens?

Casting all your care upon him for he careth for you. 2 Pet. 2:7. Cast thy burden on the Lord and he shall sustain thee; he shall never suffer the righteous to be moved. Psa. 2:22.—Arabella Scott in Bible Advocate.

Landscape Gardening.

Over the hills the storm clouds dropped. Then the wind began to blow. The minister stopped



Don't waste your time in longing
For bright impossible things;
Don't sit supinely yearning
For the swiftness of angel wings,
Don't spurn to be a rushlight,
Because you are not a star,
But brighten some bit of darkness
By shining just where you are.

There is need of the tiniest candle,
As well as the garish sun;
The humblest deed is ennobled
When it is worthily done;
You may never be called to brighten
The darkened regions afar,
So fill, for the day, your mission
By shining just where you are.

Just where you are, my brother,
Just where God bids you stand,
Though down in the deepest shadow,
Instead of the sunlit land;
You may carry a brightness with you
That no gloom or darkness can mar,
For the light of a Christlike spirit
Will be shining wherever you are.

—Selected.

and looked round. He was out in his reckoning. He had been trying for a short cut home, and now was not sure of the direction of the highway. There were no houses in sight.

"That's a flake of snow," he said, and pushed on.

The snow grew thicker. The flakes came so fast that they blotted everything out. The minister grew nervous. Then upon the air he caught the acrid smell of smoke. He raised his voice in a shout. A distant hail replied:

"All right. If you can't see the house, make for the yell."

He made for the yell. It had come from an old man who stood in an open doorway.

"Come in, come in," he said. "You're the landscape gardener from below—a peg above me, but in the same line of business."

The minister was glad to go in. "I've lost myself," he said.

"Likely enough. But there ain't much harm done. Come to the fire and warm up."

It was a cheery kitchen. The minister felt its warmth react on his spirits. "You seem to know me," he said. "Why did you call me a landscape gardener?"

The old man laughed. "Ain't this world the Lord's garden? Then every village is a bit of

the landscape. You've got charge of one section of the work."

"It's too heavy for my shoulders," the minister said, gravely.

"That's because you don't know your place yet. You're not responsible for the landscape. You ain't even at liberty to criticize it. You and I have to do the little bit of trimmin' out and trainin' up that comes to our hand in that spot of the landscape we're set in. Bein' a minister, you've got a more responsible job than I have, but the scenery ain't on your shoulders. Set your own door yard in order, and lend a hand with your neighbor's needs when you can, and clear away the rubbish from a weakly tree so's it don't get choked—that's what we're set to do."

The minister smiled. "Do you never get discouraged?" he said.

The old man nodded. "There's times when things don't seem to be much worth while, and then I says to myself, 'You're not failin' Jonathon Somers, if you're keepin' the thistles away from your own roots. Jest get down on your knees and keep the home patch clean. The landscape is made up of bits a hundred yards square. Keep your own bit right.'"

The minister's face lighted. "I

think I can do that, too," he said.

"Of course. Kettle boils. Draw up, sir. Next duty's a good meal. The storm's done me a good turn bringin' you here."

He smiled over at the minister, and the minister smiled back.—The Youth's Companion.

What Tobacco Does.

It hinders the development of the body.

This has been testified to by physical directors of universities, such as Drs. Seaver and Anderson of Yale, and Dr. Hitchcock of Amherst, and Dr. Meylin of Columbia, as a result of repeated, careful measurements, both of those who used and of those who did not use tobacco.

It retards development of the mind. Dr. Hitchcock said: Out of our highest scholarship men, only a small percentage, about five, use tobacco, while of the men who do not get appointments over 60 per cent are tobacco users.

Teachers and principals of high schools and directors of gymnasiums testify that the use of tobacco dulls the intellect of boys.

It lessens the moral power of boys. Dr. Coffin of the Whittier Reform School some years ago said: "Of the seventeen hundred and more boys who have been and now are inmates of this institution, 98 per cent were cigarette smokers, and fully 95 per cent were cigarette fiends.... We can generally tell when there is a supply of tobacco in the school by the conduct of the boys themselves, and by the poor work they do in the schoolroom. The same condition is found in other reform schools? Where can you find a young criminal who is not a user of tobacco?"

It makes a slave of a boy, so that, whether he will or not, he has to use it. What is first a luxury becomes a necessity.—G. H. Heald, M. D., in June Life and Health.

There is no war between the old and new,
The conflict is between the false and true.—Van Dyke.

Temptation is to finer souls another name for opportunity.—Canon G. E. Mason.

Marriages.

Married.

At the home of the bride's parents, in Adrian, Mich., and in the presence of a company of relatives and friends, Mr. Frank E. Siple and Miss Bertie E. Smith, April 23, 1914.

These estimable young people start in this new relationship in life with bright prospects of a pleasant journey together, as they are both rich in faith in and love of God and the truth, which gives them promise of the life that now is and also of that which is to come.

Bro. Frank is preaching regularly, while laboring in other honest vocations to provide for the new home. Sister Bertie is one of Michigan's best and most zealous young church workers, well known and loved in that state, and her sweet and cheerful disposition and loyalty to truth and righteousness qualifies her well for encouraging and assisting her husband in promulgating the gospel.

Thus they start well equipped to make life worth while to themselves and to those with whom they may be associated as they journey along the way. They will be at home to their friends after May 15th at 35 Seeley St., Adrian, Mich.

L. E. Conner.

Things Which Must Shortly Come To Pass.

Revelation.

Not more important is readiness for the rapture of, "those who are alive and remain, than for the departure hence of those who sleep in death, when viewed in the light of the first resurrection. For in the place where the tree falleth there it shall lie, in resurrection, and the dead know not anything, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither we go, so that change in our state Godward there can be none between death and the resurrection, then it is all important to live in readiness that we may die in readiness, and so share a glorious part in the first resurrection. If this be not so, we fail to understand the earnestness expressed by the apostle Paul, (Phil. 3:8-11): "I have suffered the loss of all things, and do count them but dung, that I may win Christ and be found in him that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death if by any means I might attain unto the

resurrection from among the dead. See Emphatic Diaglott.

Why, if the apostle entertained the thought of growth and development between death and the resurrection, was he concerned to finish his course with joy? But life ending here was to him a finished course and hence his exultation; or exultant song in departing, "I am not ashamed, for I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day. For I am now ready to be offered; and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth, for me there is laid up a crown of righteousness, which the Lord the righteous Judge, shall give to me at that day, and not to me only, but unto all them also that love his appearing. 2 Tim. 1-12 & 4-6-7-8. From all which we see the faith of the apostle transferring his hope from the present moment of suffering and death to that day when in resurrection he, together with all who love the appearing, should receive the overcomer's crown.

Whereupon we conclude that not more surely will the changedness be an election from the righteous living than that the first resurrection will be an election from among the righteous dead. Hence we read, "Blessed and holy is he that hath part in the first resurrection," which to our understanding reads: He that hath part in the first resurrection is especially blessed and holy. True it is that every believer is blessed and holy in proportion to the spirit of faith that is in him; but faith is a grace of degree and only that degree which giveth the victory over the world comprises the blessedness and holiness, there commended and constitutes its possessor's overcome-ness. After the same manner are they pronounced especially blessed who are called to the marriage supper of the Lamb. See Rev. 19.

The apostle to the Hebrews, in speaking of the rest, or keeping of Sabbath to the people of God, suggests a possibility of coming short of it, and however the rest of faith may here be implied; the rest will mean glory, the creation's Sabbath, the seven thousand years of its history is the rest here spoken of, that remaineth to the people of God. Heb. 4:9. And if these words implied hope, not less do they teach wholesome fear where we read: "Take heed brethren lest; exhort one another daily lest; we are made partakers of Christ (that is of his glory) if; let us

therefore, lest; let us labor therefore to enter into that rest, lest; indeed the whole tenor of these third and fourth chapters of the Epistle to the Hebrews suggests possibility of belief and gives warning against it. Not to final salvation, but of the prize of the high and holy calling of God in Christ Jesus, a part with him in his kingdom and glory.

Here also we come to see a fulness of meaning in the words "If we be dead with him, we shall also live with him: if we suffer, we shall reign with him," and "The dead in Christ shall rise first." Now the dead in Christ are those who have lived in Christ; but do all believers live in Christ? All the believers living and dying in the faith of Christ shall rise to live eternally with him, but the object of the present inquiry is that order of rising and living which will insure reigning with him. Every queen shares the throne with the king, and their time of crowning is one, so we read the Bride is to share with the Bridegroom when he shall come in his own glory and his Father's (Rev. 3:21).

But only if we be dead with him now shall we live with him then; only if we suffer with him now, shall we reign with him then, for if we believe not, he abideth faithful, he cannot deny himself. So persuaded were the believers in the early church of this truth, that with a view to reign with Christ, martyrdom was even coveted and sought than avoided if necessary, however, need overcomers be martyrs of the order described in Heb. 11: 35-38, but those who have carried a cross for Christ, those who have put off the old man with his deeds, have crucified the flesh with the affections and lusts, have suffered shame and disrepute for the truth's sake; having bought the truth at great cost, and refused to sell it again even to recover a lost reputation with the world or their brethren. Such as, being cast out for the truth's sake, having found consolation in the words understood by so few. Your brethren that hated you and cast you out for my name's sake, Let the Lord be glorified, but he shall appear to your joy and they shall be ashamed. Isa. 66: 5. For the same thing that has been going on from the beginning continues still, and shall to the end.

To be continued.

Uncle John.

Duty makes us do things well, but love makes us do them beautifully.—Phillips Brooks.

Tests of Character.

Selected and Revised by J. C. Vanzandt.

16. Are you dead alike to the praises and the curses of men?

17. Do you rejoice more when a soul is saved, or a Christian is helped, through your instrumentality, than when the same things are done through another?

18. Are you as willing that God should make another the ideal Christian worker as that He should make you such?

19. Would you be as willing for Him to use you for His glory, without having your name associated with it, as to let the public know that it was done through your agency?

20. Are you proud of the gifts He has given you, or do you see only grace in their bestowment, and thus take your lowly place at His feet?

21. When you do anything to relieve the wants of others, do you have to urge yourself to do it, or is it done spontaneously?

22. Does it hurt you to give your best to a poor person, or do you, like the Father who gave His Son for us, give your best ungrudgingly?

23. Have you really given up all idle words and foolish jesting?

24. When you are in the midst of divers testings, does patience always have her perfect work in you?

25. Do you rejoice at every circumstance that serves to reveal your excesses or defects?

26. Have you learned to rejoice in God alone, in the absence of all other good? or can you, in the face of all earthly loss, be happy in God alone?

27. Are you so united to the Christ that nothing can disturb you, or cause you to question His present care over you?

28. Are you willing to be considered nothing, that Christ may be all?

29. If you are not as willing to investigate what others may believe, as you are to have them investigate what you believe, you are not doing unto others as you would have them do unto you.—Matt. 7:12.

Is Baptism Essential to Salvation? J. August Smith.

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from

dead by the Father, even so we walk in newness of life we have been planted in the likeness of his resurrection.—

In answering this leads this article Yes, emphatically conditions of salvation that no one need Jesus said: "Go world, and preach every creature with and is brought saved," etc. Man

There is salvation by baptism, as the and repentance, go together. By faith and repentance is insufficient as is faith and out baptism. "baptized," said best, "every name of Jesus mission of sin receive the Holy 38.

It is often about the thing. The answer is for was living the old covenant and shadows which was the about to expire so that the baptized was no rose from the new covenant. Therefore, for him to be remembered should come

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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.—Rom. 6:1-5.

In answering the question that leads this article I would say Yes, emphatically, YES! The conditions of salvation are so plain that no one need mistake here. Jesus said: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved," etc. Mark 15:15, 16.

There is salvation in being baptized, as there is in faith and repentance, but they must go together. Baptism without faith and repentance in the candidate is insufficient to save, as is faith and repentance without baptism. "Repent and be baptized," said Peter on Pentecost, "every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy Ghost."—Acts 2:38.

It is often asked "What about the thief on the cross?" The answer is that this malefactor was living in the days of the old covenant, under the types and shadows of the Mosaic law; which was then yet alive, but about to expire by limitation. Also that the command to be baptized was not given until Jesus rose from the dead, when the new covenant went into effect. Therefore, there was no need for him to be baptized in order to be remembered when Jesus should come into his Kingdom.

That baptism is necessary and saving is further evident from 1 Pet. 3:21—"The like figure (referring to the saving by water of Noah and those with him in the ark, v. 20) whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." When baptism is associated with a good conscience toward God, we are assured of salvation, "now," from the guilt and the power of sin, which ensures salvation from the effects of sin, when Jesus returns and changes these "vile bodies," and makes them "like unto his glorious body."—Phil. 2:20.

We have apostolic examples that, in every instance, baptism followed immediately after confessing and accepting the Lord Jesus Christ as their Savior. This is true of those mentioned in Acts 8:12; of the eunuch, in Acts 16:31-34; "And Crispus, the chief ruler of the synagogue, believed on the Lord with all

his house; and many of the Corinthians hearing believed, and were baptized.—Acts 18:8.

Although Cornelius was a praying man, a just man, one who feared God, and of good report among all the nation of Jews; a man who had received the Holy Ghost, yet to him it was said, and commanded, too, to be baptized with water. Acts 10:10-48.

Saul's case is now cited: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord". Acts 22:16. It is asked, "Will the act of baptism wash away sin?" The answer is yes, and no—that depends: an unbeliever and an unrepentant person, though baptized, cannot hope to be saved; but in the case of Saul, yes: baptism washed away his sins, as was assured him by Ananias. "But how?" it is asked. Like this. A man owed me \$25, payable in six months time: when one month had passed he paid me \$10; which was endorsed on the note, but I kept the note; after another month, \$10 more was paid and endorsed on the note; but I still kept the note; after this he paid me \$5 more and then he took the note: the last \$5 paid the note.

So in the case of Saul: he had received faith, and therefore prayed, Lord what wilt thou have me to do? Acts 9:6. Here we have faith as a first payment. He repented; for instead of going to Damascus to bind the saints and take them to Jerusalem, he obeyed the Lord and waited for Ananias to come to him; here we have repentance as a second payment. Ananias having come to him said, "Brother Saul...receive thy sight, and be filled with the Holy Ghost."

"And he arose and was baptized." Acts 9:7, 17, 18. Here we have baptism as the last payment, and Saul received the pardon of his sins as a result, or in other words, his sins were washed away in being baptized, as was promised him by Ananias in Acts 22:16. Gospel salvation requires faith, repentance and baptism of every responsible person in order to be saved, and Saul had them all.

Faith changes the heart, repentance changes the life, and baptism changes our relationship with God: for being "baptized into Christ," we become the children of God, "by faith in Jesus Christ" (Gal. 3:26, 27). A person is safe in every step taken God-ward. He is "washed," "sanctified," "justified in the name of the Lord Jesus and by the Spirit of our God." 1 Cor. 6:11.

In speaking on the subject of

baptism, the term "immersion" should be avoided: because, 1st, the word is not in the Bible, and 2nd, immersion does not convey the real thought of baptism; for in immersion the deadness to sin of the candidate may not be so considered, but burial always presupposes death; they are buried, not to kill them, but because they are dead to sin. Therefore speak of baptism as a burial, which is not only scriptural, but is at once understood, and it settles all quibbling as to the mode, so often brought in question.

There are those who believe in and practice what is called 'trine immersion.' These immerse the entire person in water but once and the head only two times immediately afterward. The person goes into the water with the administrator, who repeats the formula of Matt. 28:19, saying, "I baptize you in the name of the Father;" here the entire person is immersed; "and in the name of the Son;" here the head only is immersed; "and in the name of the Holy Ghost;" here the head only is immersed a second time; and this performance is called "trine immersion." But I would ask in all seriousness, Did the Father die? and was he buried? Did the Holy Ghost die? and was the Holy Ghost buried? And if three named in Matt. 28:1 makes necessary three immersions, one for each name, would not "I am... the God of Abraham, and the God of Isaac, and the God of Jacob" (Ex. 3:6) imply a plurality of Gods, one God for each name thus cited? That "trine immersion" is recorded in profane history as practiced by some in the early centuries, we do not deny, and by profane history sprinkling for baptism may also be shown an early practice; but the question of baptism should not be settled by profane history, but by the Word of God. In Eph. 4:5 it is written—"One Lord, one faith, one baptism." We read, "buried with him by baptism," (Rom. 6:4),—NOT buried with THEM by baptism. "Buried with him in baptism" (Col. 2:12), NOT buried with THEM in baptism.

Trine immersion is as unscriptural as is the doctrine of the trinity, which is back of it, which is tantamount to saying: three times one is one. "Three Gods" yet but one God. "One triune God—therefore the practice of trine immersion, yet but one baptism so-called.

To be continued.

All I have seen teaches me to trust the Creator for all I have not seen.—Emerson.

Says God Has Not Cast Away Jewish People.

Dr. A. C. Gaebelein speaks on "The Jewish Question" and defends the case with Bible illustrations.

The sermon of Dr. A. C. Gaebelein at the Quincy St. Baptist church last night was in answer to the question expressed in the 11th chapter of Romans: Hath God cast away his people? His subject was "The Jewish Question," and he stated emphatically that God had not cast away the children of Israel, that he was hiding them until the second coming of the Messiah, and then would present them with vast glory.

"God has not cast away his children," said Dr. Gaebelein. "We have proof of that in that Paul gave himself as an example of His grace to the Jew." The speaker outlined several statements that were to be taken as proofs of his statement, among them the following:

He cited his hearers to that incident related in the Old Testament, where it tells of the 7000 that were true to the Saviour, and Elijah said that he was the only one true to the Almighty. Another reason was given in the words of David on the casting away of the children of Israel: "They were blinded to the truth so that they would not recognize the Messiah when He came."

Dr. Gaebelein concluded with the statement, "The falling away of the Jews means the salvation of the Gentiles. God allowed the Jews to be blinded so that the Gentiles could receive the gospel. When the work of the church is made up, then Christ will come and the Jews will accept Him as the Messiah. They will then preach the gospel throughout the world."

In the afternoon Dr. Gaebelein spoke on the topic, "The Incarnation," dwelling upon and emphasizing the incarnation of the Saviour and his virgin birth. He said that they proved divinity and divine inspiration of the scriptures.

There were large crowds at each service. This afternoon Dr. Gaebelein will speak upon "The Enthroned Christ." In the evening his topic will be "The glory of Christ and Our Participation In It."—South Bend Ex.

De reason some ob us doesn't git along is dat we sits down dreaming ob automobiles when we oughter be pushing our wheel barrows.—Uncle Erb.

There was never an ill thing made better by meddling.

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.

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.

This office is in receipt of a box of splendid California oranges, the kindness of Sister Eva L. Stearns, who has been spending

the winter together with her father and mother, Bro. and Sr. Robbins, at Los Angeles. We can testify that they are first class.

How's This.

We will print for you 100 letter heads and 100 envelopes for \$1.00 postpaid to any address in the United States.

Just as we were ready to run the last form of our last issue the mail brought us the news that Bro. Frank E. Siple and Sister Bertie E. Smith, both of Adrian, Mich., had united their lives in the bonds of holy wedlock on Thursday, April 23rd. To us this is welcome news. We are personally acquainted with these young people and know them to be faithful and true. We wish them unbounded success and prosperity as God sees such things and that will mean a home for them in His everlasting Kingdom. They will be at home after May 15th at 35 Seeley St., Adrian, Michigan.

We need men today—students—who have a profound reverence for God and who look deeply in to the Word with a view to glorifying God and benefitting mankind, fearing lest they be found watchmen who warn not the city and bring upon themselves the innocent blood of those within, rather than men whose ability to interpret thought from the printed page would hardly recommend them in any other line of literary endeavor, whose time is spent in vain theorizing and philosophizing upon subjects which only confuse and divide honest, earnest minds which are seeking the truth. We need that which will comfort the heart rather than that which will break it; that which will generate in our hearts love and trust, rather than that which generates hatred and distrust. Brethren, the Lord is coming. Are we prepared for the event?

—, Texas, Apr. 21, 1914.

Dear Bro. Lindsay:

Will you please continue my subscription for the Herald another year. We feel like we could not do without it as it is the only gospel preaching we have. I will send in the remittance as soon as possible.

Yours in Christ,

What a good letter! If all brethren who find that money will be short at the time for renewal would only write us a good letter like that, it would make us feel good all over. We are glad to extend subscription any necessary length of time to such brethren. But what

would you think of any such brethren who have been kindly notified of expiration for weeks and sometimes months and then send in an abrupt "discontinuance"?

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it. G. W. Calder . \$2.50.

A Question.

Noah was 500 years old when Shem was born. Gen. 5:32. Noah was 600 years old when the flood came. Gen. 7:6. This would make Shem 100 years old at the flood. Shem is said to be 100 years old when Arphaxad was born. How then was it two years after the flood? Gen. 11:10. Can some one straighten this? Why and where is this difference?

A. J. Eychaner.

Notices.

Dear Bro. Lindsay:

Please say to the brethren who are interested, those of Indiana and any others who may desire to attend that the usual Bible School will be held in Plymouth, Ind., but the exact date and other information will be given later. Get ready to attend all that can.

Yours in the blessed hope,
Mrs. F. M. McCrory,
Sec. and Treas.
Plymouth, Ind.

A Day of Rejoicing at Coat's Grove.

When another walked gladly into the waters of baptism, another added to the body of Christ, and the church at Coats Grove, after baptism, the communion, and the right hand of fellowship was extended to Sr. Blanche Bayne at the home of Bro. Edwin Coats. We bid her God speed in her new life and pray that others may very soon be obedient to the truth. Bro. Maple has been at this place doing some fine work in the gospel vineyard. Glowing accounts of his chart work reach us wherever he speaks. May God work through him wonderfully to the saving of many for the Kingdom.

M. A. Woodward.

Obituaries.

Joseph Aulback

was born in Ontario, Canada, Sept. 16, 1863; died in Millbrook township, Mich., April 17,

1914, of apoplexy, aged 50 yrs., 7 mo., 1 day. He leaves a devoted wife, one daughter and two sons. There are also five brothers, and two sisters still living, with many other relatives and friends.

Bro. Aulback was baptized by Eld. B. W. Woodward thirteen years ago. And so they go, one by one, resting from their labors, waiting the coming of the King. Sister Aulback, you have our prayers, our sympathies and our tears, for we have passed over the same bitter trial, and know what it means to be left alone. Yet not alone when God is with you. The comfort of the resurrection hope was our theme for the funeral occasion.

M. A. Woodward.



Funeral Service of Sister Sarah Anna Williams Centenarian.

Mrs. Sarah Anna Williams was born in Northampton Co., Pennsylvania, April 5, 1814, a daughter of Abraham and Mary Rhodes. She was reared in her native state, and at Manner's Station, Westmoreland Co., Dec. 8, 1836 she became the wife of Bro Benjamin Williams.

Realizing the boundless opportunities offered the industrious pioneer in the great unsettled West they went to St. Louis in 1851, and from there up the Mississippi River to Davenport where they settled.

With the parents were their five children, all of whom are now living, the eldest being Bro. Alex Williams of San Diego, Cal., who is now 74. After living in Davenport two years, Mr. and Mrs. Williams moved to a farm near Princeton, Scott Co., where they lived seven years. The next home was in Whiteside Co., Ill., near Erie, and after a five year's residence there the family came to Marshall Co., Ia.

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in 1865, locating six miles west of Gilman. This homestead is still owned by their son Alex Williams, and occupied by his daughter, Mrs. John Smith and her family.

After a happy married life of more than sixty years, Bro. Williams was claimed by death and fell asleep in Jesus Feb. 21, 1897. At the time of his death, he was living on a farm one and half miles west of Gilman, where they had resided since their son had taken the old home place. After her husband's death Sr. Williams made her home with her children. During the most of the time for the past four years she has been with her daughter Mrs. Allen Ogan in Marshalltown.

The death of Sr. Williams breaks five generations. She is survived by her five children, Alex Williams of San Diego, Cal., T. J. Williams of Nevada, Iowa, Mrs. Allen Ogan and W. B. Williams of Marshalltown, Ia., and Mrs. Carrie Hilsabeck, three miles northwest of Marshalltown. She is also survived by 14 grand children, 30 great grandchildren, and one great great grandchild. The latter is Herbert Stanley Kopp Jr., aged one year, son of Mrs. Williams' oldest great grandson. Two daughters of Mrs. Williams died during childhood in Illinois.

Both she and her husband were deeply interested in the better things of this life, yet lived more for the future than for the temporal blessings of the present. They early consecrated their lives to our heavenly Father's service and united with the Church of God in Christ Jesus. While they were attentive to all the passing events of the world around them, their chief object of veneration, instruction and study was the Bible. This spirit of devotion to divine things was retained by both Bro. and Sr. Williams until their eyes were closed in death.

In full vigor of mind to the last moment, Sr. Williams sank to rest Saturday morning, April 11, 1914, at the remarkable age of 110 years and 6 days.

Such is the reading of the most remarkable obituary we have ever been called upon to prepare. One hundred years experience covering the most important century of the world's history so far as material progress is concerned. A century that has witnessed the birth of a new civilization, the formation of a new race. Her life was spent not only in the world's most wonderful period of growth, but it was her privilege to observe

those changes in the condition of humanity and the world, from the vantage point of America where the alterations and developments were the most rapid and the most pronounced.

By special invitation she was a passenger on the first railway train in her native state. One by one the great inventions and discoveries, now looked upon, as indeed they are, as indispensable adjuncts to our daily life, crept slowly in. She saw the clumsy ox cart and prairie schooner give place to the modern locomotive and its trailing palace on wheels. The tallow dip grew dim in the brilliant glow of the gas and electric light. The old time vessel, slave of wind and waves, was left far in the wake of the mighty steam propelled mistress of the ocean. The telegraph, the telephone, the wireless system of communication, the air ship, the phonograph, the street car, the automobile, the submarine boat, the modern steel clad warrior of the deep, the massive and almost intelligent machinery of every shop and factory, all have come into general use during her life time.

Born while the reverberating thunders of the last war with Great Britain were still echoing back from hill to hill, she lived to see her country the proud conqueror of a vast empire stretching from the Gulf of Mexico to the Pacific. She passed through the sorrows, the privations and the terrors of the great civil war that drenched our land in blood and tears. And, possessed still of her keen powers of observation, she witnessed the United States return again victorious from a war with Spain. She lived under the administrations of 24 out of the total 27 presidents of this country. No president had died, with the single exception of Washington, before her birth, and he had been dead but fifteen years.

But after all it is not so important how LONG a person lives but how WELL. It is not so much a matter of DAYS that count as it is of DEEDS when we face the shadows that lie at the end of the way. Ah, bereaved ones, how comforting it is to know that our loved one so early in life took into consideration the one great, stupendous truth, the one unalterable fact, the one unavoidable event that comes alike to all, to the rich and to the poor, to the sinner and to the saint, to the old and to the young that be the pathway of life long or be it short, the end is reached at last amid the silence and darkness of the tomb. Since the grim enemy Death first lowered the curtain of mys-

tery that separates the known from the unknown, the living from the dead, the earth has been bathed in tears of sorrow and distress; human hearts have been wrung with anguish; tenderest bonds of affection broken, and countless millions of earth-born creatures swept into oblivion in the black waters that flow through the valley of the shadow of death.

For six thousand years the sound of bitter weeping has arisen from homes made dark and desolate by the absence of those most dearly loved. Gone! Gone into the veiled, mysterious realm of the dead. The eyes, once so responsive, no more rest in tenderest reverence upon the sacred page. The hands are still, the lips are mute, the ears are deaf to the agony of our appeals. Our beloved is dead.

Thou hast well said, O preacher of Israel, that "the living know that they shall die," for it is universal knowledge gained by long and sad experience. All men know that they shall die; but that knowledge does not rob the grave of its terrors or take from death its sting. For while we long for quietude and peace, we shrink back in horror from the black mystery of Death. "A sleep without dreams, after a rough day

Of toil is what we covet most, and yet How clay shrinks back from more quiescent clay!"

We are told by Paul that "by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." One man sinned and all the vast millions of humanity who have lived from that day to this have reaped the reward. One man sinned and sinning wrecked the happiness of a race. Yes, one man sinned, and for the six succeeding millenniums the entire earth has been drenched in tears, and the ground itself made sacred with countless graves.

Ah Death, thou mysterious enemy of humanity, grim destroyer of the ages, thou who doth silently and invisibly creep into our homes and snatch from our restraining arms the objects of our love, tell us what thou art. A friend? Ah no! Death is the greatest, the most relentless and the most irresistible and terrible enemy that mankind is so compelled to encounter. And where we read that "the last enemy that shall be destroyed is death." It is not God, our ever loving heavenly Father who has robbed us and taken our loved one. Truly "an enemy hath done this."

What is Death? Death is the very antithesis of life: it is the ending of existence; the termination of consciousness; the total cutting off of the individual from all realization of his environment. Such is Death, for we read, "The dead know not anything...also their love and their hatred and their envy is now perished...For there is no work, nor device, nor knowledge nor wisdom in the grave whither thou goest." And again we are told of man in death that "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

But though Death is the extinction of consciousness, it does not of necessity follow that Death ends all. For in the language of the great Apostle: Why should it be thought a thing in credible with you that God should raise the dead? Cannot He who formed us and gave us life in the beginning restore that which has been taken away? Can He not grant unto us a life after death by and through a resurrection from the dead? Ah yes, "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."

Therefore it is with joyful anticipations that we look forward to the glorious return of our Lord and Master Jesus Christ who shall then accomplish in its fulness the will of His heavenly Father, 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." This was the blessed hope, the steadfast faith, the inspiring and purifying vision that sustained and comforted our dear one as she took the last faltering steps in the long and uneven journey of life. Let us labor, bereaved ones, that we may be among that number of glorified, immortalized ones at the coming of the King of kings. "For the Lord himself shall descend from heaven with a shout, and with the trumpet of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words."

G. Eldred Marsh.

Let us be content in work, To do the thing we can, and not presume To fret because it's little. —Taylor.



Funeral Service for Sarah Anna Williams Centenary

Sarah Anna Williams... Northampton... April 5, 1814... of Abraham... She was reared... state, and at... Westmoreland... she became... Benjamin... izing the bound... s offered the... in the great... they went to... l, and from the... issippi River to... they settled... the parents... ildren, all of... ing, the... Williams of Sa... ho is now 74... Davenport two... s. Williams... ear Princeton... they lived sev... ct home was in... near Erie, and... ar's residence... came to Mar...

A Visit to Great Britain After 44 Years Absence.

I arrived in Glasgow on Dec. 4th, after rather a rough and a long voyage from Montreal. I had given notice in the Fraternal Visitor some time before, (it is published in Birmingham, England) that I would speak for any of the churches. They were slow at first in sending for me. No doubt from two causes. One was, extremely few of them knew anything at all about me, and the few who did know, knew I had been denounced by Robert Roberts. He did that because I would not accept all his conclusions and on one occasion in Birmingham dared to oppose him and any one who did that with him was anathema. But when a man is twenty or thirty years dead, his influence no matter how great it may have been, begins to wane, and I was very much delighted afterwards when I travelled over Scotland and England among the Christadelphians, that that hard unChristlike spirit that he brought in was largely dying out. I took occasion when I travelled to sound forth this note: "If any man have not the spirit of Christ, he is none of his." Rom. 8:9.

The first place I got a call from was the Christadelphian church in Edinburgh. I spoke there at different times, three Sunday mornings and evenings. The last time I was there was Sunday, Mar. 22, and I also spoke there on Monday night, Mar. 23, the Archaeology of Babylon. I sailed from Glasgow on March 28th for New York. I spoke on board both going and coming to large audiences on evidences of scriptures from archeology and the coming of the King. After I had spoken in Edinburgh, I had more calls than I could attend to. Bro. Grant, editor of Glad Tidings, being then appealed to all over as to my standing in the truth, and I had a warm friend in him. The cry everywhere after that where ever I spoke, was, Will you come back again?

I spoke for the Dundee Church three Sundays; in Glasgow, one Sunday and to the brethren there on Monday night on Archaeology and Phrenology. I next spoke in New Castle on Sunday. I spoke there again on Monday evening and again on Thursday evening. From there I went to Halifax. There the brethren have a large hall and it was packed on Sunday night especially. There were brethren present from Leeds, Huddersfield, Elland and other towns. I spoke in the evening on Immortality Inherent or Acquired, which is the most scrip-

tural and reasonable. Brother Grant gave me that subject to speak on first and it took amazingly well wherever I gave it. I spoke again in Halifax to a large audience on Tuesday night on Christ's Kingdom, answering questions and again on Thursday night on Phrenology and then I could hardly get away from the crowd. The next Sunday I spoke in Derby and we had a large gathering. I spoke there also on Monday on Christ's Kingdom and on Tuesday night on Angels and Spirits, answering questions of which I had a good many to answer. On Wednesday night I spoke in London at Finsbury Hall, on The Mistake of the Higher Critics, answering questions. On the Friday following I went with Bro. Andrew of London out of London about forty miles into Kent Co., to officiate at the funeral of Bro. Garden. He went originally from Aberdeen, but had been in the position of farm manager on an estate in England for about thirty years. The lady on the estate was an enthusiastic worker in orthodoxy, and she sent a floral wreath for the coffin and on it was "Gone to be with Jesus." She and her husband were present in the graveyard with a large crowd of people. We let them know pretty forcibly what the scriptures taught about death and the resurrection. Bro. Garden had two sons and three daughters in the truth.

On the following Sunday, I spoke in the Balkam meeting and on the Thursday night to the brethren on the Archeology of Egypt, answering questions. Next Sunday I spoke at the Finsbury Park Hall, and on the following Wednesday night, I gave them a lecture on Phrenology of scripture characters, answering questions and many were asked.

Great progress is being made every where almost, in earnest work in making known the glorious gospel in the old lands.

The winter there was extremely mild; men plowing all winter. Flowers blooming; fruit trees in bloom before I left London on Mar. 21st.

A. Wallace Mason M. D.

Will It Pay?

Man is a selfish being, ever actuated by the hope of reward. In no enterprise does he understandingly engage without first sitting down and counting the cost and the probable gain or in other words, revolving the question in his mind. Will it pay?

When here on earth Christ chose 12 apostles and said unto them "Come and follow me," they all readily obeyed. After

a time they began to wonder what they were going to receive for all their labor and sacrifices, and as these lone fishermen looked out over the beautiful waters of Galilee and saw their fishing boats idly moored upon its shores, bleaching and shrunk under the scorching sun, their sails ragged and torn, Peter with an inquiring look turned to Christ and exclaimed, Behold, (all this) we have left all and followed thee; what shall we have therefore? They now are beginning to wonder if their present labors are going to pay. Did Christ reprove them for asking that question and to desire to know what their wages were to be for their new venture? No he did not. But answered by saying, "Verily I say unto you That ye which have followed me, in the regeneration when the son of man shall sit upon the throne of his glory, ye (the apostles) also shall sit upon 12 thrones, judging the twelve thrones of Israel." Matt. 19:27-28.

The same question of profit and loss presented itself to the long list of martyrs spoken of in Heb. 11:13-16. Read it. The same thought, will it pay, came to Moses when he was brought face to face before Pharaoh's throne and could have possessed it, but as Paul declared of him, he thought it would pay better to be a child of God and thus it is written Heb. 11:24-27.

Christ considered the same question of profit and loss, and will it pay for him to suffer and die the just for the unjust? We know how he decided the question in his mind by his after life and its sad ending. It is stated in Heb. 12:2, it was because of joy and glory that was set before him that he endured the pain of the cross, despising or disregarding (Diaglott) the shame and is now set down at the right hand of the throne of God. First the suffering, then the joy; first the cross and shame, and then, the crown and glory. Will it pay us?

If it would pay all the ancient worthies spoken of in Heb. 11; if it would pay Moses to be a child of "the king" rather than to sit on the throne of Egypt; if it would pay the apostles of Jesus Christ to die martyrs for God and His cause, will it not pay us? And is this spiritual warfare an ungodly struggle to gain and enjoy the crown of life God has promised to them that love Him? Paul admonishes us by saying, "Put on the whole armor of God (what for) that ye may be able to stand, for we wrestle not against flesh and blood (a casual warfare) but against principalities, against

the powers, against the rulers of darkness, against spiritual wickedness in high (lofty) places. Any wickedness found today in high, grand, lofty places? Look round you and then answer the question. "Wherefore (for this cause) take unto you the whole armor of God, that ye may be able to withstand in the evil days and having done all (this) to stand (making such a wonderful preparation for this warfare) therefore having your loins girded about with truth and having on the breastplate of righteousness and your feet shod with the gospel of peace. Above all, taking the shield of faith (Oh yes my brother), wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the spirit, which is the word of God." Eph. 5:11-17. Why did Paul use all these weapons of spiritual warfare?

We are taught that in that day there was no particular spiritual struggle against sin and wickedness. It is easy and very pleasant in these days to live a Christian life. The Bible is but little thought of or understood by many professed Christians, and there is apparently no particular need in these days of these spiritual warlike weapons you have exhorted us to obtain and wear. Says one, "I can not see as this spiritual armor is needed in these days, because it is so easy and pleasant to live a Christian life now." True, there are cases sometimes when men will speak against dancing, card playing, drunkenness and the red light district, and because of it have some unpleasant remarks said against them. But, perhaps, such people did not act wisely in their remarks. I think if we are careful in handling such matters we will find there is not much suffering or cross bearing in being a good Christian in these days of inventions and improvement." But let us see what God's word says about this matter.

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16:24. Christ had a cross and a thorny crown. Again, a little stronger. "And whosoever doth not bear his (all have one) cross, and come after me, cannot be my disciple." Luke 14:27. Any suffering in this cross bearing for us in gaining our heavenly crown? Let us see a little more about that. First, did Christ suffer? You know it is stated we are to follow Him if his disciple. "But he must first suffer many things, and be rejected of this genera-

tion." Luke 17:25. show him (Paul) things he must suffer for my name's sake." Ac if children (of G heirs of God ar with Christ, if s suffer with him, so be glorified I reckon that th the present time to be compared which shall be Oh, hear Pau he looked beyo time it paid to But says one, ' persecution of all or nearly early church. about that. Li all that will li Jesus (are yo Christ with I persecution.'" we can see t Paul's langu: when he say: resurrection is Christ not dead rise n not raised: fallen asleep ished (gone in this life have hope all men me Paul? Bec suffering w followers. If we a beyond th to God, i cause, Pau 32 of 1 C rise not (us eat, a we die," is to it. is a her with Ch with Hi one anot

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Our at Bla evening ward sermo ning. marke eveni tentio out t the i inter Will at t! Mur tern ing ing the an ahi

tion." Luke 17:25. "For I will show him (Paul) how great things he must suffer for my name's sake." Acts 9:16. "And if children (of God), then heirs, heirs of God and joint heirs with Christ, if so be that we suffer with him, that we may also be glorified together." "For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us."

Oh, hear Paul. He thought as he looked beyond a suffering time it paid to be a Christian. But says one, The suffering and persecution of which you speak, all or nearly so, refers to the early church. Well, let us see about that. Listen. "Yea, and all that will live godly in Christ Jesus (are you among its all in Christ with Paul) shall suffer persecution." 2 Tim. 3:12. Now we can see the true force of Paul's language in 1 Cor. 15, when he says, "If there be no resurrection of the dead, then is Christ not risen: For if the dead rise not, then is Christ not raised: Then they that are fallen asleep in Christ are perished (gone by the board). If in this life only we (Christians) have hope in Christ, we are of all men most miserable." Why Paul? Because we have been suffering with him as his devout followers.

If we are to receive nothing beyond this life for our loyalty to God, and suffering for His cause, Paul farther states in v. 32 of 1 Cor. 15, "If the dead rise not (and no hereafter), let us eat, and drink, for tomorrow we die," and that is all there is to it. But, thank God, there is a hereafter. "If we suffer with Christ, we shall also reign with Him." Wherefore comfort one another with these words.

L. S. Bronson.

Among the Brethren.

Our meeting came to a close at Blanchard, Mich., on Sunday evening, April 19th. Sr. Woodward of Dutton preached the sermon for us on Sunday evening. The meeting here has been marked by a full house each evening and most excellent attention. Thirteen in all came out to unite with the church and the meeting closed with a good interest. Our Ladies' Society of Willing Workers met Wednesday at the home of Sister Mary E. Munn and enjoyed a pleasant afternoon. New members are being added and the society is being so organized as to reach the social needs of the people and bring them into the relationship of the church. The new society pledged \$25.00 in our new church building.

Sunday School enjoys a number of new scholars each Sunday.

The funds are being gathered for the new church building which will be built during the coming summer.

The interest is the best here of any point yet visited in the state and we hope to see several more soon added to the church, for there are many who know the truth and yet have not obeyed. Brethren, pray for this field. We are for a few days at the Decker School House near Blanchard.

Eld. C. C. Maple.

The Sunday School.

By Anna E. Drew.

The Rich Man and Lazarus.

May 17, 1914. Luke 16:19-3

Golden Text.—Whoso stoppeth his ears at the cry of the poor, he shall also cry, but shall not be heard. Prov. 21:13.

Time.—January A. D. 30.

Place.—The parable was spoken in Perea, beyond Jordan.

Questions.

Concerning what classes and for what reason have the parables of the past few lessons been given? What is the title of today's lesson? What was the occasion of this parable? Luke 16:14, 15. How did Jesus picture the wealth and luxury of the rich man? (The word 'Dives' being the Latin for rich has occasioned this to be called the parable of Dives and Lazarus). Of what was purple and fine linen symbolic? Rev. 18:16, 17; 19:8.

Who were God's chosen people? Ex. 19:5, 6; Deut. 7:6-8. How apply clothing of purple and fine linen to Israel? Purple was a symbol of royalty. Kings were to come out of Israel. Gen. 35:10, 11—fine linen symbolic of righteousness, holiness. Israel was chosen to be a holy people unto God. In what way did they fare sumptuously? Rom. 9:4, 5. They had received special favors of God. Whom does Jesus contrast with the rich man?

(The name Lazarus is the Hebrew Eleaser, meaning 'God a help.'). How does Jesus picture his wretchedness? To whom does this apply? Eph. 2:11, 12; 1 Cor. 12:2. How were the Gentiles regarded by the Jews? Jno. 4:9; Acts 10:28. What did the beggar desire to feed upon? What were the crumbs as applied to Gentiles? Matt. 15:25-27; Jno. 4:22. What happened to the beggar? v. 22. Who does Abraham represent? Rom. 4:16, 17. (The father of all of the faith of Ab-

raham; Rom. 4:11-13). What is meant by "Abraham's bosom?" (To be pressed to, or lie on the bosom, denoted affection, was considered a favored position).

Were the Gentiles given this favored place? Gal. 3:14; Eph. 3:6; How was this brought about? Eph. 2:13, 19, 20; Gal. 3:26-29.

What happened to the rich man? Since the rich man symbolizes the nation of Israel, his death signifies the death of this nation,—did this come to pass? Matt. 21:43; Acts 13:46-48. Do you see anything concerning the death of the rich man not mentioned of the beggar? (The beggar died, but was not buried, the rich man, buried).

Where was Israel buried? Amos 9:9; Lev. 27:33. What of their condition in this buried state? Amos 9:1-4; Jer. 24:9-10. What request does the rich man make? v. 24, and of whom? Has it been true of the Jew that since they have been cast off, they have asked aid of Gentiles for their suffering brethren? How, in the parable, are Abraham and the rich man addressed? (As father and son, this is true of Israel. Jno. 8:33, 53; Rom. 4:1). What were the "good things" they had forfeited and why? Find texts. What is the great gulf between? Rom. 9:30-32; 2:17; show how this separation is between Jew and Gentile of the present. For how long is this gulf fixed? Rom. 11:25-27; Heb. 8:8-12. When Israel shall again experience God's favor, to what is it compared? Rom. 11:15; Ezek. 37:1-14. What other request is made of Lazarus? vs. 27, 28. Who is referred to by the 'five brethren'? They were of his father's house, so must be of the national seed of Abraham. When the 12 tribes were divided under Rehoboam, two tribes, Benjamin and Judah, were called Judah, Jews, and the ten tribes Israel. If the rich man represents the two tribes, the Jews, in the same proportion the five brethren would represent the ten tribes, which seems to harmonize with v. 29, for they were of those who had "Moses and the prophets." Jno. 5:39, 45.

What argument does the rich man of the parable use? What was the reply? Was this ever literally fulfilled? Who was the One who rose from the dead to bear witness of the things taught by Moses and the prophets? Acts 2:22-24, 32, 36. Did they repent? Acts 18:6; 28:27, 28. What do we owe to the fall of Israel? Rom. 11:11, 12, 18. What admonition to us—Gentiles? "Be not highminded, but fear", why? Rom. 11:21; Heb. 3:12-14; 4:2, 6, 11.

This parable is generally treat-

ed as a literal narration, teaching of a heaven and hell, and condition of individuals in these places. We have heard ministers attempt to so prove. Show the discord that would be produced by such interpretation.

Do you think the Golden text given for the lesson, applicable to the interpretation of the parable, as we have learned from a study of the lesson? Select one which you think more in harmony. What is the lesson that we should draw from this parable, for ourselves?

The Creed of a Soldier.

He asked for strength that he might achieve; he was made weak that he might obey.

He asked for health that he might do greater things; he was given infirmity that he might do better things.

He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life; he was given life that he might enjoy all things.

He has received nothing that he asked for; all that he hoped for, his prayer, is answered.

He is most blest.—A Confederate Soldier.

No one thing does human life more need than a kind consideration of the faults of others. Every one sins; every one therefore needs forbearance. Our own imperfections should teach us to be merciful to others.—Beecher.

"Some folks, many indeed, rebel against the drudgery of everyday life. But rebellion will not reduce drudgery. It may increase its burden. The best antidote for drudgery is the spirit of joy. Be happy in your work and your tasks will seem light, heavy though they may be."

Reflect upon your present blessings of which every man has many.—Dickens.

A poor man served by thee shall make thee rich; A sick man helped by thee shall make thee strong.

—E. B. Browning.

I have simply tried to do what seemed best each day as each day came.—Lincoln.

Go at life by the day, and not by the job.

We are happy or miserable as we compare ourselves with others.

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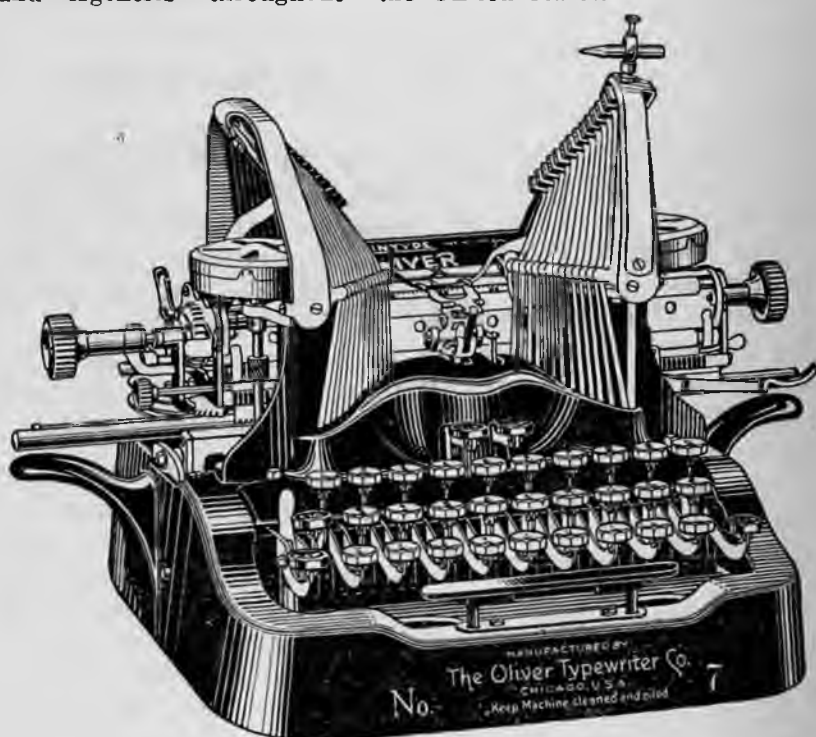
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has been made. That progress, all that is possible, is to be made day by day, is as reasonable a requirement to put upon a life as upon a ship."

He trespasses against his duty who sleeps upon his watch, as well as he that goes over to the enemy.—Burke.

There is no lack of money; what is lacking is the spirit of

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Volume 3.

Good Things To

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THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, May 13, 1914.

Number 31.

Good Things To Have in Church.

A preacher liberal enough to be progressive and conservative enough to be sane.

A preacher who has something to say and knows how to say it.

A preacher who knows when he has said all he needs to say on the occasion.

A preacher who believes in God's divine word as the infallible guide.

A preacher who knows Jesus Christ and will point men to him.

A pastor who will call on his people, but not bore them with his presence.

A pastor who thinks more of the flock than he does of the fleece.

A choir that will sing from the heart and sit still during the sermon.

The sunny, cheerful folks who arrive on time and take part in the service.

A sexton who watches the thermometer and the ventilation.

A sexton who is willing to listen to the suggestions of the preacher.

An usher who can show you a seat without parading himself before the audience.

People willing to watch, work and wait, and who do not prove their salvation by noise.

A treasurer who can keep his accounts straight and pay bills promptly.

A man who is willing to do small jobs out of sight of the crowd.

Young men who do not feel humiliated if found in the act of worship.

Parents who believe in the salvation of their children and pray for it.

Members who crucify themselves for the glory of God and the good of his cause.

People who know they have passed from death unto life because they love the brethren.

People who contribute cheerfully to the calls of the church at large.

A Sunday School superintendent who is anxious for the salvation of his scholars.

Young people who will gladly help the pastor in his house to house visitation.

Many, very many, who read the church paper and the mission-

ary magazine.

Out from the tomb crept vice with hideous leer;

"I am Heredity," he said, "whom all men fear,

I sleep, but die not; when fate calls I come,

And generations at my touch succumb."

A lofty shape rose sudden in his path;

It cried, "You lie!" and struck at him in wrath.

Heredity, the braggart, stark and still,

Fell prostrate at the feet of mighty Will.

—Ella Wheeler Wilcox.

any magazine.

People who are not afraid to stand up and tell the story of their salvation.

People who will leave all their petty spite at home when they start to church.

Members who, if they have wronged others or have been wronged, will help to make it right.—Herald of Gospel Liberty.

Burning the Bible.

The news from Manila of the public burning of several hundred Gospels and other portions of Scripture in the plaza of Viga, in northern Luzon, will naturally excite a thrill of indignation. It demonstrates the truth

of the statement, so often made use of by Catholics, that "Rome never changes." She is still the same old Bible-burning Rome

of the Middle Ages. Tyndale's Bibles were burned publicly in England by order of the fanatical prelates, but for every Bible

so destroyed a dozen came forth from the presses to take its place. Thank God, it will be the same in the Philippines.

Wherever the Papal Church has endeavored to crush the Bible, it has signally failed. Our missionary organizations, our Bible societies, our Protestant churches everywhere should see to it

that the Bible is scattered throughout the Philippines, and that the Word of God, notwithstanding Catholic intolerance, has free

course in those islands for the spiritual enlightenment of their neglected people. It is significant to note, as the Philippine journal, the Renacimiento Filipino, announces, that "on the day following the plaza Bible-burning, more than three thousand Bibles

(presumably Gospels and portions like those destroyed) were sold by the representatives of the American Bible Society."

There are doubtless many good

people who would gravely question the possibility of such a thing happening under the American flag anywhere in the world. It has been confirmed

however, by news received from the American Bible Society. The thing is a fact. No doubt representation will be made concerning it to the government, and it will be interesting to note what

action, if any, is taken. It is not surprising that the Renacimiento Filipino should brand it as "one of the most iniquitous

and uncalled-for acts ever done in the name of a world-wide religious belief."—Christian Herald.

The Earth Made New.

"But the day of the Lord will come as a thief in the night; in the which the heaven shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2

Pet. 3:10.

In a pamphlet which the writer has, "The end of the world," the author says the Bible "teaches that a day is coming when not a vestige of the physical universe is to remain." If the Bible teaches the foregoing, then

God's promise, which he made on the hills of Canaan, never will be fulfilled. Again the author says that "every star that twinkles is on fire, whose twinklings are the flashing of flames, from the fire.

The Bible does not say that the stars are flames of fire. Science may claim, that the stars are balls of fire. But we shall rely on Paul's advice to Timothy. "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith". 1 Tim. 6:20, 21.

God made some promises to his ancient people, and they were not conditional, that some part of this earth should be given to them for an everlasting possession, and these all died in faith not having received them.

The aged patriarch Abraham, God called from Ur of the Chaldees, to show him the land of Canaan, and that he should some time have the possession of it forever. That promise holds good today.

Again, the pamphlet referred to calls our attention to the possibility that our earth may collide with a comet, or fall in to the sun, or run against some other planet, but there need not be any fear in this direction. God has made paths for all the planets, the stars, the sun and the comets, and the earth will never be destroyed by them.

The apostle Peter in his second Epistle, chap. 3, verse 7, "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."

Peter gives us an explanation, that this fire is to cleanse the earth from sin and its results, that we see and feel. At last the creation and redemption of the earth, as planned by God will come.

"Messiah reigns! Earth's King has come, Its diadems are on his brow; Its rebel kingdom has become His everlasting kingdom now The earth again is paradise, The desert blossoms as the rose; Clothed in its robes of bridal bliss, Creation has forgot its woes."

—C. H. Shepherd in The World's Crisis.

We all need to be careful about being kind in our speech. Kindness will keep us from saying things that will hurt the feelings of others. If there are those who are afflicted in body, we will be careful not to mention such afflictions in their presence. Kindness also shows itself in the things we say to cheer those who may be sad or discouraged. There is never a day when we do not have a special chance to be kind in our speech.—Sel.

The Book That Meets Our Needs.

Books that enlighten our minds, and inspire our hearts, with lofty ambitions, and noble achievements, leave their imprint upon our lives. It has been aptly said, "All truth is important, but all truth is not equally important." Here is where the Bible is pre-eminently the Book of books, as it affects our lives, not only for the present, but for the limitless future. Its truths are divinely ordained to shape our destiny, as we lovingly accept them, or scornfully reject them. God, in His abounding love, and in finite wisdom, has given us the Bible, to guide our feet in the paths of safety; to warn us of the dangers that beset us, in our pilgrimage, from reason's dawn until life's close; to comfort us in hours of sorrow and bereavement, and to gladden our hearts with the blissful thought of a happy reunion with our loved ones, when Jesus returns, and with resurrection voice shall speak them into life and consciousness once more. John 5:28-29; 1 Thess. 4:13-18.

The Bible dispels the gloom of the grave, with the golden beams of resurrection light. An open tomb, and a risen Christ, is the only hope for a dying race. Matt. 28:5-7; 1 Cor. 15:12-21. Sweetly as the voice of a benediction, sounds the words of the Prince of life, to his waiting people,— "Because I live, ye shall live also." Acts 3:15; John 14:18-20. Are you sad and discouraged? The Master's message is "Be of good cheer; it is I; be not afraid." Matt. 14:27; John 16:33. Do you at times feel lonely and forsaken? "He hath said, I will never leave thee, nor forsake thee." Gen. 28:15; Heb. 13:5, 6. Does the load of sin weigh heavily upon you? Our heavenly Father, with tender compassion pleads, "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. Would you know the joys of pardon? "Seek ye the Lord while He may be found, call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55:6, 7.

Would you "be able to withstand in the evil day"? "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Eph. 6:10-17. Are you

help in time of need? "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15, 16. Does your faith rise to the sublime height that "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. Are you worried with care? "Casting all your care upon Him; for He careth for you." Phil. 4:19; 1 Pet. 5:7; Psa. 37:5; 55:22; Matt. 6:25-30. Are you afflicted? With the eye of faith, let your mental vision take in the consummation of the ages, and you can exclaim, in the language of Paul, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17; Psa. 34:19; Heb. 12:11. Is your usefulness impaired by sickness? Again let your mind travel down the corridors of time to that blissful era, when earth's "inhabitant shall not say, I am sick." Isa. 33:22, 24.

Has the elastic step and the buoyancy of youth been supplanted by decrepitude? With the telescope of faith, scan the horizon of the future, and the things that are revealed to your enraptured gaze will make the sluggish blood course a little faster through the veins, and the tottering steps will become a little firmer, as you realize that "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." Isa. 40:29, 31.

Are you numbered among the poor of this world? If you are rich in faith, you are also numbered among the heirs of the kingdom God has promised, and shall inherit all things. James 2:5; Rev. 21:7. Does your heart cry out for tranquility and peace among the nations? The Bible gives us the fullest assurance, that "it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the na-

tions, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war anymore." Isa. 2:2-4; Psa. 2:8, 9; Luke 19:12, 15, 27; Rev. 2:25-27; 149:5-9.

Do the sorrows of earth, cause tears of grief to flow? Again, the consoling utterances of the Bible, in all of their richness and fulness, are found to meet our needs, in this particular; "Weeping may endure for a night, but joy cometh in the morning." Psa. 30:5. "For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65:17-19. "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. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it." Isa. 25:8. "And 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. 7:17; 21:4. God "is able to do exceeding abundantly above all that we ask or think." Eph. 3:20; Num. 23:19.

May God's revealed word, as a lamp unto our feet, and a light unto our path, guide our feet into that city, whose walls are of jasper, whose gates are of pearl, and whose streets are of gold. Psa. 119:105. "Our feet shall stand within thy gates, O Jerusalem." Psa. 122:2. "Jerusalem, the golden, With milk and honey blest: Beneath thy contemplation, Sink heart and voice oppressed. We know not, O we know not, What joys await us there; What radiance of glory, What bliss beyond compare." Rufus A. Curtis.

A Kind of First Fruit.

This is an inexhaustible theme. It is the basis of God's blessing to the world. Christ and they that are Christ's at his com-

ing, (1 Cor. 15:23) constitute the first fruits of the harvest which is to follow. James in speaking of believers says, "The Father of Lights...of his own will begat us with the word of truth that we should be a kind of first fruits of his creatures." James 1:13. "Believers gathered out of the ages past and present, having suffered with or for Christ are the first fruits and a pledge of a harvest of God's creatures," or the mass of the race. John saw these gathered believers in vision, and describes the scene thus: "And I looked and lo, a Lamb stood on Mount Zion, and with Him a hundred and forty four thousand, having His Father's name written on their foreheads. And I heard the voice of many waters and as the voice of a great thunder and I heard the voice of harpers harping with their harps, and they sung as if it were a new song before the throne and before the four beasts (vital beings) and the elders and no man could learn that song but the forty and four thousand which were redeemed from the earth. These are they which were not defiled by women (spiritual fornication), for they are virgins (unpolluted) by the whoredoms of such corrupt organizations as the harlots and her daughters were guilty of: these are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and the Lamb. Rev. 14:1-5. Here is the pure church of the first born which are written in heaven; here is the Mount Zion to which believers of the past and present ages are to come. Heb. 12:22-23. After this gathering what next takes place? Let John answer.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth and to every nation and kindred and tongue and people, saying with a loud voice, which all men everywhere shall hear and understand...Fear God and give glory unto Him for the hour of judgment is come and worship him that made heaven and earth and the sea and the fountains of water. Rev. 4:5:6, 7. Here is the work of the hundred and forty four thousand, who are a kind of first fruit of his creatures whom God will employ when glorified to proclaim the pure gospel to the rest of his creatures of the Adamic race. There will be no schisms in their theology for these "watchmen shall lift up the voice together, shall they sing," the song of Rev. 14:3, "for they shall see eye to eye when the Lord shall bring

again Zion. Isa. the time when t be proclaimed t in its purity. F turn to the peop uage, that they the name of the him with one Zeph. 3:8-9. At the incorruptib in the midst c the everlasting God's promise ham and his s perfect fulfill messengers are go to every tongue and p tidings, the g dom of God Kingdom of and obey. Bu or, "the proc of God's judg True, and news heard rule by his o actually com godly rulers tical will be power and justice and earth. Jer. 2 caused a jo, en, saying, this world doms of Christ and ever and e hour of G hour or pe the person that begin pression i made to shall be fi the Lord, the sea. I tidings o world be the due when evi derstand Himself and such this goo an unaf from ha shall no knowle wise u which 15. Th will b to Ch with t red, t fear him a penit as w Chris ed; on t be s can they how of an

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THE RESTITUTION HERALD

gon, Illinois, May 13, 1914. g, (1 Cor. 15:23) rst fruits of the to follow. Lights... of his at us with the what we should suits of his creatu 3. "Believers gathered ages past and offered with or the first fruits and harvest of God's the mass of the aw these gathered vision, and describes thus: "And I looked Lamb stood on Mount with Him a hundred our thousand, harp r's name written on eads. And I heard rom heaven as the any waters and a f a great thunder he voice of harp with their harp, as if it were a new he throne and veasts (vital beings rs and no man could ong but the forty thousand which were rom the earth. The which were not men (spiritual) hey are virgins the whoredoms of organizations and her daughters of: these are they the Lamb with eth. These were among men, being unto God and the 1-5. Here is the the first born which in heaven; here is Zion to which past and present come. Heb. 12:22 gathering what Let John answer. "And I saw in the midst of the everlasting gospel unto them that earth and to every kindred and saying with a loud all men everywhere and understand. Give glory unto Him of judgment is com ship him that earth and the sea rains of water. Rev. is the work of the forty four thousand a kind of first fruits whom God glorified to gospel to the rest tures of the will be no schism ology for these lift up the voice they sing." the 14:3, "for they eye when the Lord

again Zion. Isa. 52:1-8. This is the time when the gospel shall be proclaimed to every creature in its purity. For then will I turn to the people a pure language, that they may call upon the name of the Lord to serve him with one consent (mind). Zeph. 3:8-9. At that time when the incorruptible ones shall fly in the midst of heaven, having the everlasting gospel to preach, God's promise and oath to Abraham and his seed shall have its perfect fulfillment. For these messengers are commissioned to go to every nation, kindred, tongue and people with glad tidings, the gospel of the Kingdom of God saying that the Kingdom of God is come. Hear and obey. But says one objector, "the proclamation, the hour of God's judgment is come." True, and what more joyful news heard than God's rule by his own chosen king has actually commenced, when ungodly rulers cease and ecclesiastical will be stripped of their power and Christ shall execute justice and judgment on the earth. Jer. 23:1-5. Such an event caused a joyful acclaim in heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord and His Christ and He shall reign for ever and ever. Rev. 11:15. The hour of God's judgment is the hour or period of his reign in the person of his Son. When that begins, wickedness and oppression in all its forms will be made to cease and the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Isa. 11:9. Then will the tidings of God's love to the world be made fully known and the due time will have come when every creature shall understand that Christ Jesus gave Himself for a ransom for all and such as never before heard this good news or have been by an unavoidable means hindered from having that love of God shall now be blessed with that knowledge which is able to make wise unto salvation thro' faith which is in Christ Jesus. Tim. 3:15. The hour of God's judgment will be brought into subjection to Christ. It brings and begins with the call to all nations, kindred, tongues, and people, "to fear God and give glory to him and to worship him." Impenitent oppressors, and all such as wilfully reject the reign of Christ will be cut off or destroyed; but whosoever shall call upon the name of the Lord shall be saved. Rom. 10:13. But none can call upon that name until they have first heard of it, for how shall they call upon him of whom they have not heard and not believed, and how shall

they believe in Him of whom they have not heard? The great work of the earth's redemption then is in the ages to come. Isa. 2:7; Micah 4:1-8. And is in the ages that the unsearchable riches of Christ will be fully manifested and the innumerable company which no man can number who will have washed their robes and made them white in the blood of the Lamb, shall then appear before the throne and before the Lamb, and triumphantly ascribe blessing and glory and wisdom and might and thanksgiving; honor and power and might unto God forever and ever. Such will be the harvest gathered by means of the first fruits. He that overcometh will I grant to sit down with me on my throne even as I also overcame, and am set down with my Father on his throne. Rev. 3:21-22. He that hath ears or only one ear to hear with, let him hear what the spirit saith to the churches. Uncle John. "If" in Christ's Temptation. The divine voice had just certified, "This is my beloved son," but doubt whispers, "if." If I am his son I can be sure by making bread from stones and so end this fierce hunger. Having the same nature as we and being tempted in all points as we, he must pass thro' doubt. Pride and unbelief are related, as we have seen, and they tempt him to put God's statement to the test. He conquers by remembering the word which says the word of God is superior even to ending a forty days fast by a miracle which would confirm that word. But doubt whispers once more, "If I am his son, why not be sure by jumping off the temple without injury? "Being a humble carpenter, the sonship of the highest seemed too great an exaltation. Again he conquers by the word, faith, in the scripture that said, "Do not tempt God." Do not needlessly require a sign. Do not get yourself into a needless difficulty just to see if God will prove his Fatherhood by extricating you. Then temptation takes a different form. The doubt of sonship settled, the question arises, Since I am his son, why not reign now? Why not exalt the methods of men by conquering now by force? The worship, or exaltation, of satan is evidently placing man's governmental ways before God's. Again faith in the written word conquers, which says, Let God be exalted alone. In each temptation he must wait. Wait to be fed by the angels after God saw he was fully tried. Wait

for the marriage feast to perform his first miracle that provided to Israel he is Christ. And wait till his foes be made his footstool. Self must not choose the time to eat, the time to give the first sign nor the time to reign. God's providence is to guide in all things, since the plan is already made by the Father. So he passed by the same way of doubt as we. But if we cannot trust the word what will cure our doubt? Is not pride evident if we assume superiority to the messages of heaven by saying we can sift out of it things which our wisdom doubts? The whole teaching of the scriptures is confirmed which affirms pride as the cause of all unbelief. Confirmed even by the attacks well meaning doubters make on the Bible since its reply to such is to say that their pride is the cause of their doubt in those portions they attack. For the greater the evil condition in the critic the less Bible he leaves for his faith, till in complete unbelief he rejects it all, for one critic casts out one portion of scripture and another, more, some of which the first critic accepted, so that the only alternatives are complete faith in God or full confidence in man, which is the pride of absolute infidelity. J. W. Williams. HELL. What is It? Where is It? When is It? As we said in our last, this has been and yet is a great question. Many loving mothers, wives and sisters have gone almost crazy over the loss of some near and dear one, believing they died unconverted and have gone on into that awful state or place of which most of us had been taught. Not long since, the writer was requested to stop over night with a Christian lady whose daughter had a short time since, committed suicide, and the poor mother had almost lost her mind believing her daughter was suffering the awful agonies of the damned. We reasoned with her in the light of truth till she seemed much better reconciled, and her husband, the step father of the girl spoke and said, "I have given it up. I don't believe in the heathen idea of eternal, conscious torture." Let us now examine a few of the texts where the word HELL is found. Isa. 14:15 reads: Yet thou shalt be brought down to hell, (sheol), to the sides of the pit. Anyone can see the true rendering instead of hell should have been pit or grave. Rev. 7:18 reads: And have the keys of

hell and of death. If there is such a place as the hell believed in, and it has keys to unlock it, then the Catholics may be right in getting souls out of purgatory. Once the writer said to a beloved minister of one of the popular denominations, "Say brother, if some of us preachers would, we could enlighten the people upon the meaning of the word hell, for we know that word does not mean what people most generally believe it does." His reply was, "Yes, Bro. Scott, I could lose my job, too, if I would say much on that line." Let us grant that the Hebrew word sheol does really mean a place of torment and then see where we get. We will put in hell instead of grave. Gen. 42:38. Jacob said, "Ye bring down my gray hairs with sorrow to the sheol, hell." If sheol means a place of eternal torment in thirty-one places, why not in this place? Job 17:13. "If I wait, the sheol, grave is my house." Does any one think Job was expecting to go down to a place of eternal torment? Psa. 141:7, we read, "Our bones are scattered at the (sheol's) grave's mouth." Certainly, none believe bones are scattered at the mouth of this imaginary place of torment, yet they hold on to the old Platonic theory of a burn-hell with lion-like grip, which involves the necessity of an eternal, perpetual miracle. Fraternally yours for truth and light. J. D. Scott. The moment I fret about something, I am its slave, instead of its master. And there is no slave master in the world like worry. Another master may grudge the dinner hour, but he must give you time to sleep. Another master may grudge you the hour of rest, but something you must eat. But worry will work you twenty-four hours a day and spoil your appetite in the bargain.—Mark Guy Pearse. It is not just as we take it, This mythical world of ours; Life's field will yield as we make it A harvest of thorns or of flowers.—Anon. "We are not to judge others as to the genuineness of their profession of religion. God alone knoweth the heart. We might do a grievous injustice were we to measure all men by our own narrow standard." "If our will is not absolutely yielded to God, he cannot work for us. There must be absolutely nothing between us and Jesus."

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.

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.

Bro. Maple will begin a series of meetings at Dutton, Mich., May 23rd, to last up to the time of the annual conference which

convenes on June 4th. Any who are interested may send to Sister Woodward for a program of the week's meetings in full and program will be sent.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it. Mrs. Nellie Landon, \$1.00. Mrs. Emma Kelley, .50. Mrs. Warren Smith, 1.00. A sister, 1.00. Charlie Manken, .50.

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Reports.

Report.

Dear Bro. Lindsay:

I will send you a report of my meeting at Jordan, Mo. We dedicated the church Sunday, April 19th. Preached the dedication sermon from 1 Kings 8. The brethren there have a nice place to meet now. Baptized four and there are four more to baptize the fourth Sunday in this month. I will preach there once a month the rest of the year, also at Macks Creek and Fair Play.

J. L. Winningham.

Among the Brethren. Eld. C. C. Maple.

On Saturday afternoon, May 2, four more were baptized into Christ at Blanchard, Mich., and on Sunday morning, five more names were added to the membership of the church. The church was reorganized at that time with John Hill and Loranzo Decker as elders, Thomas Hill, F. A. Bishop, Almon Kelly and John Olback, as deacons; Jennie Hill, clerk; Mrs. Mary E. Munn, treasurer; L. D. Decker, F. A. Bishop and Thomas Hill, trustees.

Our Sunday School Sunday had an attendance of 67.

Our committees have all been appointed and plans will soon be made for the new church building which we hope to have completed by fall. We expect (D. V.) to open a series of special meet-

ings at the church in Dutton on Saturday evening, May 23, continuing until the state conference, June 4.

We also hope to observe the day before the conference as Berean day, and shall be pleased to hear from all of the young people of the state who expect to be in attendance at the conference.

Brethren, there are two departments of our church work that we must not neglect. They are our Sunday School and our Young People's Society. To keep the young in the church is a duty we owe both them and the church. We find our Ladies' Society of Willing Workers is proving a very interesting feature of the work at Blanchard, and would recommend them to other churches.

During the past week services were held every evening at the Fontz School house eight miles north of Lakeview, Montcalm Co. Rain nearly every night but the attendance has been good. We are to continue there until Wednesday of this week.

We expect to hold a series of Bible studies at Dutton, beginning May 23, and continuing until June 3. Our state conference here opens June 4.

We are getting several new subscribers here for the Herald, and more will follow. I wish more of our churches and ministers would report through our paper. I find every place I go that the news items are the first thing read in the paper and they are of general interest.

Plenty of tracts on hand now to supply all orders. Send for a bundle for general distribution. 10c., 25c., or \$1.00. Address all letters to North Ridgeville, Lorain Co., Ohio.

A Word About Tracts.

Brethren, the tracts mentioned by Bro. Lindsay are ready for distribution. Who will order a supply? Send 10 cents for a package for you and your friends or send 25 cents or one dollar for a large supply that can be distributed among the people and set them to thinking. Let us become more active in this work. Our new tract, "Can you believe," by Bro. H. V. Reed of Chicago, published many years ago, now out of print, will be on the market soon. Prices will appear in the Restitution Herald. Address for the above.

C. C. Maple. North Ridgeville, Ohio.

Bristow, Oklahoma.

To the brothers, sisters and readers of the Gospel Trumpet: By the authority of the Church of God in Christ, of Bristow, Ok-

lahoma. I hereby notify all the brethren and sisters of the conference of the Church of God in Christ in Arkansas, Oklahoma and Texas that John Pruitt, who is going over the country lecturing and telling the brethren that he is identified with us, is not now and never has been a member of the Church of God at Bristow, Okla., and does not now belong to the conference of the Church of God of Arkansas and Oklahoma, and I hereby notify all of the members of the Church of God of the Abrahamic faith to give him, the said John Pruitt, the go-by.

J. M. Morgan.

Vice President of the Church of God of Arkansas and Oklahoma.

Obituaries.

Fallen Asleep.

Claude Bures, son of Mr. and Mrs. A. C. Munn, born March 8, 1914, died May 2. Funeral service by the writer from the M. E. church at Blanchard, Mich., on Monday, May 4. Burial at Decker Cemetery.

Elder C. C. Maple.

Letters.

To the brethren:

I do not find that Christ and the apostles instruct Christians in the duties of the magistrate, but do find duties that are enjoined by them, which are these: pay taxes, obey rulers, honor rulers, and pray for rulers. Also the duties of husband and wife, parents and children, and elders and deacons. There are not enough that obey these instructions to do any good in politics, for the greater number rules.

Yours for the very truth as it is in Jesus,

A sister.

Announcements.

The Annual Conference of the Church of God in Michigan, will be held (D. V.) at Dutton, Kent Co., Thursday evening, June 4, 1914, and continue over the following Sunday.

Let not these gatherings together prove fruitless, so it shall not be said of us, that we have received the grace of God in vain, but may it indeed build us up in the most holy faith, not only intellectually but that we may be more spiritual minded, that we may become

THE RESTITUTION HERALD... more pure in conversation, and holding forth Brethren, this is yours. you have a work to impart, for the brethren, get sympathy Let each one more delegate their standing It is expected Austin of For E. Conner, 10: Cleveland, O: Maple, state teach the work The friend to see all the many new of Em

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more pure in our walk and conversation, and more faithful in holding forth the word of life.

Brethren, this conference meeting is yours. Come to it, if you have a word of good news to impart, come and encourage the brethren, who have come to get sympathy and strength.

Let each church send one or more delegates with reports of their standing the past year.

It is expected that Bro. F. L. Austin of Fonthill, Ont., Bro. L. E. Conner, 10416 Columbia Ave., Cleveland, Ohio, and Bro. C. C. Maple, state evangelist, will teach the word of truth.

The friends at Dutton want to see all their old friends and many new ones.

Emma Jackman, Sec'y.

The Sunday School.

By Anna E. Drew.

Unprofitable Servants.

May 24, 1914. Luke 17:1-10.

Golden Text.—He that glorieth, let him glory in the Lord. 1 Cor. 1:31.

Time.—If the sayings that make up our lesson were spoken at the same time as those of the preceding chapter, they were spoken in January, A. D. 30. In Matthew and Mark, however sayings substantially the same are given in connection with other times—soon after the transfiguration, and after the triumphal entry into Jerusalem

Place.—In Perea, beyond Jordan, but see above. "Most commentators believe that in the four sayings that constitute our lesson, we have four unrelated exhortations, four sayings severed from their true historical connections, without a word to explain why or when they were uttered. The first three are given by Matthew and Mark in what is probably their true setting; the fourth is peculiar to Luke's gospel."

Questions.

To whom was Jesus speaking? What did He mean by "offenses?" R. V., occasions of stumbling. Jesus made use of this word in reproving Peter. Matt. 16:23. Why must offences be expected? Prov. 20:9. Jas. 3:2; Rom. 7:18, 19, 23. (Because of the sinfulness of man's nature). What purpose in offences? 1 Cor. 11:19; 1 Jno. 3:10. Whom did Jesus mean by "these little ones" in whose way stumbling blocks are cast? Heb. 5:13; 1

Cor. 8:7-9; 1 Cor. 14:20. In what ways may they be caused to stumble? Rom. 14:21; 16:17, 18; 1 Tim. 6:3-5. Paul says in the last two above texts, that those who teach contrary to the doctrine and words of our Lord Jesus by their words deceive the simple, (babes in Christ), and commands from such to turn away. Then is it right to assist services with those who teach contrary to doctrine of Christ? Is there danger by so doing of putting a stumbling block in a weaker brother's way? Show how.

What are some of the stumbling blocks of today? 2 Pet. 2:1, 2; 3:3, 4; Jas. 1:26; 3:14-16; 2 Tim. 3:1-5, 13; 1 Jno. 2:15, 16. What does Paul say of those who put stumbling blocks in the way of the weak? Rom. 4:13; 1 Cor. 8:12. What did Jesus say? v. 2. (This was a proverbial saying used both by Jews and Gentiles, and this mode of punishment was one of the ancient Hindoo, for murder).

To what did Jesus command His followers to take heed? How treat a brother who sins against them? In what manner were they to proceed? Matt. 18:15-17. How should we feel toward those who sin against us? Lev. 19:17-18; Rom. 12:17, 19, 21. What are we to do if wronged repeatedly? v. 4. When Peter asked Jesus how often he should forgive, what was His answer? Matt. 18:21, 22. (That means indefinitely. Seven times is a Jewish number for completeness). Who is our example in this respect? 1 Pet. 2:21-23. Why did the apostles pray for increase of faith?

"The twelve had listened to these counsels with intense interest, but their moral grandeur almost discouraged them. They felt that nothing is harder than constant patience and loving humility—never returning evil for evil, but ever ready to forgive, even when repeatedly injured without cause. It needed, as they feared, stronger faith than they yet had, to create such an abiding spirit of tender meekness."

What is faith? Heb. 11:1, 6. "Faith is a reliance on the truth of what God has declared and His faithfulness to perform all He has promised. It is based on an understanding of the divine purpose; but God's gifts are conditional, they have to be sought and employed according to His mind." Prov. 3:5, 6. Do we need, that we may walk acceptably before God, increase of faith?

What did Jesus say of faith in v. 6? In this comparison, as used elsewhere by Jesus, it must be a thriving and increasing faith like the mustard seed, which

from being the least of seeds becomes greatest of all herbs. The sycamine (sycamore) is one of the most common timber trees of the Holy land. It has a large and more extensive root than other trees and hence more difficult to be rooted up. How can faith be obtained and increased? Rom. 10:17; 1 Pet. 1:5-9; 2 Pet. 1:1, 3-8.

What parable follows the lesson on exercising faith? vs. 7-9. If the servant in the parable respected his master, in which position would he be happiest? What is Jesus supposed to teach by this parable? (Not to trust in human merit. That they were nothing superior to the humblest class of domestic servants, who could claim no thanks, having done no more than their duty. But none shall lose by serving him. See Matt. 19:27-29, but warns Peter that those who stand high in privilege, may fall. v. 30. All need the admonition, "Take heed to yourselves".)

If all realized God's greatness and their own dependence, how would they feel? v. 10. How can we be profitable servants of God? Col. 3:23, 24; 2 Tim. 2:24; Titus 2:12, 13. Find others.

Berean Column.

Unspotted From the World.

In James 1:27, we have the admonition to keep ourselves unspotted from the world. What is it to be unspotted from the world? To judge from the many articles appearing in our religious papers from time to time, the answer of the average church man would be—wearing gold bracelets and pretty colors, theater going, voting, dancing and card playing.

According to the Bible standard, these are the least of worldly things and may not even be counted worldly, unless they come under the Bible measuring rod.

We have quoted to us so often, "Let not your adorning be outward adorning, etc." If you will read 1 Pet. 3:3, 4, carefully, you see that the thought is that we are not to make that our aim and first thought. The beautiful things of this earth are for man to use and to enjoy. It is our duty to our fellow man to be well pleasing to the eye and it does not take undue thought nor attention to accomplish this. A Christian, who is repulsive in his personal appearance, brings disgrace on the name of his Master.

In 1 Cor. 3:1-3, Paul told the

church that they were carnal because there was strife and jealousy among them. How about the quarreling church of today?

Peter, in his first epistle, first chapter, fourth verse and fourth chapter, second and third verses, warns us against our former lusts and lasciviousness is named first. Do you know no Christians who thoroughly enjoy both hearing and telling a filthy story? If so, you are fortunate. If you want to know farther what Paul tells us about the worldliness of this and the practice of self abuse, read Eph. 5:3; 4:5, and 1 Cor. 6:9, and you will find there is no inheritance in the kingdom for such. Covetousness is ranked with these worldly conditions.

The Bible measuring rod for alcohol is found in 1 Cor. 6:10; Eph. 5:18; 1 Pet. 4:2. The curse of God is on those who use it and who give to their neighbors and it is reckoned with the worldly things.

As to the time worn subject of the use of tobacco, so many Christians tell us that the Bible does not say one word about not using it. To be sure it doesn't, but it does not tell us either, not to use carbolic acid, arsenic, bichloride of mercury or any other poison. It does tell us to keep our bodies pure, Rom. 12:1, 2, and that God will destroy us if we defile our bodies. 1 Cor. 3:17. If we habitually take any poison into our bodies we defile them. Nicotine is a poison. It is usually the "tobacco chewing" Christian, who likes to see a woman in her "proper sphere."

A minister in this city, was preaching against the use of tobacco and he said that he defied anyone to find a single text in the Bible that supported its use. One man arose and said that he knew of one that did. It was, "He that is filthy, let him be filthy still."

Ye cannot serve God and mammon. Matt. 6:24. Young gives that as riches. What a train of worldliness this opens. What is there that draws one away from the spiritual life like the pursuit of riches? Under this head we find the extortioner, 1 Cor. 6:9, the usurer, Psa. 1:5, and the one who refuses to lend to his brother when he is in need. Duet. 15:7-12; Matt. 5. They are all spotted of the world.

One of the lusts that clings most persistently to us and does more harm to the church body as a whole, and to the individuals in the body is BACKBITING, GOSSIPING. The worldly spotting is so thick here that we can hardly see through to the light. How many friendships are broken, how many divisions started in the church, how many envies, pas

sions, jealousies are roused, how many good names are smirched or ruined and all by that damnable utterance, 'They say!' If you do not know who said it or are too cowardly to tell who said it, keep it to yourself. If we were sure of the three following things before repeating a piece of news, gossip would soon be driven from the church.

1. Is it true?
2. Is it kind?
3. If it is true and not kind, is it necessary to repeat it?

There is another thing that has crept in among us that the measuring rod shows as worldly, and that is factions and divisions in the church. If we are the cause of any such faction or are helping to keep up any such faction, then we are not unspotted from the world.

Every time anger claims us, or the spirit of hatred masters us, we are still of the flesh, worldly, carnal.

In Gal. 5:19-22 we have some things of the world named for us, viz., fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envying, drunkenness, revellings. R. V.

To keep ourselves unspotted from the world has a very different meaning from that usually given. It seems a large order, but we have this blessed assurance that as we cultivate the fruits of the spirit, (the first two being love and joy) the things of the world will die a natural death. We will desire them less and less as the spirit of God controls us. We have the help of our Father and our Elder Brother, and the works of darkness shall flee before the perfect light of day.

Let us, as Bereans, set ourselves firmly to remove the canker in our midst and by refusing to repeat or even listen to the unkind tale, remove gossip from the church body. Let us be sure that the beam is cast from our own eye and that our vision is clear and then let us say with David, "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, Oh Lord, my strength and my redeemer."

Leila E. Whitehead.

Forgotten Workers.

Little men do work for which great men get credit. Unseen men, unknown men, lay foundations, upon which others erect monuments and establish their own fame.

The nurse instructing a little child, the mother forming the mind of her offspring, the teacher communicating the first elements of truth or the first prin-

ciples of righteousness, these are the persons who if they do their work well, ensure the purity of the community, the blessing of God upon the generation to come.

O lowly, lonely worker, toil on. Let your work for God be done faithfully, and done well. Others may take the credit of the work you wrought, and boast of great results and great success, but God knows the beginning and the end of our labors; and the day is coming when he shall bring to light all hidden things, and give to every man according as his work shall be. What revelations shall then astonish the holders, when great things shall be made small, and little things shall shine forth in grandeur, when many that are now first shall be last, and many that are now last shall be first. - Sel. by a Berean.

The Christian's Addition Table.

2 Pet. 1:5-11.

Bishop Butler once said: Religion is worth nothing, if it be not true.

Taking it for granted that I am addressing persons who know religion is true, I proceed. But before I enter upon a discussion of these Christian Graces, I am reminded of this illustration. A lady at one time remarked to the great painter, Turner, when he was painting, "Why do you put such extravagant colors into your pictures? I never see anything like them in nature."

He replied, "Don't you wish you did, madam?" It was a sufficient answer. He saw them, if she did not. So the true believer in Christ, like the artist sees many divine wonders while sinners see them not.

Such will understand the lesson before us. Dan. 12:10. 1 Cor. 2:12-14. Peter, an inspired apostle of Jesus Christ, was talking to people who were mortals. Job 4:17. Rom. 2:7. 1 Cor. 15:35-57. 1 Tim. 6:13-6. They had learned they were sinners, Rom. 5:10-13, and therefore needed a Savior. Eph. 2. 1 Thess. 5:9. 1 Tim. 1:15, and learned from the word of God that by believing the gospel of the kingdom, Matt. 24:14; Dan. 7:27. Acts 8:12, Rom. 10; also Christ's death, burial and resurrection, 1 Cor. 15, and repenting of sin. Luke 1:3-5, Acts 2:38, confessing Christ, Acts 8:37, Rom. 10:10, and being baptized—Gr. baptizo. plunged in the water for the remission of sins—Acts 2:37-38; Acts 22:16; Rom. 6:17-18; also believing the promises God made to Abraham, Gen. 13:14-17; Rom. 4:1-25; Gal. 3:24-29... became Christians.

He was now through divine

what we may properly term—The Christian's Addition Table.

Some of them it may be true, like some of us today, may not have been experts in mathematics, and yet the table he was giving, was so plain that even a child could understand it, but not so the wicked. For the wisdom of God is foolishness unto them. First, he begins with faith. Paul gives us his definition of faith in Heb. 11:1. "Now faith is the substance of things hoped for, the evidence of things not seen." One translation reads Now faith is the confidence of things hoped for, the conviction of things not seen. He gives us many striking examples of faith in Heb. 11. In Jno. 9, the blind man who did as Jesus told him and was healed, is a very forcible illustration of faith. Also the nobleman referred to in John 4:43-54. Then read of the impotent man whose faith was honored by Jesus. Read Jno. 5.

A little girl, in Sunday School once said, "Faith is doing God's will without asking any questions." A very true answer.

The word faith is from the Greek, and occurs about 228 times. Faith is one of the abiding things. 1 Cor. 13:13. Now to faith, Peter tells the faithful Christian to add virtue—courage. We need to be brave like Daniel, the three Hebrew children, the inspired apostles, and the early martyrs, who were willing and did lay down their lives rather than surrender to error. Would to God we had more such saints at the present time of the world's history.

Next, we are to add knowledge, the right kind of course; not that will be of no permanent use to us, and the best book to give us knowledge is the Holy Bible. So many professed Christians waste their precious time in reading worthless novels, instead of reading books that will give them knowledge that will do them good. Yes and I am very sorry to say some will tell you they have no time to read the Bible, but they will read a newspaper when they get hold of one. Remember how much it has cost to have the scripture brought down to us. How many noble men and women laid down their lives for it. Shame on us that we undervalue it. Remember too there is a God who will hold us accountable for neglecting His precious word.

Add to knowledge, temperance, moderation. Do not be too one sided; do not overtax your strength....Don't eat too much; don't drink too much; don't sleep too much; be moderate. Peter had no reference to liquor, as he no doubt believed that Christians who truly loved God would

not need to be told they could use a little intoxicant of some kind. They were more interested in spiritual things.

Add to temperance, patience.

Patience is a wonderful thing. Job was patient for the apostle James says: Ye have heard of the patience of Job. James 5:11. Even the prophet Ezekiel, mention Job, and some "D. D's" tell you the book of Job is only a pastoral poem. I believe he was a real person, don't you? If not, why not? Just as much as I believe the story of Jonah and the big fish to be literal. For Christ endorsed it, Matt. 12, even if Dr. Elliott does not take it literally.

Add to patience godliness.

Godlikeness is the thought. Then let us try, thro' Christ to be Godlike. Godliness is profitable unto all things. 1 Tim. 4:8. And to Godliness, brotherly kindness. This was needed in the church of God then, now, and always will be. Let us not forget it please, and we need much of it. And to brotherly kindness, charity, love. Think of God's great love. John 3:16; Rom. 5. Paul tells us love is greater than faith and hope. 1 Cor. 13:13.

Prof. Drummond said, "Love is the greatest thing in the world."

Lastly, Peter tells us why we should add these things. May we have an abundant entrance into the everlasting kingdom of Jesus Christ. Peter believed it was yet future or he would not have thus written. So did Paul. 2 Tim. 4:1; Col. 3:4. So did John. Rev. 11:15 and Dan. 7:7-14.

Put an objector says that Paul says, "And you hath he translated out of the kingdom of darkness into the kingdom of God's dear Son." It is acknowledged by some of the best scholars that the Greek for into, there is eis, for, and also the passage in Rev. 1:9. It must be so, or else we have these writers contradicting themselves. Again on another occasion, Paul told the brethren that they must thro' great tribulation enter into the kingdom of God. Why exhort them if they were already in it? 1 Cor. 15:24-51 still strengthens our view, praise God.

R. E. Lloyd.

Of virtues many, great and small, True friendship is the best of all.

Is Baptism Essential to Salvation?
J. August Smith.

Continued from last week.

In order to have real "trine immersion," the person should go into the water, be immersed and

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come out of the water; then return, be immersed a second time and come out of the water; then return, be immersed a third time, and come out of the water. This immerses the person three times, which would be "trine immersion" in fact. But a so-called "trine immersion" does not immerse the entire person three times. The head only is immersed three times, while the rest of the body, from the shoulders downward, is immersed but once, and this is called trine immersion. "Trine immersion," so called, is a deception, and is misnamed. What God will do with these and with those who practice sprinkling the head with water three times and call this baptism; or with those who pour water on the head of the candidate three times and call this baptism, I do not know, neither would I judge them, nor question their honesty, but leave them with the judge of all the earth, who will do right.

Baptism points to three things in Christ: (1) his death, (2) his burial, and (3) his resurrection. The candidate having confessed his faith in Christ, and having repented of his former sinful life, in the act of baptism says: "I reckon myself to be dead to sin"—here is his condition; "I desire to be buried"—here is his faith; "I desire to be raised into new and resurrection life"—here is his hope: all these are expressed in the act of baptism.

Burial in baptism was illustrated thus: The convert's hands are closed over his breast like a dead man's; his eyes are closed like a dead man's; he stops breathing, as a dead man does; and like a dead man he is buried by a power outside of himself; and as Jesus never again took on his former life, so these as Paul states it in Rom. 6:11, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." The 'old man' (Eph. 4:22) with his deeds is "put off"—is buried and should remain buried: but the new man (Eph. 4:24) is "put on," to walk in the footsteps of Jesus. The old life is "buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, hath raised him from the dead." Col. 2:12.

Like a seed planted that remains buried, so our former sinful self, with all its sin and works is forgiven, pardoned, gone, planted, "buried in baptism," no more to reappear; and "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.

Glorious hope! Grand consummation! The burial with him in baptism (Col. 2:12) and by baptism (Rom. 6:4); and the planting together with Jesus (Rom. 6:5) warrants to us a resurrection to the life and immortality when our blessed Lord returns.

Ministers should expect conversions at every preaching service when the unconverted are present. Jesus calls ministers "fishers of men" (Mark 1:17). They should go expecting to catch men for God, and not merely to feed them. When closing your sermons, put on a good gospel exhortation bait, then see if any are biting by giving the opportunity to come out to serve God. Announce an invitation song, have your congregation rise, step to the front and invite those who desire to lead a new life to come forward, take their confession, offer prayer to God in their behalf, instruct them and baptize them as soon as possible.

Practice this plan, brethren, for one year, and the increase in conversions will surprise you, and there will be a spirit of revival among your people all the year.

In the foregoing I use the term "immersion" merely to state that the doctrine of trine immersionists in their own manner; but I contend that "burial in baptism" is scriptural, and that it expresses the true thought of baptism.—Present Truth Messenger.

The Visitor—Report.

According to previous notice a report was to be given of receipts for Visitors ending with Easter.

Total receipts since Jan. 1,	\$10.75
Expense for postage and envelopes,	\$4.40
Balance,	\$6.35
The Lord's share to be put in the bank,	\$3.18

The financial side of this report is but a small part of the value of it. I wish to give you an extract from one or two letters as follows:

Dear Sr. Boice: Who will help you put "The Visitor" in a thousand homes? I will. I will be one of two, as our dear deceased Sr. Alden of Hampden, Mass., said, to bring light and joy and life to some poor lost ones. I cannot do great things, but I can give a few loaves and fishes—a small basketful—and with these put confidently into the Lord's hands, he can work the miracle of feeding the thousands. Let us send the Visitor out consecrated by prayer. Don't send a single number without asking God to go with and bless that book. Keep the upward look.

Ask and expect great things of God."

I wish I might give you this letter entire, for it inspired me to plan for larger things by "building a little wall of trust" around every day, asking God to bless the little I can do. I know that the influence of this dear sister's words of faith, hope and love will be worth more to the cause than the money sent. But when faith and works go hand in hand it breaks down what sometimes seems to be impassable barriers to the progress of the cause of Christ. It gave me a new vision, renewed strength and a brighter hope for the future of our work. A Macedonian cry was heard, a prayer was answered and The Visitor was sent with an Easter greeting to over a hundred foreign students of the University of Illinois. When I received a note from one of these students, a young man from Nazareth, Holy Land, thanking me for the Easter greetings and present of The Visitor, it alone was a rich reward.

On Easter morning, a lady came and sat beside me in church taking my hand in hers and with tears in her eyes, she thanked me for the gift of The Visitor, saying she never had anything do her so much good as when she received the Easter gift and greeting. As Sunday School teachers often are, she had been sick and discouraged. A Visitor with a message was what was needed to help her. When she said, "What can I do to reward you?" I replied, "Your words of appreciation are a sufficient reward," and so they were, yet it meant more than that to me.

Truly Easter is an opportunity for us to rise again from dead works to that which sent faithless Peter and doubtful Thomas forth with power, preaching the gospel of a risen Christ. It will send us too, with a message to the lost ones.

Another sister writes: "We want to scatter this good book for it is splendid." We will not wait for another Easter to continue the work but will again ask your co-operation in planning for larger things. First, I need your individual opinion of this book as an evangelistic agent, and the advisability of planning for a second edition. During the month of May let us make an every member canvass. All the money received during this month from sales of The Visitor, less the expense of postage, will be put into the bank for the Lord's work as a memorial offering, and a report will be given. Send for a copy of The Visitor as soon as you read this

report. I will send to our papers this month for publication, a memorial letter, which will be portions of letters sent to me from some of those who now sleep in Jesus. I want you all to know some of the reasons why I have continued my appeals for co-operation.

Yours in hope,

Harriet E. Boice.
1609 So. Wright St., Champaign, Illinois.

Promise of His Coming.

Whenever you are met by those enigmas of life which perplex many of our deepest thinkers in these days, remember "the Promise of His Coming!" "Yet a little while, and he that shall come will come, and will not tarry." "Be ye therefore patient; stablish your hearts; for the coming of the Lord draweth nigh." "Judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness." Say unto God, "O how wonderful art thou in thy works!" How wonderful it will be to see this enigma solved—this perplexing aspect of thy dealings made plain—this mystery of iniquity explained! How glorious will it be to see order and law, instead of a lawless world; angels and arch angels, principalities and powers, in a wonderful order; loving to obey, or ruling with temperate and loving discipline!

"Oh, the majesty of law," was the thought of the great theologian, Hooker, when he was dying. When those around him asked him what he was looking forward to, he said: "I look forward to seeing law and order reigning everywhere, in the new Kingdom of God." When iniquity seems to abound, and the church is divided, and heresies are increasing, men look up and say: "O my Lord, I know that thou art coming; for thou didst foretell this. Thou didst say that when the Advent should be drawing near, the faith of thy church would hardly exist that the love of many would wax cold. Thou hast told me that evil will never be crushed, until the day dawn, and, instead of the withering blight of the dark shadow of Death, there shall be seen the light and the glory of thy Advent Kingdom. O come then, Lord Jesus. Come quickly." And when you cannot think or feel or pray, or realize anything, or care about anything, at least be true. Do not say words to God that you do not mean. Be silent, but kneel down and worship; or simply say: "O God, help me to say, Come quickly, Lord Jesus."—Bishop Wilkinson.

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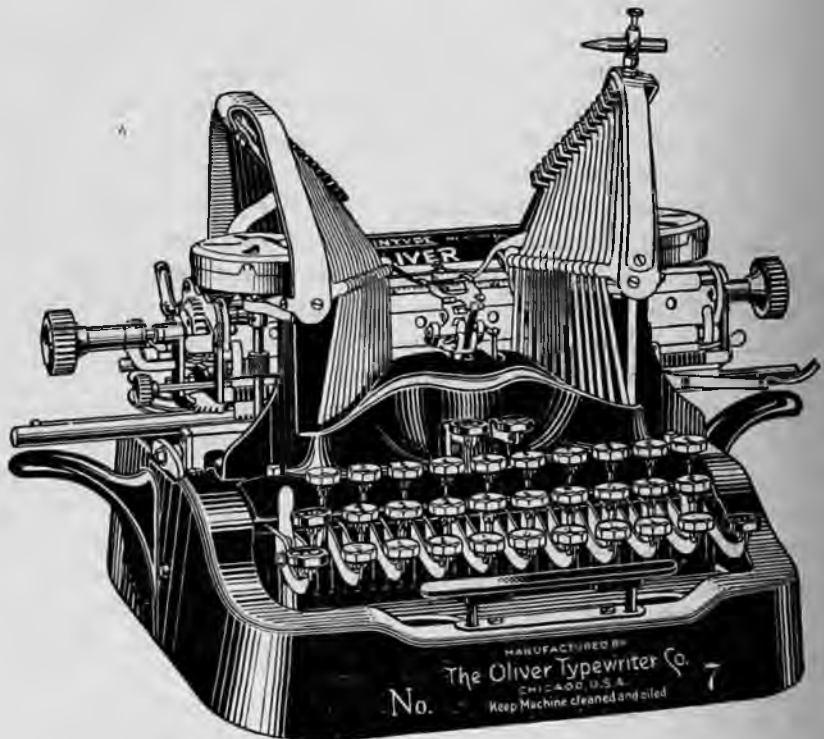
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begin again, gather some more. You will not forget your trouble in any way so easily as by filling life again with activities, interest and toils."

"As every drop of water falling on a rock leaves its impress, so does everything you do and every word you utter. They leave their impressions on your fellow-men, living marks which will outlast yourself, additions to the character of the world."

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THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, May 20, 1914.

Number 32.

Things to Forget.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget all the slander you have ever heard. Forget the temptations. Forget the fault-finding, and give little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or worse still, malice, will only tend to make you more familiar with them, obliterate everything disagreeable from yesterday; start out with a clean sheet for today, and write upon it, for sweet memory's sake, only those things which are lovely and lovable.—Ex.

Beatitudes For Church Goers.

Blessed is the man who leans forward, instead of backward, in the house of the Lord.

Blessed is the man who is guilty of promptness when he comes to the house of the Lord.

Blessed is the man who will not strain at a drizzle of rain on Sabbath, and swallow a down pour on Monday.

Blessed is the man who looks, while he listens, in the house of the Lord.

Blessed is the man who knows, not how to flatter, but how to appreciate, in the house of the Lord.

Blessed is the man whose watch closes without a snap in the house of the Lord.

Blessed is the man who has grace enough to give up the end seat in the pew, in the house of the Lord.

Blessed is the man who can endure an hour of church service, with as little suffering as three hours in the theater.

Blessed is the man whose sleep is noiseless, in the house of the Lord.

Blessed is the man who carries the burden of others to the house of the Lord.

The Bible Divine.

The Bible IS we plainly see;
Then it must have a pedigree;
It either is a book divine,
Or men to make it must combine.
Suppose the latter, then they must
Either be wicked men or just,
Take either side and you will see
A proof of its divinity.

If wicked men composed this book,
Surely their senses them forsook;
For they the righteous man defend,
And curse the bad from end to end.
If righteous, then they change their name
For they the authorship disclaim.
They often say, "Thus saith the Lord,"
And testify it in His word;
If it is not they tell a lie;
And all their righteousness destroy.

Could Moses and could Malachi
Unite together in a lie?
Could Job and Daniel with the rest,
Spread o'er the world from east to west,
Unite together and confer
When oceans rolled between them, sir?
Not only seas, but ages too,
Hundreds of years and not a few!
—Selected.

Blessed is the man whose heart softens towards the poor and needy, when he comes to the house of the Lord.

Blessed is the man whose "testimony" is in doing the will of the Lord.

Blessed is the man whose religion is known, not by what he says, but by what he is, and by what he does, both in and out of the house of the Lord.—Sel.

Christ and the Church.

Jesus says, "I am the door." He also is "Head of the body, the church." John 10:9; Col. 1:18. Paul says, "Through Him we both (Jew and Gentile) have access by one Spirit unto the Father." Eph. 2:18. In early times "The Lord added to the church daily such as should be saved." Acts 2:47.

Thus we see that the church is the body of Christ. He is at its head. He is at its door, as He is the way to the fold. The Lord does the adding to it, not the preacher. The blood does the cleansing, not the priest. And they are converted men who get

into the body of Christ, not sinners. It is Christ's body that will be saved, not merely sects that do not obey Him. Paul condemns sects in Gal. 5:20, calling them "factions sects," rendered seditious heresies, in King James' version. See Emphatic Daglott.

Dear brethren, do not be mistaken upon this very important question. Be sure you are in the "body of Christ, the pillar and ground of the truth." Little children, abide in Him in whom all Christians must abide. His church is joined to all saints, and separate from all sinners, a "chaste virgin," a spotless, sanctified church, a habitation of God through the Spirit.—W. C. Lessley in Last Days.

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 more than 20,000 others, was presented to Charles II., in London, in 1660. In presenting this con-

fession 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 (Lu. 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 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 content that the saints should have so much as a being among them; but when Christ shall appear, then shall be given unto them power over the nations, to rule them with a rod of iron. Rev. 2:26, 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 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.

**Among the Brethren.
Elder Maple.**

We preached to a full house at Blanchard, Mich., at the mid week service, Thursday last.

Our Ladies of Willing Workers at their regular meeting on Wednesday, reported the membership now at twenty-six, and part of their pledge paid on the new church building. Last Monday, we made our last payment and secured the deed for our lot.

Our last service at the Fouts School House was attended by a full house and many earnest words of appreciation and invitation to come again. Here is a field in a farming section that if visited at a time when the farmers are not busy, I am certain can be made a good center for work.

We expect to see a call soon for the Michigan Conference at Dutton, June 4-7. Brethren in Michigan, let us see you at this meeting. We need to meet you all and hear of your local church work. We hope to make Wednesday evening and Thursday Berean days. Will our young people plan to be present on those days? Drop a line to my address and I will send you a program of our meeting at Dutton, beginning May 23 and continuing until the conference.

Address Dutton, Mich. Box 21.

Memorial Days.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. 14:13.

As is fitting, special days are set apart to commemorate great events or to teach the rising generation the respect due to the men who have lived and have given their lives in humble service or in deeds of valor, that

coming generations may reap the fruit of their labors.

None have done more for the world than the humble soldiers of the cross. Their works of faith and love though unknown, have made it possible for us to enjoy the blessings of freedom and religious liberty. Truly then, their works do follow them and we rejoice that the influence of these noble souls has touched the chords of our lives and tuned them in harmony with the Divine will. Truly then it is fitting that we recall the admonitions, the words of encouragement and of council, that have been given us that we may carry forward the work they have been obliged to lay down.

During the past ten years problems which concern the welfare of the Church of God have been presented in private letters.

Some of these addressed to me have many words of advice and information which influenced me to take up a definite line of work in behalf of the cause of Christ. The following taken from a letter written by Bro. Wince concerns us all and may help to awaken some to a serious consideration of their personal responsibility.

"A great responsibility rests on the church of the present for the cause of the near future. Those who have stood in defense of the Truth for forty or fifty years are about to drop the work per force of old age; and the question is,—On whom will the mantle fall? Who can be inspired to take up the message and bear it before the world? Much depends upon you and co laborers of your own age to awaken the interest of the young and inspire them with such a love for the truth that they will prepare themselves to proclaim it. As long as God gives me strength, I propose to preach it and write it and lend my aid to such other agencies and instrumentalities as may be employed to forward the cause."

We all know how to the end of his days Bro. Wince was faithful to the cause he loved and inspired us to more earnest work. It was through his help and influence I began my work in behalf of the young people and isolated members. Having failed through lack of co-operation to reach but few of those who might be instructed and greatly benefited, I am sending you the following from his letter of March 15, 1909.

"The Visitor is all that could be desired as a medium of instruction in Bible knowledge. It presents the fundamentals of our faith in a tangible and orderly form. It is what Dr. Gregory would call a scientific and

constructive presentation of truth that is, its arrangement bears upon or has reference to all important questions of salvation. It is clear and concise in its statements of different propositions and the proof texts are equally clear covering the propositions. The student is not perplexed with obscure passages that require criticism to show their real meaning to be in harmony with the plain teaching of the Bible."

At Christmas time of last year, I urged our people to send postage for copies of this 22 page 10 by 14 magazine and only received one order for one copy.

The following is from Sister Gibbs of Abilene, Texas, who was editor of Word and Work at the time of her death.

"I will endeavor to answer your questions and at the same time state to you some of our needs and difficulties. We lack system and order here much more than in the North. The people seem willing to help but it is so hard to make them see that it takes unity of effort to accomplish and carry on the work of the Lord. We must have order, system and unity, and the only way to accomplish this is to educate our people on these lines." In answer to a question, she says: "Whatever is done for the young people must be done in a special way."

Much information has been given in her letters to me concerning work in the South, but the following from a letter of April 24, 1909, from Bro. Wm. H. Wilson will help you to understand the situation.

"I know well the discouragements that we have to contend with in proclaiming the gospel message, both with voice and pen, and it is only a supreme love for the glad news of the coming kingdom that leads me to endure it. I expect to be with those people in Texas in about a week. If you could spare a half dozen of The Visitors those people will use them to the best advantage. I expect to find them poor as our people in the South are even more so than in the North."

A letter from the South reads as follows:

Dear friend: By some unknown way to me, I have in my possession a 22 page book or magazine dated Dec. 1908, called The Home Department Visitor. After reading it, I find some of the grandest truths I ever heard. If you have any sample copies, please send me one, or any papers you may have that contain such grand truths. This little book contains more grand truths than I ever saw before."

Sister Gibbs furnished me with

the addresses of a good many of these people to whom I sent The Visitors, but now I appeal to you. There is a great work to be done in getting the addresses of isolated ones of the South and sending needed literature. Who will help send the Visitors? The task is too great for one or two alone.

At this memorial season when hearts are touched in recalling those who have given their lives to liberate the South from the curse of slavery, let us make an offering on Memorial Day in memory of the dear ones who sleep, and for the cause they loved. Let us in one united effort do something to help free others from the bondage of sin and error.

Yours in hope,

Harriet E. Boice.

1009 So. Wright St., Champaign, Illinois.

The Salvation of Man.

"What must I do to be saved?" Perhaps there is not another question can be asked of more importance than this one, propounded to Paul by the Philippian jailor. Acts 16:30. Note the question. "What must I do (something more than believe) to be saved?" Can man do anything towards his salvation? Has God provided a plan by which man can "work out his own salvation with fear and trembling?" If so, will God hold him responsible for not obeying that plan? Or will He allow man to adopt any other that may be more pleasing to himself? What is it to be saved? Webster defines it "rescued," or saved from what? Some one says from sin or death. Although death was a punishment pronounced by God upon the whole race of Adam for disobeying His first law at the opening morn of creation. All good and bad must suffer the penalty of that broken law. "As in Adam all die." 1 Cor. 15:22.

Yet the keeper of the prison asks Paul the question, "What must I do to be saved?" Saved or rescued from what? A Bible answer: "Brethren, if any of you ere from the truth, and one convert him, let him know that he which converteth the sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins." James 5:20.

He that converteth a sinner shall do what? Shall save a soul from death. What death? You know we just quoted from 1 Cor. 15:22, "all in Adam good and bad die." Answer: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Then to continue the ques-

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tion of the jailor to its full import would be, "What must I do to be saved from the second death?" Or rescued from the penalty for my individual sins, committed in this life. Now, what was Paul's answer to the jailor's question? Listen and hear it. And they said, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." "There," says one, "I told you just to believe on the Lord Jesus Christ was all that was necessary for the complete work of salvation in the sinner's heart." But listen, my friend, I had not quite finished Paul's instructions to the jailor. They are these. "And they (Paul and Silas) spake unto him the words of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes and was baptized, he and all his, straightway."

Even after Paul had told them, "If ye believe on the Lord Jesus Christ, thou shalt be saved," yet Paul found it necessary to speak unto him the words of the Lord. What are "the words of the Lord" on His particular plan of salvation? Turn to Mk. 16:15-16 and we learn from the lips of Jesus, as He delivered them to his apostles, that they read as follows: hear it. "And He (Christ) 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."

But the objector thinks he sees a little hope yet of escaping baptism, and asks, "Why did Christ leave out the word baptism in the last part of the 16th verse, if it was necessary to be observed and only quoted, 'He that believeth not shall be damned.' We will tell you.

If one does not first believe there is little or no hope of that person going on beyond belief in to action or acts of obedience in any form, that thought is always understood wherever you find belief mentioned singly. As "Faith without works (or action) is dead." James 2:26. So belief without action is valueless. Do you get the point?

Even the jailor and his household on the night of their conversion went much farther than a belief in Paul's preaching. "He took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway." verse 33. Here was a belief coupled with action and a gospel command obeyed, that counted for God and man. A command that many today are not willing to carry out in their actions. We often wonder how all such people get into Christ.

We know of but one way for anyone to become thus related to Him, and that way is by baptism, as recorded in Rom. 6:3-5. Hear it. It is stated we are baptized into Jesus Christ. If not baptized into him, then how do we obtain that relationship with him? It is up to the one neglecting this command to answer our question.

All Bible examples of conversions, not only carried with them a full belief of the truth, but obedience (action) immediately followed as a necessary result of belief. Even to the act of baptism. In all the examples given in the Bible where humanity has been accepted by God, man has had to do far more than just believe on God or His son Jesus Christ.

It is said in scripture (James 2:19), the devil also believes, and does even more than that, and trembles, and yet for one I never knew him to be very useful on God's side of the ship. Just believing and even trembling before God thus far, has not caused our Creator to receive him into the church of the living God. Believing in God and Jesus Christ is the first step. Doing or obeying is the second step towards God, as His obedient and accepted child. Let us give a few examples. "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven. But he that doeth the will of my father which is in heaven." Matt. 7:21. "If ye be willing and obedient, ye shall eat the good of the land." Isa. 1:19. Saul before he was accepted by God was commanded to "Arise and be baptized, and wash away his sins." Acts 22:12-16. Something for him to do far more than believing Jesus Christ to be the Son of God. Next, we will in short notice the conversion of the Ethiopian eunuch, recorded in Acts 8:35-36. After Philip had preached for a short time to him of Jesus; "And as they went on their way, they came unto a certain water, (well what of that), and the eunuch said (in surprise, I imagine), See, here is water, what doth hinder me to be baptized? And Philip said (listen now), If thou believeth with all thine heart (what a test), thou mayest. Listen. And he answered and said, I believe that Jesus Christ is the Son of God. And Philip said to the eunuch, we will drive on, you are alright if you really believe that Jesus Christ is the Son of God. Oh not that, Listen. And he commanded the chariot to stand still; and they went down into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water,

the Spirit of the Lord caught away Philip, that the eunuch saw him no more." In this account we learn again, that although the eunuch believed that Jesus Christ was the Son of God, yet there was something yet for him to do, and that something was to obey Christ's command in baptism, as recorded in Mark 16:15-17. "Why call ye me Lord, Lord, and do not the things which I say," or command. Luke 6:46. Yes, why will men thus act?

Again, on the day of Pentecost, after Peter had preached that masterly sermon. Acts 2:1, we have this account. Verses 37-38. "Now when they (the people), heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles Men and brethren, what shall we do? (Not believe alone). Now listen. Then Peter said unto them, Repent and be (what?) 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." verse 41. "Then they that gladly received the word were baptized, and the same day there were added about three thousand souls." Here is a Bible account of both belief and active obedience. And as James (2:17) has declared, Faith (or belief) that hath not works it is dead being alone."

Again, after Cornelius and his company heard the masterly sermon, recorded in the 10th chapter of Acts, Peter exclaimed. "Can any man forbid water, that these should not be baptized?...and he commanded them to be baptized in the name of the Lord." verse 48.

With all this before us, and recorded in the scriptures by holy men of old, moved to speak as God's spirit dictated, how can pretended teachers of God ignore the above and turn it aside as nonsensical to salvation, and disregard it as truth? It only adds truth to Paul's warning that the "time will come (and it is here now) when men will not endure sound doctrine." 2 Tim. 4:3. If that be true (and it is), more upon this subject would be unnecessary and we close, hoping what we have said may strengthen God's children to greater faith, hope, and good works.

L. S. Bronson.

Golden Gems of Thought.
Sel. by R. E. Lloyd.

Rev. Dr. David Swing says: It is only a human religion, such as that of Buddha or Thor, or Jupiter, that may fear the growth of intelligence, and that they may fade as the light of reason dawns, but a religion from God,

given by inspiration, the first distinguishing feature must be that it will reveal its reasonableness as fast as man unfolds his own intelligence, and will become most glorious where there is the most culture. The mediaeval Christianity, having been disfigured by ignorance and superstition, the subsequent growth of reason had to express itself in infidelity.

When Dante describes hell to mankind, and his frightful pictures become or betray the theology of the church sweeping thro' Romanism over into Protestantism, and following along until Edwards says, God will dash the sinner down to hell's floor and stamp upon him, then infidelity must follow, not simply to save men from such horror, but to rescue God's blessed name from such unspeakable infamy. In such a hell as Dante's, it is not man that is punished; it is God that is destroyed. From such ideas we must fly to a more reasonable religion, carrying the cross and our holy faith away from such a degradation. We must indeed separate forever the righteous and the wicked, but as the drunkard is punished in this world, and as the murderer accepts of his fate, without blaming God, as the soul feels its own wickedness and does not reproach the Creator, so the lost world is a place not where God is seen as a cruel monster, but where the human free will stands forth in all its divine powers and reveals a punishment over which we can almost imagine the Heavenly Father himself to shed tears. Such is the perdition of reason, a place not where the Savior and God become inquisitors, but where the sinner's own will and own heart have woven for himself garments of perpetual (?) sack cloth, and where the tears of sorrow fall not from a malicious decree from God passed from eternity, but fall out of the sinner's own wicked soul and misspent life.

Any other view annihilates God. Oh, a moment's thought over the sweet reasonableness of the Heavenly Father could dry many eyes that have wept too long and too bitterly. That God should be unreasonable is impossible for under such a confession the whole idea of God disappears. He is nothing, unless reasonable. Without faith, this world would be a desert; with faith, a garden of fruits and flowers. The golden rule is no doubt one of the most fundamental laws that can ever be expressed in words or carried in the mind of men.

Be ready to every good work,
—Titus 3:1.

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 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.

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.

Programs and announcements are beginning to come in. Again we must ask that in these matters brevity becoming the im-

portance of the occasion be the guide by which to be governed.

The editor expects to leave home on Thursday evening, May 21, for a week at various points in Missouri. Consequently, our paper must be published two days earlier than usual. If your article does not appear as you expected it to, you will know the reason.

We are sending a shipment of 500 16-page tracts, entitled, "Our Lord's Commission," etc., which was recently run double column in the Herald, to Bro. F. M. Howell, Northup, Ohio. Write him to send you a supply. Brethren, we should be spreading more tracts.

Bro. Leo E. Rock of Avon, Ia., writes that he and Sister Rock are the proud possessors of a brand new baby girl—Laura Edna—born the 9th of May. We are glad to hear this for it was only a short time since that this home was called upon to part with one such little one, and the advent of this little girl will help to make light the dark gloom that overspread the home at the loss of the other. May Bro. and Sr. Rock prove to be the kind of parents the Word of God describes.

We call attention to our need in the helping fund. We have had some heavy calls recently upon that fund and while we are glad to respond to every call, yet all must realize that the money must come from somewhere. Can you not spare something from your income that the Herald may be sent to those unable to pay for it and to others who are semi-interested?

Sunday, May 10th, we spent with the brethren at Lanark, Ill. We had a good time together. We had services at 10:30 in the forenoon, and at 2:30 in the afternoon, with good audiences at both. How time is telling on the familiar faces! We are all passing on and soon the event toward which we all look will have come. Shall we be ready? After the afternoon service, we had the pleasure of a ride of some ten miles in Bro. Dan'l Renner's new car to Chadwick, Ill., where we were enabled to catch a train for home the same evening.

Bro. E. F. Gesin informed us on Saturday that he had at last succeeded in getting a deed to the property in Adeline, Ill., formerly owned by the Liberal U. B. people. The next quarterly will be held at this church at an early date, due notice of

which will be given later. Although there have been members of the body about Adeline as long as we can remember, yet this is the first time we have ever possessed our own building there. We hope to have some good meetings during the summer.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it. Mrs. Margaret Guild, \$1.00. Mrs. Carrie E. Hilsabeck, \$2.00.

Announcements.

To the brothers and sisters and friends scattered:

The Church of God at Fonthill, Ontario, Canada, will hold their 10th Annual meeting, May 29-31, 1914. Bro. H. V. Reed of Chicago has been engaged as chief speaker to assist Bro. F. L. Austin, Pastor, at this meeting. Those not having heard them handle the word of truth will appreciate and greatly profit thereby. Old friends anticipate the meeting of old friends and many new ones, too, at this gathering. We believe our Christian friends who are one with us and have never visited us, would enjoy the beautiful scenery and find the air very embracing, as Fonthill is very highly situated between the two lakes, and is in a fruit growing section, and can be easily reached any hour from Niagara Falls and Welland by the Electric R. R.

J. H. Fletcher, Sec.

Following is our program:

May 29th-31st.

Friday, 8:00 P. M., Sermon, H. V. Reed.

Saturday, 8:00 P. M., Sermon, H. V. Reed.

Sunday, 10:00 A. M., Sunday School.

11:00 A. M., Sermon, H. V. Reed. Communion.

12:30 P. M., Dinner in church basement.

3:00 P. M., Sermon, F. L. Austin.

5:00 to 6:00 P. M., Luncheon.

6:45 P. M., Service by Young People.

7:45 P. M., Sermon, H. V. Reed.

To the sisters of the Church of God in Michigan, greeting.

You may or may not be able to attend our June meeting. We sincerely hope you may. But whether you are present or not, may we not forget that God's cause like all others, must be sustained by its friends. Many are too poor to take the church

paper. The sisters' free-will offerings have carried gospel truths to many a home. Send your offering, large or small to be used for this purpose, to Sr. Emma Jackman, Burton Ave., Grand Rapids, or M. A. Woodward, Dutton, Mich.

Death has done its terrible work in some homes; serious sickness, with great added expense, or unexpected losses on the farms, but all this should help us to look up, and not be dismayed, for God is over all, and deliverance will come soon. Let us work while we may, for our Christ will soon come.

Yours in the work, M. A. Woodward, Pres.

Notice to Illinois Brethren.

To the brethren and sisters of the one faith:

As the time is drawing near for the Yearly Conference, it is necessary to call your attention as treasurer, to ask one and all to remit to me at once or at your earliest convenience the dues of one dollar each to defray the expenses of the conference and Bible School, so that I will be able to make report to the committee of such remittance. I would suggest, you bunch this remittance as much as possible to save expense, or write me to place your name for some amount that I can rely on it.

Yours in the one faith, J. M. Glotfelty, Treas.

Reports.

Report.

Following the precedent set by one of our ministers recently, I submit the following report of work in and near Adrian, Michigan.

A thriving Sunday School is and has been conducted each Sunday. Average attendance for the past month being thirty-two—maximum, thirty-seven and minimum, twenty-four. This Sunday School is conducted at the Little Hope Church, four miles from the city, and we also have regular preaching appointments there, which are well attended and much interest is manifested.

In the city itself, we conduct a Berean or Bible study class which meets at the different homes each Wednesday night. The regular Berean lessons are used and several are permitted to attend and take part in this work who find it impossible to regularly attend the church meetings.

To illustrate the faithfulness of some of our people let me enumerate the following:— Last Sunday, May 10, Sr. Eli-

za Hartley, aged 82, and quite feeble, drove ten miles alone to attend preaching service. The same day, Bro. Spiegle, who can not hear any part of the service himself, drove considerably over ten miles that Sr. Spiegle might hear the sermon. Can we who are younger and have greater opportunities beat this for loyalty? It is a great encouragement to me to say the least, and it will surely be rewarded in due time.

Yours in the work,
Frank E. Siple.

The Sunday School.

By Anna E. Drew.

The Grateful Samaritan.
May 31, 1914. Luke 17:11-19.

Golden Text.—Were there none found that returned to give glory to God, save this stranger? Luke 17:18.

Place.—On the border line between Samaria and Galilee, on the way from Ephraim across the Jordan, and down through Perea to Jericho and Bethany.

Questions.

Where were Christ and His disciples at this time? What occurred as He entered a certain village? What is leprosy? It is derived from a word meaning a scale, being a scaly disease of the skin. The symptoms of the disease as it was known to the ancient Hebrews together with the regulations adopted regarding it, may be found in Lev. 13 and 14. It was a disease of the most loathsome, deforming and incurable character.

These lepers Jesus met, "stood afar off,"—why? Lev. 13:45-46. What was the leper's cry to Jesus? v. 13. What shows they knew Jesus and His power? "The word Master used here is not the commonly used one which means teacher, but a word pointing to authority, as in the master of a house." What answer did Jesus make to this appeal? Were they required to show themselves to the priest, under the law regarding lepers? Lev. 13:2, 3. This disease was in a great measure peculiar to Israel. It is called the plague of leprosy, which implies that it was generally inflicted by the immediate judgment of God. No remedy is anywhere mentioned; it is implied in the answer of the King of Israel respecting the leprosy of Naaman, that it could not be cured but by the immediate power of God. 2 Kings 5:7. When any one was supposed to have

PROGRAM. Annual Conference of the Churches of God in Michigan, Dutton, Mich., June 4-7.

Thursday.

7:30 P. M.	Song Service, Address of Welcome, Response.	L. E. Conner. B. W. Woodward. F. V. Blakely.
8:00	Sermon,	F. L. Austin.

Friday.

9:00 A. M.	Song Service,	F. L. Austin.
9:15	Rejoicing in Hope,	The Brethren.
10:00	Sermon,	L. E. Conner.
11:00	Rest and Social Conversation.	
1:30 P. M.	Sisters' Business Meeting.	
2:30	Bible Study,	C. C. Maple.
7:00	Song Service,	F. V. Blakely.
7:30	Sermon,	F. L. Austin.

Saturday.

9:00 A. M.	Prayer Service,	C. C. Maple.
9:30	Business Meeting—Reports.	
10:30	Sermon,	F. L. Austin.
1:30 P. M.	Business Meeting—Election.	
7:00	Song Service,	F. L. Austin.
7:30	Sermon,	L. E. Conner.

Sunday.

10:00 A. M.	Song Service,	F. V. Blakely.
10:30	Sermon,	F. L. Austin.
1:30 P. M.	Sermon,	
2:00	Communion Service.	
7:00	Song Service,	M. A. Woodward.
7:30	Half Hour with Christ and His Apostles. "Patient in Tribulation,"	M. A. Woodward.
8:00	Sermon,	L. E. Conner.

Commencing with Friday morning for breakfast, all meals will be served at the home of Brother and Sister Bridegam, at the rear of the church, as follows: Breakfast at 7; dinner at 12; supper at 5.

Devotional Services will be held at the church each morning, immediately after breakfast.

"Come, let us go up to the house of the Lord."

Mary A. Woodward,
Nellie M. Blakely,

Committee.

"Leprosy at first may give no sign of its presence and for many years may conceal its unsuspected poison, but all the while it is secretly lurking and working in the blood."

Is not this the way of sin and its working? Can it be healed as in our lesson by obedience, trustingly and promptly, to the One who only can forgive sin? We receive from our heavenly Father many and great blessings. Do we accept them as a matter of course, or in a spirit of thankfulness? What does God's word teach us? 1 Thess. 5:18; Eph. 5:20; Col. 3:17. Psa. 107:1, 2, 21, 22.

What is the unspeakable gift of 2 Cor. 9:15? Can we apply it to John 3:16?

Noah, Shem, Arphaxad.

Gen. 5:32: "And Noah was 500 years old: and Noah begat Shem, Ham and Japheth."

Gen. 7:6: "Noah was 600 years old when the flood of waters was upon the earth."

Gen. 9:10: "Shem was 100 years old and begat Arphaxad 2 years after the flood."

Bro. A. J. E. sees here a difficulty and enquires: Why and where is this difference?

May not the difference arise from supposing that Shem was the firstborn? If according to Gen. 10:21, Japheth was the eldest and was followed by Ham and Shem, Noah would necessarily be about 502 at the birth of Shem, and the latter would not be 100 till "2 years after the flood."

That Shem, the youngest should be first mentioned is not strange for he was the first for blessing. Moreover even in these days when an old man begets children, the youngest receives first notice by way of emphasizing the unusual.

James Browning.

Delay.

I thought to do a kindly deed,
Time slipped away too fast,
The deed is still undone, ah me,
My chance forever past.

I meant to speak a cheering word
Before that word was said
The idle world walked by, and
now
The friend I loved is dead.

Alice Carriek.

Father, let our faithful mind
Rest, on Thee alone inclined;
Every anxious thought repress,
Keep our souls in perfect peace.

—C. Wesley.

"Whenever anything good comes our way let us enjoy it to the fullest and then pass it along in another form."

the disorder, he was to apply to the priest, who attended to their comfort and when it was removed the diseased person is more frequently said to be cleansed than healed.

Do you think this was the reason Jesus sent them to the priests? Matt. 8:4; Luke 5:14. What shows their faith in Jesus' words? What was the result of their obedience? How many returned to show their gratitude to Jesus? v. 15. Of what class was this one? v. 16. "The Samaritans were a mixed people, both as regards race and religion. They were Israelites who had been almost overwhelmed by the heathen colonists planted among them by the Assyrians. They now number only a few families, who for the most part live in Nablus, the ancient Shechem. The worship on Mt. Gerizim continues, and there is a priesthood, with a high priest."

Why do you think the fact is mentioned that one grateful leper was a Samaritan? Jno. 4:9, "The incident foreshadowed the thankless apostacy of the Jews and the adoration of the

Gentiles." What may have been the reason the others did not return? "Doubtless they had been advised by the priest to return to their homes; it was a time of calumny and falsehood, and although they could not deny the power, probably these hypocrites in sacerdotal vestments, either urged that Jesus was in league with Beelzebub, or else He was misapplying the power He had received from God and must be shunned as an evil to the state."

What did Jesus say when only one leper returned? vs. 17-18. What does He mean by this stranger? Eph. 2:11, 12. (Gentile). What greater blessing than the cure of his leprosy did the Samaritan obtain? Why did Jesus emphasize the man's faith rather than his gratitude? Because faith is the higher virtue. Rom. 5:2; Acts 15:9; 2 Pet. 1:5. Was it not the faith of the others too that had healed them? Point out the difference between these and the Samaritan. How is sin like leprosy? This disease very often had to do with sin. See 2 Kings 5:20-27; 2 Chron. 26:3-5, 16-21; Num. 12:1-10.

Illinois, May 20, 1914.
The sisters have carried...
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Sunday, May

Politics.

The word politics means, "ascertained facts concerning the government or regulation of a nation or state." By keeping in mind the primary, true meaning of politics, and not its present, corrupted significance, we see that the word can as appropriately be applied to the teachings of Christ concerning governments as to the teachings of man. David sums up these facts which underlie the management of nations by God as follows: "Righteousness and justice are the foundation of thy throne. Loving kindness and truth goeth before thy face." Christ's teachings being political in that they concern government of nations, as well as morals, we have in him, not only a Savior from immorality and sin, but a statesman as well, and in his followers, the truest of political parties. Soon the leader of this party is to be manifested to the world as a statesman and king who can and will manage and rebuke strong nations afar off, who can and will make and execute laws for the whole world and bring universal peace.

When it comes to deciding whether true followers of Christ should vote or not, it is not a question as to whether we should mix in politics or not, but should we mix our politics with those of the world. Should we desert, even long enough to vote once, the basic principles, righteousness and justice, which David says are the foundation of God's throne, for the basic principle, the majority rules, whether right or wrong, which is the foundation of world governments?

If righteousness and justice are the foundation of God's government, then his agents or officers to carry on his government must be educated to know and attain righteousness and justice. The universal king has received his education. He was tempted in all points and overcame. He is now selecting and educating his cabinet officers. Do we find record of Christ taking any active part in world politics, (notwithstanding He knew himself to be the future king of the world) while receiving his education? If not, then we should not, for He is our example in all things, and if He had meant for us to do so, He surely would have set the example. Can one who is receiving an education to teach, teach before the education is complete? Sometimes it is tried but there is always signal failure. So with us if we try ruling the nations, or helping by votes, before God gives us the right and considers

us fit.

Also if we help rule by our votes do we not to a certain degree preach one thing and do another? In our sermons and writings, we emphatically announce to the world that Christ's government is the ONLY MEANS of bringing justice and peace to all peoples, but by our votes we announce that we still have some faith in human governments and our hearers, through this apparent contradiction, will fail to realize just how important Christ's kingdom is to the welfare of the world. We must announce His kingdom by deed as well as by word.

God evidently controls present governments, for if any thing were not under his control, then he would not be God, but it is just as evident that present governments are permitted to be in hands of worldly men, for his own good reasons. Christ's followers must await God's own good time when he will give the governments over to the saints of the most high. His government in the next age must be stable and everlasting, and our whole duty now is to permit Christ to prepare us so that such a government is possible. We must learn to rule by first ruling self.

By denouncing human governments as capable means of accomplishing justice and righteousness, we denounce their schemes and plans, but not necessarily their aims which are generally for good. The trouble is they scheme and plan to accomplish their aims, worthy reforms, by leaving Christ and God entirely out of their throats and thus whatever is accomplished brings glory to man and not to God. Reforms accomplished in such a manner must surely fail sooner or later. Only those reforms based on innate righteousness and love of God will stand the test of time.

They aim for temperance, which is all right but they plan to do it through the power and force exercised by man. True temperance can be accomplished only when the teachings of Christ take such hold on the mind that man is willing to deny himself his intemperate appetite. This foundation of temperance is scarcely recognized in present temperance movements. Their plan is force—to close saloons. They may close saloons, but statistics show that just as much liquor is made and sold as ever. They aim to eliminate white slavery, but they expect to do it with scarcely a hint to the help of Christ and his teachings. They aim for universal peace, but are trying to do it through the Hague conference.

And so with all lesser reforms. They depend wholly on man. We aim for the same reforms but depend wholly on Christ as king. Can we then mix with the world in accomplishing reforms, when our methods are so very different? If we work by their method, to whom does it bring glory and honor, God or man? When we cast our vote, we may say it is for the glorification of God, but the facts are, that if the reform succeeds (apparently), man is lauded and God is not one whit better now than he was before. He really passes deeper into the forgetfulness of those benefited while they are taken up with the glory of man.

God is evidently permitting the world to attempt reformation by leaving him entirely out and depending solely on itself, until it learns that it must come to him and acknowledge Christ as king.

We are told the world is to grow worse and worse, so what is the use of spending our time trying to bring in reforms when we know it can not be done until Christ takes the reins of the government. The only reformation expected of us now, is reformation of self and not of the world. If we spend our time studying present methods of reformation and fit men to hold office and carry them out, and we must do this if we vote intelligently, we are apt to forget the reformation of self.

If it isn't wrong to vote and help place a President in his chair, then it wouldn't be wrong to take that position ourselves and there surely is not one of us who would dare accept that position and be forced to rule according to this world.

Christ's kingdom is not of this world, so he told Pilate, and when Satan offered to make him king of the world, notice on the condition that he would worship him, Christ resisted the temptation. Why? Because it would involve the worship of Satan to rule in this age. He would be forced to rule according to evil methods, methods which do not bring glory to God. The voter is as much a ruler as the President only in a smaller, less conspicuous manner. We can not be voters and do all things to his glory. We can not claim allegiance to two political parties.

Alta King.

The Earth, the World, and the Age.

"Rightly dividing the word of truth."—2 Tim. 2:15.

The word "earth" in our New Testament is generally a

translation of the Greek word gee.

"Blessed are the meek: for they shall inherit the earth," (Matt. 5:5). The new earth, not heaven, is to be the saint's inheritance. Compare Psa. 37:9-11.

"Thy will be done in earth, as it is in heaven" (Matt. 6:10). When that prayer is answered, there can be no more desirable a place for our eternal home than the earth. Compare Num. 14:21.

"God, which made heaven and earth" (Acts 14:15). He created the earth to be inhabited (Isa. 45:18). Here was a paradise, man's beautiful home before the fall. Here was the cross on which man's Redeemer died, and the tomb from which he rose from the dead. Here paradise will be restored, when the curse is removed; and the King will reign in glory over glorified subjects in a glorified earth.

"Nevertheless we according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13). "As the flood was the baptism of the earth, eventuating in a renovated earth, partially delivered from 'the curse,' so the baptism with fire shall purify the earth so as to be the renovated abode of regenerated man."—Jamieson, Fausset and Brown.

Sir J. William Dawson, LL.D., F. R. S., a well known authority, in his book Eden Lost and Won, has an interesting chapter on "The Restoration," from which we quote a paragraph:

"This raises the great question—Is it the same earth in which we now live that is to experience this glorious change and to be the abode of the redeemed? In so far as the New Testament is concerned, the best answer is probably to be obtained from that remarkable passage in the second Epistle of Peter, in which the Deluge and the final catastrophe of the present world are placed in juxtaposition. With reference to the flood, Peter says that 'the earth compacted (standing together) out of water and by means of water, being overflowed with water, perished,' in so far as its 'kosmos' or arrangement was concerned. This clear description of a physical fact warrants us in attaching a like physical meaning to the succeeding statement that fire is being 'stored up' for a new and different destruction, which will result in a greater change than that effected by the flood, or in the production of a new heaven and a new earth, not merely a new kosmos" (p. 219).

The words gee, kosmos, oikoumenae, and aion, according to

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this writer, while "indifferently translated 'world' in the Old English version, are used with strict scientific accuracy in the New Testament."

The World.

Our English word "world" has some twenty meanings, as used in literature and ordinary speech. In the New Testament there are four different Greek words rendered "world."

1. The Greek word *gee* is rendered "world" once (Rev. 13:3), where the Revised Version more properly has "earth."

2. The word *kosmos* is rendered "world" one hundred and eighty-three times, or in every case except 1 Pet. 3:3, where it is rendered "adorning."

3. The word *oikoumenae* is rendered "world" fourteen times, and in the Revised Version fifteen times, the words "inhabited earth" appearing each time in the margin of the Revised Version.

4. The word *aion* is rendered "world" about forty times, the Revised Version having the word "age" in the margin. The plural of this word is properly rendered "ages" in Eph. 2:7 and Col. 1:26, both versions.

It will be very important to keep those distinctions in mind if we would rightly divide the word of truth, inasmuch as the words of Scripture are all inspired of God, there being a reason for all these variations. Further distinctions will be determined by the context.

"Ye are the light of the world (*kosmos*). Matt. 5:14. The Christian church is not the light of the earth, but of the 'world' in the sense of its inhabitants. Christ was the 'light of the world' while here (John 9:5); but he is now away, and we are to shine for him until he returns.

"For God so loved the world' (*kosmos*). John 3:16. That is, he loved the people of the world enough to give his "only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"And the world passeth away, and the lusts thereof: but he that doeth the will of God abideth forever" (1 Jno. 2:17). Again it is the *kosmos* that is to pass away, the great system of human thought and activity, including the "lust of the flesh, and the lust of the eyes, and the pride of life" (verse 16), the worldly governments, fashions, customs, traditions, pleasures, ambitions, all that engages the attention of man in his fallen state, and all the inhabitants of the world whose affections are set on things temporal and not eternal. All this is passing, "but he that doeth the will of God a-

bideth forever."

"My kingdom is not of this world" (*kosmos*), John 18:36. If it were it would pass away with the passing of the world; but our King is to reign in an eternal kingdom, not a temporal one. His kingdom is coming when other kingdoms pass away, and shall endure forever.

The world (*kosmos*) doubtless has other meanings; while the word *oikoumenae* is probably limited to "inhabited earth," and at least in some cases to the Roman empire. Thus, Caesar Augustus decreed "that all the world (*oikoumenae*) should be taxed" (Luke 2:1).

The Age.

We give a few texts in closing where "world" is from the Greek word *aion*, and may be translated "age." Says Dr. J. A. Beet, "In the New Testament we frequently meet the contrast of this age and the coming age. The former denotes the present order of things from the point of view of its duration; the latter points to a new order of things which the coming of Christ will bring in."—The Last Things, P. 134.

Let us note the following: The harvest is the end of the world (*aion*), that is, of this present age. Matt. 13:39. See also verses 40 and 49, and Matt. 24:3; 28:20.

"In whom the god of this world (*aion*) hath blinded the minds of them which believe not." 2 Cor. 4:4.

"We should live soberly, righteously and godly, in this present world" (*aion*). Titus 2:12.

"And in the world (*aion*) to come eternal life." Mark 10:30. This present age is the time to comply with the conditions, but eternal life is not bestowed upon us until the age to come is ushered in.

"They which shall be accounted worthy to obtain that world". Luke 20:35. The world, or age to come is for the redeemed, for those accounted worthy.

"Unto him be glory in the church by Christ Jesus through out all ages, world without end." Eph. 3:21. May we share in the glory of that age of ages, in an earth made new, when the kingdoms of this world (*kosmos*) are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

—L. J. Carter in The Crisis.

God so loveth us that He would make all things channels to us and messengers of His love. Do for His sake deeds of love, and He will give thee His love. Still thyself, thy own cares, thy own thoughts for Him, and He will speak to thy heart. Ask for Himself, and He will give thee Himself. Truly, a sec-

ret hidden thing is the love of God, known only to them who seek it, and to them also secret, for what man can have of it here is how slight a foretaste of that endless ocean of His love.—E. B. Pusey.

Though this patient, meek, resignation is to be exercised with regard to all outward things and occurrences of life, yet it chiefly respects our own inward state, the troubles, perplexities, weaknesses, and disorders of our own souls. And to stand turned to a patient, meek, humble resignation to God when your own impatience, wrath, pride and irrisignation attack yourself, is a higher and more beneficial performance of this duty, than when you stand turned to meekness and patience, when attacked by the pride, or wrath, or disorderly passions of other people.—W. Law.

"We mustn't be in a hurry to fix and choose our own lot; we must wait to be guided. We are led on, like the little children, by a way that we know not. It is a vain thought to flee from the work that God appoints us, for the sake of finding a greater blessing to our own souls: as if we could choose for ourselves where we shall find the fulness of the Divine presence, instead of seeking it where alone it is to be found, in loving obedience."—George Eliot.

We never have more than we can bear. The present hour we are always able to endure. As our day, so is our strength. If the trials of many years were gathered into one, they would overwhelm us; therefore, "in pity to our little strength, He sends first one, then another, then removes both, and lays on a third, heavier, perhaps, than either; but all is so wisely measured to our strength that the bruised reed is never broken. We do not enough look at our trials in this continuous and successive view. Each one is sent to teach us something, and altogether they have a lesson which is beyond the power of any to teach alone.—Manning.

If the people about you are carrying on their business or their benevolence at a pace which drains the life out of you, resolutely take a slower pace; be called a laggard, make less money, accomplish less work than they, but be what you were meant to be and can be. You have your natural limit of power as much as an engine,—ten-horse power, or twenty, or a hundred. You are fit to do certain kinds of work, and you need

a certain kind and amount of fuel, and a certain kind of handling.—Merriam.

I wondered over again for the hundredth time what could be the principle which, in the wildest, most lawless, fantastically chaotic, apparently capricious work of nature, always kept it beautiful. The beauty of holiness must be at the heart of it our God is so free from stain, so loving, so unselfish, so good, so altogether what He wants us to be, so holy, therefore all His works declare Him in beauty; His fingers can touch nothing but to mould it into loveliness; and even the play of His elements is in grace and tenderness of form.—MacDonald.

In your occupations, try to possess your soul in peace. It is not a good plan to be in haste to perform any action that it may be the sooner over. On the contrary, you should accustom yourself to do whatever you have to do with tranquility, in order that you may retain the possession of yourself and of settled peace.—Guyon.

Canceling Unkind Words.

A great many things are said that should have remained unsaid. What shall we do when something has been spoken that ought to have been kept back?

Some of the older boys and girls have doubtless studied cancellation in school. But there is another kind of cancellation that can be used by boys and girls of all ages. For example, two boys were speaking of another boy:

"He is slow in games," said one.

"Yes," replied the other, "but he always plays fair."

"He is so stupid at school," said the first boy.

"But he always studies hard," answered the second.

Thus you see, every unkind word spoken by the first boy was canceled by a kind word from the second. Suppose that the next time we hear an unkind word we try to cancel it by putting a kind one in its place. In this way we can help to overcome the bad effects of wrong speech.—Sel.

The tissues of the life to be we weave with colors all our own
And in the field of destiny
We reap as we have sown.—J. G. Whittier.

"Our lives are like closed rooms, and God is the sunlight. With every new way we find in which to obey him, we throw open a new shutter."

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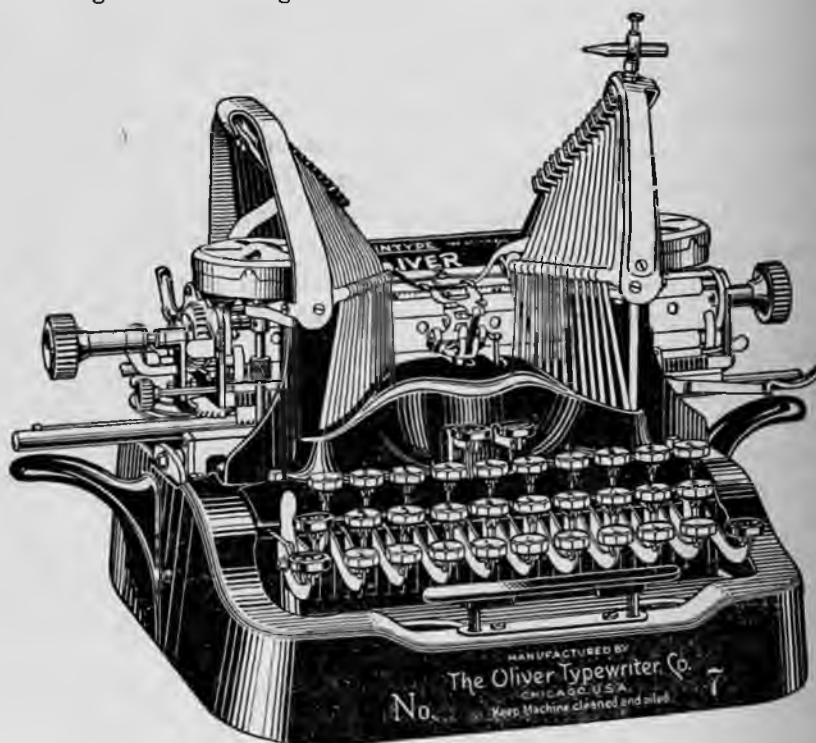
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Every sorrow, every smart, That the Eternal Father's heart Hath appointed me of yore, Or hath yet for me in store, As my life flows on, I'll take

Calmly, gladly, for His sake, No more faithless murmurs make. —P. Gerhardt.

"Faith is proved not by what we say, but by what we do. Thousands declare belief in God and his word, when their daily lives are giving the lie to their claims."

"If your foot slips, you may recover your balance, but if your tongue slips, you cannot recall your words."

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"Victory."

This is one of the largest words in the English language. There is nothing that mankind enjoys more, old or young. Victory always implies a battle. H. Ward Beecher said, "Victories that are cheap, are cheap. Those only are worth having which come as the result of hard fighting."

It is needed on all lines. There is more of defeat than victory with most lives. Many lives are a failure. How many defeat their own efforts. "Thanks be unto God who giveth us the victory," or always causeth us to triumph. There is no defeat to the obedient trusting soul.

What is a victorious life? Not one that conquers others; but one that conquers self. Man is a victim to circumstances, evil associations, and with a perverted nature. With all these adverse surroundings it means a battle if he is a victor. No man is equal to it of himself, and he must connect with a stronger power than himself. Thank God there is one at hand: within the reach of all.

How many are bound by appetite; some by strong drink, tobacco, tea, coffee, opium and gluttony. Others by a bad temper, supreme selfishness, and many of the fruits of the flesh. How they need victory on these lines. Can they have it? All need victory over sin; they must have it or perish. Forgiveness first, then cleansing from sin; "being made free from sin, we become servants to God, having our fruit unto holiness, and the end everlasting life."

Victory over the flesh, and fleshly desires. Our thoughts in captivity to Christ. Victory over the world, so that we do not covet their pleasures, or follies, vain show and pride. Satisfied with God and his Gospel; how this would separate us unto God; what satisfaction and joy it would bring. What a delight it would be to meet for worship with those of like experience. Then we could easily triumph over Satan.

When do we have victory here? When we wholly submit to God. There is a physical victory here that we may share under certain conditions. But the final victory, when mortality is swallowed up of life, is to take place when Jesus comes, and "death

It takes great strength to bring your life up square
With your accepted thought and hold it there;
Resisting the inertia that drags back
From new attempts to the old habits' track.
It is so easy to drift back, to sink,
So hard to live abreast of what we think.
It takes great strength to live where you belong,
When other people think that you are wrong;
People you love, and who love you, and whose
Approval is a pleasure you would choose,
To bear this pressure and succeed at length,
In living your beliefs—well, it takes strength,
And courage, too.

—Charlotte Gilman.

is swallowed up of life." "When this mortal shall put on immortality." "When he shall appear we shall be like him, for we shall see him as he is." — L. F. Baker in *World's Crisis*.

"Come, Lord Jesus."

I do not wonder that John when on the Isle of Patmos after having seen all that he saw and passed through all his sad experience, should be led to cry out, "Come, Lord Jesus."

Understanding the fact that the coming of Christ was the only means of deliverance for God's children, from the awful condition of things that exist in this world, it would only be natural he should thus express himself.

When the child of God down in this age of the world, sees the sin and corruption that exists, and with all the sorrow and death that is in the land, misery and wretchedness on every hand, they cry out with John, "Come, Lord Jesus."

There is nothing that would so delight the waiting church as to know the Bridegroom was to come at once.

Oh! for a world where sin and evil can never come. Where death shall not be known, where loved ones will be reunited after having been separated by the ruthless hand of death in this world.

The coming of Christ is the only hope of the church, and shall I say for the world? Thus we cry, "Come Lord Jesus," and add, come quickly.—*The World's Crisis*.

Two Kinds of Reading.

A young boy found that he

could read with interest nothing but sensational stories. The best books were placed in his hands, but they were not interesting.

One afternoon as he was reading a foolish story, he heard some one say: "That boy is a great reader; does he read anything that is worth reading?"

"No," was the reply, "his mind will run out if he keeps on reading after his present fashion. He used to be a sensible boy until he took to reading nonsense and nothing else."

The boy sat still for a time, then arose, threw the book into the ditch, went up to the man who said his mind would run out, and asked him whether he would let him have a good book to read. "Will you read a good one if I let you have it?" "Yes, sir." "It will be hard work for you." "I will do it." "Well then, come home with me, and I will lend you a good book." He went with him, and received the volume the man selected.

"There," said the man, "read that, and come tell me what you have read."

The lad kept his promise. He found it hard work to read simple and wise sentences, but he persevered. The more he read, the more he talked with his friend about what he read, the more interested he became.

Ere long, he felt no desire to read the feeble, foolish books. Besides, his mind began to grow. He came to be spoken of as an intelligent, promising, young man, and his prospects are bright for a successful career. He owes everything to the reading of good books, and to the gentleman who influenced him to read them.—*Christian Guardian*.

The following narrative car-

ries its own morals with it.

"My dear boy," said a father to his only son, "you are in bad company; the lads with whom you associate indulge in bad habits. They drink, smoke, swear and play cards. They are not safe company for you. I beg you to quit their society."

"You needn't be afraid of me, father," replied the boy laughing, "I know how far to go and when to stop."

The lad left his father's house twirling his cane and laughing at the old man's notions.

A few years later, the lad, grown to manhood, stood at the bar of a court, before a jury which had brought a verdict of guilty for some crime in which he had been concerned. Before he was sentenced he addressed the court and said among other things; "My downward course began in disobedience to my parents. I thought I knew as much of the world as my father did, and I spurned his advice; but as soon as I turned my back on home, temptations came upon me like a drove of hyenas and hurried me to ruin."

Mark that confession, you boys who are beginning to be wiser than your parents. Mark it, and learn that disobedience is the first step on the road to ruin. Don't take it.—*Sel*.

Oh, how many times we can most of us remember when we would gladly have made any compromise with our consciences, would gladly have made the most costly sacrifices to God, if He would only have excused us from this duty of loving, of which our nature seemed utterly incapable. It is far easier to feel kindly, to act kindly, toward those with whom we are seldom brought into contact, whose tempers and prejudices do not rub against our, whose interests do not clash with ours, than to keep up an habitual, steady, self sacrificing love toward those whose weaknesses and faults are always forcing themselves upon us, and are stirring up our own. A man may pass good muster as a philanthropist who makes but a poor master to his servants, or father to his children.—*Maurice*.

We must guard against a temptation to do evil that good may come.

If this issue lacks the usual interest you may know that it is because we have been so hurried with it to get it out before leaving the office for a week that we have been obliged to make the most of what we had to do with.

The Hope of the Church of God.

While one of the Caesars was reigning with iron force over the world, a distinguished Syrian nobleman was called to Rome to receive a vassal kingdom. Before he departed to the seat of imperial honor and glory, he gathered his friends and dependents and put his immense estate in his hands, allotting to each his work and promising great reward for faithful service and continual remembrance. In the midst of much weeping and many vows and benedictions, the noble man started on his long journey. For a short time there was great labor on the estate and many earnest prayers for the return of the master, in fact it became that they who were most distinguished and conscientious, honest and manliest had their deep life nourished by the prospect of his return. The brightness of his eye, the gladness of his countenance kindled them into power and animation. It came to pass that while he tarried many long days, some began to say that he would never return, and some bolder ones said that he had never been there. Some said that he had forsaken the estate and that it belonged to them, absolutely in possession, and others that he had only dreamed of a kingdom and could give no rewards. Hence they concluded to seek power, splendor and privilege in the present, leaving the future of which they knew nothing about to soothsayers and Chaldeans. In the long run they began to revile and beat each other and had alternate seasons of violence and revelry, passions of evil were let loose and blood ran freely as rain in the winter. (The parable is not obscure).

In the fulness of time there appeared one who had all the moral and supernatural power to establish the grandeur of a king and he claimed the right and the power to establish the kingdom of prophecy. The unsullied sanctity of his character, the wondrous majesty of his works, the profound wisdom of his teachings, the open cognition of the Father from heaven, all combined in declaring Him to be the Son of God and the Prince of Life. His ambassadors— forbidden to enter into any Samaritan or Gentile city—went through all the courts of Isra-

el with one message, that the Kingdom of God was at hand. Nigh, it must have been when the King himself and the powers of the world to come were revealed in such affluence. The kingdom had descended upon them and the king was seeking by all the attractions of heaven to gather the people under the sheltering wings of his love and his life. No one will deny a manifest change in his final aspect toward them when it became manifest that he was rejected by the nation. He taught them that they would die in their sins; that their house would be left to them, desolate, and that they would never see him again until they would say, "Blessed is He that cometh in the name of the Lord." Nor did he leave the early teaching without the distinct and explicit correction. For when in the midst of the triumphal procession, some began to think the Kingdom of God would immediately appear. He taught them that the nobleman must go into a far country to seek for himself a kingdom and to return. Whatever difference there may be among us as to that moral dominion which he did establish it is beyond all controversy that the kingdom which he went to receive in the far country cannot come into manifestation until his return.

The apostles and their fellow laborers all lived and taught as if the day of the Lord and the Kingdom of glory was at hand, and their most forcible and passionate appeals have spring and roots in such ground. It will not be denied by any one grounded in church history that the great, leading men, the early church made the coming of our Lord and the kingdom of prophecy as the Gospel Hope exceedingly prominent, though the interval was wide and the descent was very great from the sobriety and dignity of Paul, Peter and John to that presentation of the truth which may be found in "Irenaeus, Justin Martyr, Lactantius."

Such allegorists as Dionysius did mischief in confounding some simple people, but the chief ruin came when Constantine avowed himself a Christian and took the church under his imperial wings of darkness. The divine realities which had lived through storms and bloodshed perished, court favor only living in a few solitary hearts which were not all bunched by political influences. When the bishops became companions and counsellors or royalty, and persecuting rage was not only arrested, but succeeded great benediction in the power and glory of this world. They seemed to

think that the sublime kingdom of prophecy had become a reality, and they lived, intrigued and cuballed in accordance with the growing darkness and degradation. How rapid and how appalling the corruption which followed. The constellations disappeared. One star after another went out. Socialism became intense and arrogant. Idolatry followed hard with worship of rags, relics, images, and overshadowing all the worship of a woman. It was the morning star which was blotted out when saintly mediators and Mary substantially replaced the one mediator.

Then came transubstantiation, purgatory, indulgences, priestly celibacy and all the manifold falsehoods which gradually darkened into the gloom of the middle ages. The Lutheran's trumpet blast was to be a large part political, though not without gracious spiritual consequences. But the Reformation of the 16th century was a very partial work and the fogs of the Pontive marshes are still heavy upon us: The Lutheran theology mainly dwelt with a present salvation, the justification of the sinner before God. One half of the Lord's work, his redemption of nature was almost entirely ignored. The great adoption, the manifestation of the sons of God in their corruptible beauty and sovereign power never received any earnest treatment, and that exceeding glory toward which the whole creation moves and for which every creature sighs, was scarcely in the field of contemplation. The old papal concept still seemed to rule an reign, of getting into glory one by one and enjoying in ghost condition the vision of God and blessedness.

To be continued. Uncle John.

Things Worth Knowing.

If this people understood and could realize the times they are living in, they would not wonder at the condition of things. But they are blind and cannot see: "Their eyes are closed by their teachers: and they cannot see the signs of their times."

Joel has given us some wonderful prophecy for the last days. Joel is showing us things that shall come to pass in the last days. Joel, with other prophets, calls it the day of Jehovah, the harvest time in the end of this age, a time for separating the wheat from the tares.

The work to be done at this time is all for the chosen elect, or the household of God, that are sealed. Joel says, "Alas for the day, for the day of Jehovah is at hand, and as a destruction

from the almighty shall it come.' Joel 1:15. "The great day of the Lord is near; it is near and hasteth greatly; that day is a day of wrath, a day of trouble and distress." Zeph. 1:14-15. Now this day includes the harvest time, which begins in 1894, instead of 1878, at the fall of Babylon, and it will bring in the time of trouble and close up with the great battle of Armageddon. Nearly all of Joel's works are dealing with the condition of things for the last days and we can see that he is telling us things for our warning signs, but we will not accept them. He has shown us how the nations would prepare for war and we can see that they have done as Joel said they would. He says, "Let the nations bestir themselves and come up to the valley of Jehoshaphat for there will I set to judge all the nations roundabout." He says, "Put you in the sickle for the harvest is ripe." He calls this time the day of God and with this day he has connected the harvest time, for the wine press is to be trodden out, the vats overflow and our wickedness is great, and who can deny what the Prophet has told us.

Jesus said the harvest would be in the end of the age. Your teachers have deceived you, as they are the blind leading the blind, and you have been told the result, as both are to go into the ditch together. The things that are brought to light in these naticns must convince anyone that our wickedness is great as crime of all kind is on the increase and violence is covering the earth as in the days of Noah. This people are not to be converted and saved, as we are told by our false teachers. My Bible shows me that this people are given over to believe a lie and are now condemned and cut off as in the days of Noah.

Joel shows us a condition that will produce results that will cause Joel chapter 2, and many other scriptures to be fulfilled. Joel, chapter one: "Amos says woe unto you that desire the day of the Lord; to what end is it for you; the day of the Lord is darkness and not light, as if a man did flee from a lion and a bear did meet him." No matter where we go in these days of unrest we cannot escape this awful condition of things that are coming upon us. God has said: "I will rain upon one city and not upon another."

One piece of ground was to be rained upon and produce, and the piece not rained upon was to wither, as we have seen so many times since the harvest set in 1894. Read Amos 4: 7, 5:18-19. These conditions are

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to bring in our time of trouble and the wars and we can see them coming. Zeph. 1:14-18 has given us this statement. The great day of Jehovah is near and He gives us some of the conditions of that time. That day is a day of wrath, a day of trouble, a day of darkness. A man would have to be blind that can not see the true conditions of our times. The trumpet has been sounded in Zion. Zion has been warned that the day of God is at hand and she has not received the warning. Be sure and read these scriptures and see what God is going to do in the earth, and we are having a foretaste of God's judgements this season.

These things are to prepare the way for James 5:1-8 to be fulfilled and the weeping and the howling time is getting near. James has given us the condition of two classes of people. One is the robber class and another the class that has been robbed by the robber class, and these robbers have heaped up great treasures in these last days. These last days have been wonderful days for the trusts and combines to heap up great wealth, and this people have not used the golden rule as a standard to gather by, as these corporations have no conscience and would take all.

Habakuk had a vision and he informs us that it would speak in its appointed time, and its appointed time to speak is at the end. He gives us the same two classes in this conflict. One class has his desires increased as sheol for all that the poor hath, and he is about to get it as he has a mortgage on all that the poor hath. Shall not all these that have been robbed take up a parable and say, "Woe to him that hath increased in that that was not lawfully his." Shall not all these that have been robbed rise up suddenly that shall bite or devour you and awake that shall vex thee "as thou shall be for booty unto them."

It will be a serious matter for all these last day robbers, as Joel gives us a picture of God's mighty army that has been robbed, going forth in its power and they leave things desolate behind them and they will not be commanded to keep off the grass. As all will be united then in one band and one will not trust his brother as they do now, all will stand together in one mighty army and each one will walk in his own place. Joel 2:1-12. Joel says, "Blow ye the trumpet in Zion (it has been done) and sound the alarm in my holy mountain (kingdom). Let all the inhabi-

tants of the land tremble for the day of Jehovah cometh for it is nigh at hand." Read Jer. 25:31-38. As we examine the condition of the capital class and the labor question and the high cost of living and the thousands now made destitute by fires, cyclones, floods, earthquakes and drouth, and are now suffering for food and raiment, we realize the awful suffering that must come upon the destitute of this country this winter. We are in the perilous times spoken of.

When we consider the world's great war preparation we can see that the nations are prepared to come forth as God has said they should do. Joel 3:9-14 is being fulfilled as foretold. We have the last days' peace cry of the nations and a preparing for war at the same time, and all are going to walk in the paths of the Lord.

We are not to have peace and the world is not going to be converted and saved; it is the delusion of man as the door is shut and the master has risen up and is now king. Man is not running things in these days, and especially the war part of the work, as we are in the hands of the four angels. Rev. 7:1.

Have you not made the discovery that these nations are advocating one thing and doing another right along? Our peace cry is another sure sign for sudden destruction to come upon us as pain upon a woman. See 1 Thess. 5:3. When we see all these things that are before us we must know that the end is near, even at our door. This great day of Jehovah is a period of time called the harvest time, a time when God is visiting his judgments upon this age. Just before us we have the great conflict of Rev. 17 and this people will be made to wonder when they see the Beast that was and was not and still is. He is surely coming. God is not bringing these things upon us to cause us to repent, but to fulfill his word and produce the signs for his people to be guided by in the last days. Remember that we are to be like Sodom, and remember that our wickedness is great. This people are standing in the teaching of men and it seems right to them, but the end thereof is death.

Both teacher and people go into the ditch. You have rejected the commandments of God that you might keep your own traditions and for the fear of God they teach the precepts of men.—R. W. Rogers.

An Outline for Study on "The Gospel."

It is the power, or means, pro-

vided by God for the salvation of men. Rom. 1:16.

It must be believed and acted upon by those who hear it to make it available to this salvation. Rom. 1:16; Mark 16:15-16.

To hide this gospel away from men is to work loss of salvation to them. 2 Cor. 4:3.

For this reason those who preach any other gospel than that given are subject to cursing. Gal. 1:6-9.

This gospel was preached to Abraham. Gal. 3:8. This gospel is "good news" of blessing to all nations and families of the earth. Gal. 3:8; Gen. 12:3; Gen. 28:14.

This gospel, or good news, consisted of a promise of an inheritance in the earth. Gen. 12:1-5; Gen. 13:14-18; Gen. 17:1-8.

This promise to Abraham includes the world (not heaven). Rom. 4:13.

Abraham was taught that he would arrive at his inheritance only through a resurrection from the dead. Gen. 15:8-21; Rom. 4:16-21; Heb. 11:17-19.

Isaac's miraculous conception and birth convinced Abraham of the power of God to bring life out of a state of deadness.

The gospel was not given to Abraham alone. His "seed" was made joint partaker of the promises.

This seed is Christ. Gal. 3:16.

Prophecy contains many references to this promise in speaking of the Christ. Psalms 2:8; Psalm 72:8; Jer. 23:5; Isa. 9:6-7; Luke 1:31-33.

Those who are called to be saints are joint heirs with Christ. Rom. 8:16-17.

The only inheritance promised to the saints is the inheritance with Christ in the earth. Psalms 37:9; 11:22, 29; Matt. 5:5; Rev. 2:26-27; Rev. 3:21; Rev. 5:9-10; Rev. 20:6.

The apostles of our Lord were commissioned to preach this gospel. Mark 16:15-16.

They taught as a result of this commandment the kingdom of God (inheritance) and the resurrection of Jesus Christ. Acts 2:22-36; Acts 12:8; Acts 28:30-31.

In preaching to Jews, the apostles and evangelists of our Lord emphasized the doctrine of Christ's resurrection for the Jews did not believe this. They were already believers with regard to the inheritance. They looked for a Messiah from heaven but could not accept this Jesus as that Messiah. They believed that Messiah would occupy David's throne when he came. The burden upon the apostles, then, was not to prove to the Jewish mind matters concerning the kingdom of God, but to establish the fact

of Christ's resurrection. This accounts for the arguments to be found in Acts 2:22-36; Acts 3:14-16; Acts 4:10; Acts 13:26-30; I Cor. 15.

Upon belief of this gospel the hearers were baptized. Acts 2:37-40; Acts 8:12.

Baptism inducts into the name of Christ and makes believers heirs together with him. Gal. 3:27-29.

"Pay Like A Sinner."

The familiar story of the N. C. inn-keeper's plain dealing with a clerical guest, perhaps may be a warning to others. In olden times in that State, ministers mostly lodged and fared free. The inn keeper waited personally on his "reverend" guest, attending to all his wants, and even staying to take the candle after he had seen him comfortably in bed. In the morning, when after breakfast, the minister was about to go away, leaving only his thanks, the landlord surprised him by presenting a bill.

"Why, I thought it was not customary to charge ministers for lodging and refreshments," said the guest. "How do I know that you are a minister?" returned the inn keeper. "You ate supper and breakfast without asking a blessing; you went to bed without a prayer, and you have talked with us here without giving a word or sign of religion. You came to my house like a sinner, and you must pay like a sinner."—Sel.

Gems.

To watching and prayer add work, and you win every time.

The doing of the will of God leaves no time for disputing about his plans.

The love of Christ is not an absorbing, but a radiating love. The more we love him, the more we shall love others.

If we would bring a holy life to Christ, we must mind our fire side duties, as well as the duties of the sanctuary.

A Noble Character.

The man of nobility of character does not recollect injustice, for accurate recollection, especially of injuries, is not characteristic of the magnanimous man, but he rather overlooks them. He is not fond of talking of people, for he will neither speak of himself nor anybody else, for he does not care that he himself should be praised nor that others should be blamed.—Aristotle.

"Small service is true service while it lasts."

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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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.

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.

A writer finding fault with our continued demand for short articles, said that continual light tappings of a hammer could nev-

er accomplish the stroke of the pile-driver. This has set something going in our mind. Had you thought that the stroke of a pile-driver is made just as quickly as that of the hammer? The difference lies not in the time it takes to deliver it, but in the preparation made for the stroke before it is delivered. The most mighty strokes of men in either speech or writing come in brevity by those who are a long time in preparation.

Notices.

To the sisters of the Church of God in Michigan, greeting.

You may or may not be able to attend our June meeting. We sincerely hope you may. But whether you are present or not, may we not forget that God's cause like all others, must be sustained by its friends. Many are too poor to take the church paper. The sisters' free-will offerings have carried gospel truths to many a home. Send your offering, large or small to be used for this purpose, to Sr. Emma Jackman, Burton Ave., Grand Rapids, or M. A. Woodward, Dutton, Mich.

Death has done its terrible work in some homes; serious sickness, with great added expense, or unexpected losses on the farms, but all this should help us to look up, and not be dismayed, for God is over all, and deliverance will come soon. Let us work while we may, for our Christ will soon come.

Yours in the work.

M. A. Woodward, Pres.

Notice to Illinois Brethren.

To the brethren and sisters of the one faith:

As the time is drawing near for the Yearly Conference, it is necessary to call your attention as treasurer, to ask one and all to remit to me at once or at your earliest convenience the dues of one dollar each to defray the expenses of the conference and Bible School, so that I will be able to make report to the committee of such remittance. I would suggest, you bunch this remittance as much as possible to save expense, or write me to place your name for some amount that I can rely on it.

Yours in the one faith.

J. M. Glotfelty, Treas.

Bible School Notice.

The Indiana Bible School will convene in its eighth annual session at Plymouth, June 8 to 13 inclusive. The brethren know the purpose of this school and that yourselves and interested

friends are welcome. While no charges are made for meals and lodging, offerings are necessary and will be gladly received whether you can come or not. Brothers D. C. Robison and J. W. Williams will teach as before the adult class, and Srs. N. B. Robison and Emma Railsback, will teach the primary class. Remember brethren, the success of this school rests upon us all. It is a case where the churches of Indiana planteth and God giveth the increase. Brethren from other states are invited to come over and help us and yourselves as well. Preaching Sunday morning, June 7th, 10:30 and each evening through the week. Send a card to the board to secure a bed and come.

Mrs. F. M. McCrory, Plymouth, Mrs. Chas. Stauffer, Plymouth, Asa O. Roose, Argos, Ind. Bible School Board.

Quarterly Meeting.

To Illinois Brethren:

The next quarterly meeting will be held with the Adeline brethren on Saturday, June 13, at the church in Adeline. It is desired that there may be a full attendance of the board and a goodly number of the brethren at this meeting. Remember that it is at this meeting that all arrangements for the forthcoming conference are made. The Adeline brethren having only recently bought a church property here will be pleased to have you come and help with the meeting. Our people here being very busy, it is especially requested that those who anticipate attending BE SURE to write announcing the same to Bro. E. F. Gesin, Forreston, Ill., saying when you expect to arrive and whether at Adeline or Forreston. Do not take it for granted that they will know you are coming but write and let them know all about it.

Miss Maude F. Cross, Sec. S. J. Lindsay, Pres.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it.

Mrs. Virginia Halstead, .50. Mrs. Sarah M. Coakell, 2.00. Mrs. E. H. Wyman, .50.

The Sunday School.

By Anna E. Drew.

The Coming of The Kingdom. June 7, 1914. Luke 17:20-37.

Golden Text.—Lo, the kingdom

of God is within you. Luke 17:21.

Time.—March A. D. 30, a short time before the crucifixion.

Place.—Probably in Perea, on the way from Galilee to Jerusalem; perhaps on the border line between Samaria and Galilee.

Christ's discourse which we are to study today, was probably delivered a day or so after the healing of the lepers and marks a farther stage in the journey towards Jerusalem.

Questions.

What was the question asked of Jesus by the Pharisees? How had they gained the knowledge of the kingdom? Through the prophets,—Dan. 2:44; 7:13, 14, 27; Psa. 72; Isa. 9:6, 7; 32: 1-3, 17, 18; 33:17, 20:22, 24; 35. Find others—through John the Baptist, Matt. 3:2, 3; and Jesus, Mk. 1:14, 15. From these texts, what must have been their conception of the kingdom? How did Jesus reply to their question? What is meant by "with observation"? See Bible margin. Dr. Adam Clark renders this, "cometh not by narrow watching." The Diaglott has it, "cometh not by careful watching." "Lo here, Lo there!"—to what refer?

From previous lessons relating to the Pharisees, what did we learn of them? In Jesus' reply to their question what did He say of the kingdom? v. 21.

There are some people who teach the kingdom is in the hearts of men, and base their idea upon this text, Do you think Jesus meant the kingdom was within these wicked Pharisees? See Bible margin. How was the kingdom "among" or "in the midst" of them? Jno. 1:26. (Jesus who was to be king, and His disciples whom He was educating, to assist as rulers, in the future kingdom of God, were in their midst, the foundation of the kingdom already laid, in that respect. The "Pine Woods Bible Class" states that this phrase has reference to the incoming of the kingdom age, and that at that time the kingdom will be a demonstrated fact in their midst).

To whom does Jesus now turn and speak? v. 22. What did He mean by "one of the days of the Son of man? Matt. 9:15; Phil. 1:21-23. Their troubles and trials would be such they would long for His presence, His return. Why would they desire His coming, in vain? In the time of persecution, in what manner might they be deceived? v. 23. Matt. 24:23; Luke 22:18. As ex-

amples see Acts 5:36, 37; 8:9-10. It is remarkable that several of the impostors named by Josephus assembled their followers in the wilderness or desert, particularly the Egyptian mentioned by Luke, Acts 21:38. Another false prophet enticed a multitude of people into the chambers of the temple where 6000 miserably perished.

To what did Jesus compare His coming, that they need not be mistaken? v. 24. What must first come to pass? v. 25; Matt. 24:9. How is a resurrection proven by these texts? How were the days of Noah like the days will be before the coming of Christ? Some people in these days reject the narrative of the flood. Jesus accepted it,—should not we, then? Was it sin to eat, drink, marry, etc.? Where in lay the sin? Gen. 6:5. They were so absorbed in worldly pursuits that they made no preparation for another life, paid no attention to the solemn warning, that God through Noah, gave them. How many gave heed and were saved? 1 Pet. 3:20. Who was Lot? Gen. 12:5. What of Sodom in the days of Lot? Gen. 18:20. Who only were saved out of that city? Gen. 19:12-16.

In the parallel records in Matt. and Mark, of what two events was Jesus speaking in His discourse? Matt. 24:1-3; Mk. 13:1-4. As soon as Jesus spoke of the destruction of the temple, His disciples instantly connected it with the consummation of all things, and the two events are connected, and typical one of another. To which would you apply v. 31? Mark 13:14, 15; Luke 21:20. The flat-roofed eastern houses have stairs on the outside by which a person may ascend or descend without coming into the house, and in walled cities, they usually form continued terraces from one end of the city to the other, terminating at the gates; so that one may pass along the top of the houses and escape out of the city without coming down into the street.

Why did Jesus bid His followers remember Lot's wife? Gen. 19:26; Luke 9:62. "A warning against delay, but with the idea that this is caused by unwillingness to leave what is behind." Explain v. 33. See Mark 8:35; Jno. 12:25. "At least eight times with slightly varying emphasis Jesus gave this thought to His disciples." Why do you think this was?

What does Jesus say of separations? vs. 34-36. To which event would you apply this,—destruction of Jerusalem or coming of Christ? What question did they ask? How did Jesus reply? This was a proverbial expression

applied in allusion to the eagles of the Roman standard. 'Body' in Matt. 24:28, is dead 'carcass,' by which is intended the Jewish nation, which was morally and judicially dead, doomed to be devoured by the Roman armies, eagles, partly from their strength and fierceness, and partly from their military ensigns which were gold or silver eagles. And as the eagle scents from afar his prey and pounces upon it, so did the Romans attack and devour this devoted nation." Compare Job 39:27-30.

As Christ's followers were warned as to the things that were to take place at the end of the Jewish age and how they were to escape the tribulation of that time, so are they warned concerning the end of the gospel age. How are we to know of these things? Jno. 5:39; 12:46-48. What must we do? Luke 21:34, 36; Mark 13:32-37.

Dear Bro. Lindsay:

Enclosed please find \$2.00 to renew my subscription for another year. I think our dear paper is worth much more than we pay for it. The 50 cents use as you please to help pay for some one who can not, or in any other way. I want to do more before long. I want you to know how I prize the Herald and what a splendid paper I think it is. It comes so regularly, and to us who are unable to hear the truth preached very often, it is especially welcome. I wish I could attend some of the conferences. Perhaps some time I may.

Respectfully,

Mrs. E. H. W.

Sr. Esther Richardson writes from Los Angeles, Cal., as follows:

"Bro. Allard left us Sunday. He has helped us greatly and we are sorry to have him go. Sr. Stearns went, too, about a week ago. I stay here this summer."

We had hoped that Sr. Richardson would be able to attend some of our Bible schools this season as usual. We are sorry that we shall be obliged to miss her.

Hell Only The Grave, Says Pastor Sturgeon.

"The hell of the Bible is very different from the hell of our creeds. Christian people are turning from the doctrine of eternal torture—formulated during the dark ages. Study of the Bible is showing them that God is really a just and loving God after all," Pastor Sturgeon said yesterday in an address in Co-

han's Grand Opera House.

the 'hades' or 'sheol' spoken of in the Bible is not usually over six feet deep are not longer troubled with the superstitious thought once connected with hell. According to the Bible, hell is no more nor less than oblivion—the grave.

"Some have supposed that Satan held the keys of hell; but we need not fear, since Jesus holds the keys. We are glad to know that while many are locked in the tomb, or hell, they are not doomed to suffer eternally nor, indeed, to suffer at all, for we read: "The dead know not anything."

"What need we fear? Our resurrection is sure. All will finally profit by our Savior's death on their behalf. Those who willfully reject Him will fully deserve eternal loss of life—death—and those who receive the Lord's salvation will be fully liberated from all signs of death and suffering."—Chicago Record Herald.

Obituaries.

Matilda Leach

(or Tilly as she was familiarly called) was born near Brampton, Canada, Oct. 2, 1861, and died in Blanchard, Mich., May 12, 1914. She was married to John Aulbach, Apr. 23, 1884. Bro. and Sr. Aulbach were not blessed with children of their own, but have made homes for several. Their first child was Mary Hill, taken at her mother's death, when she was three weeks old, and is now a married woman with two children, living on the farm where all of her life has been spent. The last child, Lefa, was only two months old when her mother died, and at the age of 5 years, is all that is left to Bro. Aulbach in his lonely home.

Bro. and Sr. Aulbach were baptized into the All-saving name by Elder B. W. Woodward about 13 years ago. She was always ready to perform acts of love, helping the poor, the sick and just now, her whole heart was full life. We all feel she cannot which through Bro. Maple has been accomplished. She was out soliciting and collecting money for the new church which has been started there. Sr. Aulbach was taken with pleura pneumonia. She had passed the crisis and hopes were entertained for her recovery, when the fatal apoplexy put an end to a very useful life. We all feel she cannot be spared, but none will miss her like the stricken husband.

May the blessed promises of a glorious future sustain you, dear brother, and help us all to bear

this affliction. We spoke to a very large audience at the Methodist church in Blanchard.

M. A. Woodward.

Chauncey Elwell

was born in the state of Vermont, Oct. 23, 1830; died in Grand Rapids, May 18, 1914, at the age of 83 yrs., 6 mo., 15 days. He came to Michigan when a young man and married Larinda Winters, Nov. 26, 1861. She with a foster daughter and one brother survive him. Mr. Elwell lived in Byron Twp. 29 years, but in 1893, moved to Grand Rapids where he remained until his death. He lost his eyesight early in life, but regained it losing it again later in life. Mrs. M. A. Woodward gave the funeral discourse at the residence, 51 Prescott St., Grand Rapids, Mich. We deeply sympathize with the aged widow, and can only commit her to the care of an All-wise God.

Mrs. Elizabeth Riley

was born Apr. 5, 1854 in Dekalb Co., N. Y., and fell asleep May 10, 1914 in Millbrook Twp., Mich. after a long sickness. She was united in marriage to Charles Kelley, Apr. 17, 1870. To this union were born 9 children, seven girls and two boys. The husband and six children survive her. Mr. and Mrs. Kelley came to their present home the next day after their marriage and prepared their first dinner. From that day, 44 years ago, their lives have been spent at the same place. A new, modern house has taken place of the humble cottage, and here Sister Kelley has proven the worth of a faithful home maker, devoted wife, loyal mother and devoted Christian. Bro. and Sr. Kelley united early in life with the Wesleyan Methodist church; later in life they heard the glad news of the kingdom of God, and accepted it. They truly sorrow for the beloved wife and mother, but a glad hope sustains them; for they know they will meet her where they will never hear the sad good bye spoken. M. A. Woodward preached the funeral sermon to a large audience at the Decker school-house.

True, we can never be at peace till we have performed the highest duty of all,—till we have arisen, and gone to the Father; but the performance of smaller duties, yes, even of the smallest, will do more to give us temporary repose, will act more as healthful anodynes, than the greatest joys that can come to us from any other quarter.—MacDonald.

A Hymn.
R. E. Lloyd.

I was lost, but Jesus found me,
Blessed be his holy name.
Threw his loving arms around
me,
E'er I shall his truth pro-
claim.

Chorus:
Hallelujah, Jesus found me,
Glory, glory to the Lamb,
Hallelujah, Jesus found me,
Glory, glory to the Lamb.

I was lost but Jesus found me,
Filled my heart with sweetest
joy,
Nothing ever shall confound me,
While I'm in his blest employ.

Note: The other night I dream-
ed an evangelist came to me
with a Bible in his hand, and
said, "I want you to preach the
word of the Lord," and we
sang I was lost but Jesus found
me. Not knowing a hymn with
these words, I thought I would
try to compose one, with the
above result. Hope you will
publish it and that it may do
some good in Christ's name.

A Correction.

In my last article, The Christ-
ian's Addition Table, the print-
er should say, "He was now
through divine grace, to add
what we may properly term, the
Christian's Addition Table.

Again: "Next, we are to add
knowledge, the right kind of
course; that will be of permanent
use to us, and the best book
to give us knowledge is the Holy
Bible."

Perhaps I did not write plain
enough, so I may be to blame.
Please publish this.

Your brother in Christ,
R. E. Lloyd.

Golden Gems of Thought.
Sel. by R. E. Lloyd.

Rev. S. D. Mc Connell, D. D.,
says: There are multitudes for
whom neither the old phrases
nor the old arguments will any
longer suffice. To clear these
away is an ungracious and dis-
tasteful task. They are so in-
tertwined with religious senti-
ment and human affection that
to disturb them seems to some
little short of wanton outrage.
They are formulated in creeds,
enshrined in poetry, hymns and
liturgies. They are ingrained in
the very fibre of religious faith
and are powerful sanctions for
conduct. Why disturb them? The
only answer is that it is al-
ways best in the long run to
know the truth. It is better that
the simple Christian within the
Church should have his beliefs

disturbed than that his brother
should lie shut out of the king-
dom by those beliefs. It is not
only better intrinsically, but it
is also the mind of Christ, and
was His way.

It is commonly assumed that
each individual soul has had a
beginning, but is so constituted
and compounded of such stuff
that it is intrinsically imperish-
able. This belief lies at the
bottom of the current conceptions
of judgment, heaven and hell.

To many it will be a surprise
to be assured that this is not
the Christian doctrine at all,
but a pagan one. Nor is it now,
nor has it ever been the gen-
eral belief even in paganism.

Those who were Greeks, bro't
to the new religion the Platon-
ic idea that the individual soul
is indestructible, being in fact
an articulate portion of the sub-
stance of the mind of God. Those
of Roman antecedents, having no
inherited belief in a future life
of any kind, were better prepar-
ed to comprehend the truth of
Christ. The interaction of all
these fragments of previous
philosophy produced a confu-
sion and uncertainty of mind
which was not clarified for cen-
tures. Then the masterful Augus-
tine, the man who fixed the
lines in which the tho't of the
civilized world ran from the
sixth century to the nineteenth,
took Plato's doctrine of the in-
herent immortality of the soul,
disengaged it from metempsych-
osis and transmigration, and
gained for it that general cre-
dence which it has held to this
day.

The truth of the case seems to
be that as the Greek influence
gained the domination in the
early church, the Platonics doc-
trine of a natural immortality,
which it brought with it came to
be accepted. The notion was
withstood from the beginning as
being subversive of the very
essence of Christianity. Theophi-
lus, Arnobius, and most weighty
of all, Athanasius, in his treat-
ise on the incarnation of the
Word of God, all strenuously
fought against it as a pagan er-
ror which brought to nought the
work of Christ.

They were defeated however,
and the conception prevailed,
which is vulgarly current today,
of an immortal soul and a mor-
tal body, temporarily joined then
severed, then reunited in an im-
perishable personality. Its cur-
rency has probably confused and
obstructed the work of Christ
among men more than all other
obstacles combined. A pagan spe-
culation has masqueraded so long
as an elemental Christian truth
that now when the intelligent
world is well disposed to receive
and comprehend Jesus' revela-

tion of the life to come, Plato
stands across the path and is
commonly taken for Christ.

The Unpardonable Sin.

What is the unpardonable sin,
is a question we often hear. First
we would ask, is there such a
sin? We will let the Bible an-
swer all the questions, and there
let it rest. "There is a sin un-
to death, I do not say that ye
shall pray for it." 1 Jno. 5:16.

Do the scriptures give us any
light as to the nature of that
sin, and what it is called? Turn
to Matt. 12:31-32, and it reads
thus, "Wherefore I (Christ) say
unto you, All manner of sin and
blasphemy shall be forgiven un-
to men: but the blasphemy a-
gainst the Holy Ghost shall not
be forgiven unto men. And who-
soever speaketh a word against
the Son of man, it shall be for-
given him: but whosoever speak-
eth against the Holy Ghost, it
shall not be forgiven him, nei-
ther in this world, neither in the
world to come.

Thus far we have learned there
is one sin that cannot be forgiv-
en if committed. Second, that
sin has been defined as blasphe-
my against the Holy Ghost. Now,
if we can find from the scrip-
tures some one sin that men
can commit in this life, and know
what class of people are commit-
ting this sin, we have at least
gained two scriptural points that
cannot be denied. And then the
third point, viz., the character
of the sin is easily reached. Turn
to Heb. 6:4-6, and see what we
can find on this difficult ques-
tion as many regard it.

"For it is impossible for those
who were once enlightened, and
have tasted of the heavenly gift
and were made partakers of the
Holy Ghost, and have tasted the
good word of God, and the pow-
ers of the world to come (a thor-
ough enlightened Christian, not
a worldly person), if they should
fall away to renew them again
unto repentance; seeing they
crucify to themselves the Son
of God afresh, and put him to
an open shame." Again, turn to
Heb. 10:26. "For if we (Christ-
ian believers) sin wilfully after
that we have received the knowl-
edge of the truth, there remain-
eth no more sacrifice for sins,
but a certain fearful looking for
of judgment and fiery indigna-
tion which shall devour the ad-
versaries."

Conclusion. If there is but one
sin that cannot be forgiven in
this age or the age to come and
as stated above, if we sin wil-
fully after that we have known
the truth and tasted of the good
word of life and of the powers
of the world to come, we can-
not be forgiven, and if there

is but one such sin before God
that man can commit and is not
pardoned when committed; is
not this the unpardonable sin,
spoken of in Matt. 12:31-32? If
not, then we have discovered
more than one unpardonable sin.
Think on these things.

L. S. Bronson.

True Loyalty to God.

There is no trait of character
in man more beautiful than true
loyalty to God and one another.
How beautifully that principal
is revealed in the character and
life of Job.

For a short time permit me to
consider it in the light of scrip-
ture, as given in the first and
second chapters of the Book of
Job. "Now there was a day when
the sons of God came to present
themselves before the Lord, and
Satan came also among them." Satan
is always present at all
such godly gatherings. And the
Lord said unto Satan, Whence
camest thou? Then Satan answer-
ed the Lord and said, (mark
his words), From going to and
from in the earth and from walk-
ing up and down in it. And the
Lord said unto Satan, Hast thou
considered (or thought seriously
of) my servant Job, that there
is none like him in the earth, a
perfect and an upright man,
one that feareth God and eschew-
eth evil? Then Satan answered
the Lord and said, "Doth Job
fear God (and serve him) for
nought? (or without pay)? Hast
not thou made a hedge about him
and about his house and about
all he hath on every side? Why
should he not serve thee? Thou
hast blessed the work of his
hands and his substance (prop-
erty) is increased in the land.
But put forth thine hand and
touch all that he hath and he
will curse thee to thy face."

Oh what a cruel charge against
such a character as God be-
lieved Job to be. But, listen,
and learn the result of Job's tri-
al and testing by the devil. And
the Lord said unto Satan, Be-
hold all that he hath is in thy
power (or hand), only upon him
self put not forth thine hand."
So Satan went forth from the
presence of the Lord, and be-
gan to exercise his power over
Job. And there came a day when
his (Job's) sons and daughters
were eating and drinking wine
in their eldest brother's house,
and there came a messenger un-
to Job and said, The oxen were
plowing and the asses feeding be-
side them and the Sabans fell
upon them and took them away.
Yea, they have slain the ser-
vants with the edge of the sword
and I only am escaped alone to
tell thee. While he was yet speak-
ing there came also anoth-

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er and said, (more sorrow at hand for Job), The fire of God is fallen from heaven and hath burned up the sheep and the servants and consumed them, and I only am escaped to tell thee. While he was yet speaking there came also another and said, The Chaldeans made out three bands and fell upon the camels and have carried them away. Yea, and slain the servants with the edge of the sword and I only am escaped alone to tell thee. When he was yet speaking, there came also another and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house, and behold there came a great wind from the wilderness and smote the four corners of the house and it fell upon the young men and they are dead, and I only am escaped alive to tell thee. Chapter 2, 4. And Satan answered the Lord, Put forth thine hand now and touch his (Job) bone and his flesh and he will curse thee to thy face. And the Lord said unto Satan, Behold he is in thine hand, but save his life. So went Satan forth from the presence of the Lord and smote Job with sore boils (or small pox) from the sole of his feet unto his crown. Then his wife (she who should have been a stay and a comfort to him in his dark, trying hour) said unto him, Dost thou still retain thine integrity? (or loyalty). Curse God and die. Oh, what language for a wife to utter under such a trying hour and sore affliction. Did Job fall and the devil triumph? Listen.

Chapter 1:20-22. Then Job arose and rent his mantle and shaved his head and (cursed God, oh no), fell down upon the ground and worshipped, and said, Naked came I out of my mother's womb and naked shall I return thither. The Lord gave and the Lord hath taken away. Blessed be the name of the Lord.

Listen. In all this Job sinned not, nor charged God foolishly. But farther on said, Though he slay me, yet will I trust him. Job 15:15. Oh beautiful words, strong faith and loyalty, almost beyond the mind of man to grasp or exercise. May this lesson cheer and strengthen the feeble heart and give more power, love and loyalty to us, is our great desire.

L. S. Bronson.

Answer to Question.

Answer to question, "What is meant by the language in Luke 23:30?" "And behold there are last which shall be first, and there are first which shall be last." Much, if not all, of Luke

13th chapter, was addressed to the Jews and in the 30th verse occurs the words of our friend's question, "And behold there are last which shall be first, and there are first which shall be last. The thought running through the whole Bible is that the Jewish people were God's first chosen people, and His heart's best affections were ever thus centered upon them, until the day came when Christ's sad words were spoken to them in the following language, "Oh Jerusalem! Jerusalem! which killeth the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together as a hen doth gather her brood under her wing (how loving), and ye would not. Behold your home is left unto you desolate, ye shall not see me (no more forever?) until the time comes (and it will) when ye shall say, Blessed is he that cometh in the name of the Lord." 34-35 verses.

This people was the first to have the gospel preached unto them. "Go not into the ways of the Gentiles, and into any city of the Samaritans enter ye not. But go rather (first) to the lost sheep of the house of Israel." Matt. 10:5, 6. But when the Jews saw the multitude they were filled with envy, and spoke against these things which were spoken by Paul. Then Paul and Barnabas waxed bold and said. It was necessary that the word of God should first have been spoken to you (the Jews), but seeing ye put it from you and judged yourselves unworthy of everlasting life, verse 16, we turn to the Gentiles." Acts 13:45-46.

"The last (the Gentiles) shall be first, and the first (the Jews when grafted in Rom. 11) shall be last." We wonder if we have presented our thought clear to the mind of the reader, and is it a true thought? We think it is, but we are not the whole thing.

Respectfully submitted in love,
L. S. Bronson.

Signs of the Times.

We are living in a wonderful period of our world's history—a time when events clearly tell us that a great change is impending. Men in authority realize this, and are preparing for it. Hundreds of millions of dollars have been spent in preparation for war, and yet the cry of peace has gone forth. Perhaps the word "perplexity" best expresses the present situation. This is the word our Saviour used when he said there should be "upon the earth distress of nations, with perplexity."

This condition seems to be in close proximity to the time when as he further adds, they shall "see the Son of man coming in a cloud with power and great glory."

Jesus is certainly coming back again to this earth. He himself said: "If I go away, I will come again and receive you unto myself, that where I am there ye may be also."

And when the disciples saw him ascend into heaven, two angels in white apparel testified, saying: "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."

We might multiply testimonies of this coming event, but those already cited are plain and positive. Hence we affirm that Jesus, who was crucified, buried, rose again and ascended into heaven, will come again.

When he comes a new era will dawn, for he comes to reign on his father David's throne. When the angel Gabriel announced his birth to Mary he 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."

The "tabernacle of David" has long been overthrown, but the time is approaching when God "will build again the ruins thereof, and set it up."

Present Signs.

The restoration of Israel to the land whence they were driven out is clearly foretold by the prophets, and Jesus, when predicting the great distress that should come upon that land and upon its people, placed a limit as to the time of its continuance when he said that "Jerusalem should be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

The times of the Gentiles began in the days of Nebuchadnezzar the king of Babylon, when the Jewish kingdom was given into his hand. Nebuchadnezzar himself was a great ruler, a mighty king, but he was brought down from his throne and became a mere beast during a period of SEVEN TIMES, thus, in his own person typifying the seven times during which the Gentile powers (beasts) should tread under foot the Jewish kingdom.

The seven times or literal years during which Nebuchadnezzar was a beast represent the antitypical seven times or years of days—each day being a year; so that a period of 2520 years (7 times 360) covers the entire term spoken of as "the times

of the Gentiles." The Kingdom of Judah was transferred into Gentile hands in three stages:

1. Captivity of Jehoiakim in B. C. 605-6.
2. Captivity of Jehoiachin in B. C. 598.
3. Captivity of Zedekiah in B. C. 587.

Measuring 2520 years from these three beginning periods brings us to A. D. 1915, A. D. 1923 and A. D. 1934, for their terminals.

We can see therefore that the times of the Gentiles are almost run out. We are living in the closing period and all who will watch events from this time onwards may see great movements in connection with Israel's land and its people the Jews.

The Lord is remembering Zion. The bands which have bound her for so many ages past are being removed, and the way is being opened for the restoration of her banished people to the land from which they were driven so long ago. The watchers can see these signs of promise and rejoice in the prospect of coming glory; but there are many whose eyes are blinded as yet.

The heavens are also pregnant with many other signs of speedy change. There are mighty preparations being made all over the world; a continuous and increasing feeling of unrest prevails, and the breach is ever widening between capital and labor. The coming conflict can not be delayed much longer which will usher in the awful "time of trouble" predicted by Daniel. It will reach every part of the known world, and exceed in its horror all times of trouble the world has ever experienced.

In view of these things it is not the part of wisdom to close our eyes to them, but rather to heed the admonition of our Lord to "Be ye also ready!" Yes, be ready for translation at any moment to the heaven above where Jesus will welcome and receive us to be with him forevermore. Then will he reward his saints according to their works. Then will they enter into a glorious co-partnership with Christ in the rulership of the nations for a thousand years. The clouds of war will vanish; peace will prevail. Righteousness will cover the earth as the waters cover the sea. What a glorious change that will be! Are you expecting it? Are you ready for it? May the Lord help each one of us to be fully prepared for a joyful meeting with Him.—Last Days.

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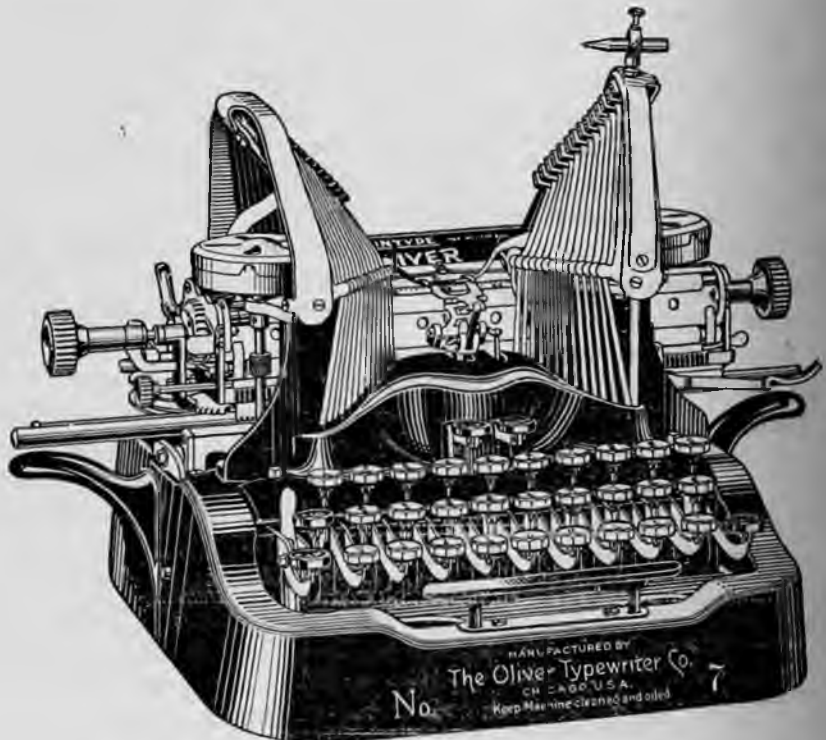
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A heart unloving among kindred has no love toward God's saints and angels. If we have a cold heart towards a servant or a friend, why should we wonder if we have no fervor towards God? If we are cold in our private prayers, we should be earthly and dull in the most devout religious order; if we cannot bear the vexations of a companion, how should we bear the contradiction of sinners? If a little pain overcomes us, how

could we endure a cross? If we have no tender, cheerful, affectionate love to those with whom our daily hours are spent, how should we feel the pulse and ardor of love to the unknown and the evil, the ungrateful and repulsive?—Manning.

Plant in us an humble mind;
Patient, pitiful and kind;
Meek and lowly let us be,
Full of goodness, full of Thee.

—C. Wesley.

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After Fourscore Years.

One Sunday morning in the year 1833, a family newly settled on the unfenced prairies of Illinois, awoke to find that the cattle had strayed in the night. The boys were sent to find them, and as they started, their mother called to them, "Boys, as you go remember that it is the Sabbath day."

Her husband heard her words and they led him to think that the boys had not much to remind them that the Sabbath was different from other days. Accordingly, after they had returned with the cows, and had eaten their breakfast, he called his wife and children together, and had a simple household service of Bible reading and prayer.

Before another Sabbath he had found a way to have a regular religious service in that neighborhood. Some one owned a book of Payson's sermons, and one of the neighbors was a good reader. Another could sing, and another was accustomed to offer public prayer.

They began to hold morning service and an evening prayer meeting in a private house. People came a long way to attend; there were more than twenty the first night.

Next, they organized a little church, and in time they built a house of worship, a prim, dignified New England meeting house with a tall white spire. It stands at the cross-roads to this day.

For eighty years the church has given its tone to the community. Not far away there is another neighborhood of a very different sort, and the contrast between the two is striking. In one, liquor is sold freely, and there have always been disorder and rioting and tragedy. In the other, the little church has kept the life of the people sweet and clean and wholesome.

Not long ago the church celebrated its birthday, and there was a surprising attendance from far and near. One of the charter members still lives; he was one of the boys who started out to find the cows that morning eighty years before. Others told of the great things that the church had done, but he remembered his mother's call on that Sabbath morning—the seed from which so much had sprung. There

I am glad to think
I am not bound to make the world go right;
But only to discover and to do,
With cheerful heart, the work that God appoints.
I will trust in Him,
That He can hold His own; and I will take
His will, above the work He sendeth me,
To be my chiefest good.

—J. Ingellow.

was a deep hush over the congregation as he told the story of that morning; the assembled people seemed to hear in their midst that mother's gentle voice of admonition. Through the little church she had been speaking for eighty years, and through it she yet speaketh.—Youth's Companion.

The Better Way.

How often we treasure our counsel,
And instead of warning, condemn
We praise our friends' virtues,
Never thinking to tell it to them.

Ah, were it not kinder and better
To point out the mistake that was made,
To say to the one who needs it
The word that will cheer and aid?

Your friend speaks a word that inspires you;
He gives you a clasp and a smile;
They strengthen a faith that is fainting,
And make it again worth while
To unfurl the flag of ideals
And burnish the hope that is dim.
He'll be glad to know that he helped you—
Don't tell it to others. Tell him.

I've a failing that makes me to stumble
And brings to me sorrow and pain.
Mayhap I have never suspected
What to others is sadly plain.
The world is ever so willing
With those who condemn to agree.

A kindly warning might save me—
Don't tell it to others. Tell me.
—Maurice Smiley.

Don'ts for Christians.

Don't get in and ride while the pastor is tugging up hill. Get out and push.

Don't suck the juice out of all the orange at prayer meeting. Let others have a bite.

Don't give up the ship because it is dark and rocky. Watch the chart, "the morning cometh."

Don't stand all the day idle. "The devil will get into the saddle if you hold the sitrup."

Don't take two secular dailies to one religious weekly, and then wonder why your boys 'go to the dogs.'

Don't constantly hound the young people because they have their faults. Put yourself in their place, and cheer them on.

Don't hold office for life. When you think your usefulness is done, step down and out with Christian grace.

Don't be a sitter, a splitter or a kicker, but a master builder. An official "at ease in Zion," a divider, an obstructionist—the Lord have mercy on his soul.—S. A. Northrup.

Things We Notice.

J. E. Terry.

That some people are holy who do not profess to be and some are just the reverse of this.

That the peculiarities we notice in other people depend some what on the eccentricities we ourselves harbor.

That to answer God's requirements is the best way to get in line to have one's prayers answered.

That "the more you have the more you want," is as true of eternal things as it is of temporal.

That some very particular people are apparently not over particular as to their future destiny.

That because we can never repay the Almighty the great debt we owe him is no reason why we should neglect to pay a little on the interest.—Sel.

The Cheerful Christian.

Is consistent.

Scatters sunshine.
Can sing in the dark.
Sees God in every experience.
Makes his trouble teach him a new song.

Takes the lead in discouraging experiences.

Never gives up.
Looks from the temporal to the permanent.

Has the best reason for cheerfulness.

Rejoices in tribulation.
Can be thankful for losses.

Has a courage which is contagious.

Has a faith that will not shrink.

Is not a victim of circumstances.

Think of his mercies.
Sees chances for service in his hard experiences.

Counts his blessings.—Sel.

"The late Duke of Wellington once met a young clergyman, who being aware of his Grace's former residence in the East, and of his familiarity with the ignorance and obstinacy of the Hindus in support of their false religion, gravely proposed the following question. 'Does your Grace think it almost useless and extravagant to preach the Gospel to the Hindus?' The Duke immediately rejoined, 'Look sir, to your marching orders, Preach the Gospel to every creature.'—Sel.

That which befits us, embosomed in beauty and wonder as we are, is cheerfulness, and courage, and the endeavor to realize our aspirations. Shall not the heart which has received so much, trust the Power by which it lives? May it not quit other leadings, and listen to the soul that has guided it so gently, and taught it so much, secure that the future will be worthy of the past?—Emerson.

All usefulness and all comfort may be prevented by an unkind, a sour, crabbed temper of mind,—a mind that can bear with no difference of opinion of temperament. A spirit of fault-finding; an unsatisfied temper; a constant irritability; little inequalities in the look, the temper, or the manner; a brow cloudy and dissatisfied will more than neutralize all the good you can do, and render life any thing but a blessing.—Barnes.

A Question Answered.

Shem was 98 years old at the flood. The account of the generations of Noah's sons as given in Gen. 11:10, was two years later, making Shem 100, and at that time, 2 years after the flood, he begat Arphaxad, so that straightens out the seeming difference very easily.

Now a little more about Shem. He lived 500 years after he begat Arphaxad, and died at the age of 600. Abraham at the age of 75 was called to go to Canaan, that being 427 years after the flood and about ten years later, the battle of nine kings took place, and on Abraham's return, Shem met him. Being priest of the most High God, he blessed Abraham and gave him bread and wine, which in type, was a memorial of sacrifice and is used as such today of the greatest of all sacrifices, when God gave his only son to die that we might not remain forever dead.

From history we learn that in those days the oldest living father was made king and priest, and Shem was that man. He was king of Salem which is now called Jerusalem. Did you ever notice that the last five letters in Jerusalem spell Salem? Shem's official name was Melchisedec, which signifies righteousness and peace. He was a type of Christ in being made a priest. Melchisedec was not from the Levites, neither was Christ. So Paul said that the son of God was made a priest after the order of Melchisedec. If we would only study the types more and let them guide us they are a great help in clearing up dark places. The Melchisedec order of priests is higher than that of Aaron, and answers to that of the Zadok priests that went not astray when the children of Israel went astray as the Levites went astray. Ezek. 48:11.

God says that in his future temple worship that these priests that went astray shall not come near unto him to do the office of a priest, neither can they come near any of the Holy things. Ezek. 44:9. Read to end of chapter. Melchisedec, the type priest of our great High Priest never went astray, but how about the other class? They went astray by going after strange gods, and God says he will punish them for it. They can have charge at the gates and slay the burnt offerings and the sacrifices for the people, or in other words they will be hewers of wood and toters of water. Servants, but not of the bride class. Brethren and friends, are we going astray as did the children of Israel? Think seriously now. Ex-

amine yourselves closely now and make sure that none have gone astray after other gods, (idols), for unless we worship the true God, the maker of heaven and earth and his dearly beloved son Jesus the Christ, we will fall short of a very honored position during the thousand year reign of the Antitypical Melchisedec High Priest. Please read carefully from the 40th chapter of Ezek. on to the end of that book, and follow the references on the priesthood and compare with Heb. 5, 6 and 7. Compare with Gen. 14:18. But remember Melchisedec was a type High Priest being a king priest, and the antitype will follow the first resurrection when Jesus will be both king and priest and those associated with him in his future work will be kings and priests and shall reign with him one thousand years.

Brethren, think of being helpers with the Holy Son of God in bringing about blessings for all the nations of the earth. Do you rejoice at the conversion of one soul now? Yes, we all do, but when we can help bring in many nations, what then? For many nations shall be joined to the Lord in that day and the inhabitants of one city shall say to the inhabitants of another city, come let us go up to the House of the Lord. But you all know this, but it even sounds good to me on paper. O that blessed day, how I long to see it. But I want to get in a few more thoughts on Shem. He was the only one of Noah's sons that was in the lineage of Christ. He was a true man of God, but Nimrod, the grandson of Ham was his great opponent and the Nimrods have increased rapidly, and are still opposed to God and his wonderful plan of redemption through his dearly beloved Son. Shem and Abraham were the two greatest men of their day, and talked together 85 years. Shem died 1846 B. C., just 25 years before Abraham.

Genesis covers 2369 years of history although very brief. The dates mentioned in this article were gathered from Adam's chart which is a great help in Bible study.

Yours, hoping that our great High Priest will soon burst forth from the Antitypical Holy of Holies with a blessing for all nations of earth, and thus fulfill the promise of God to our Father Abraham when he said, In thee and thy seed (Christ) all the families of the earth shall be blessed. Amen and amen.

Mrs. Clark McClelland.

The Spirit Birth.

The importance of the spirit

birth is plainly stated by the Savior, in his conversation with Nicodemus, as recorded in Jno. 3:1-9. "Except a man be born of water and of the spirit, he can not enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, Ye must be born again. (or born from above). The wind bloweth where it listeth, and thou hearest the sound thereof, but can not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit."

Now if the claim advanced by some members of the popular churches, that they have experienced the spirit birth at conversion, be a valid claim, why can they not go and come with the freedom of the wind, and unperceived? According to the Master's teaching, there can be no exception to the rule, "so is every one that is born of the spirit." If they have actually experienced the birth of the spirit, they are spirit beings, for that which is born of the spirit is spirit," just as truly as "that which is born of the flesh is flesh." That the spirit birth is indissolubly linked with the resurrection of the saints, is clearly stated in the scriptures. "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.

Christ's resurrection from the dead, by the agency of God's spirit, constituted Him, "the first born of every creature." "And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the preeminence." Col. 1:15, 18. As Christ is "the first born among many brethren," the many brethren will in due time, be born also as he was, by God's spirit, which will constitute them spirit beings, who can go and come with the freedom of the wind, like Christ. Rom. 8:29.

After his resurrection, he could appear in their presence, or vanish out of their sight. Lu. 24:31, 36. Let us not be among that class who "shall turn away their ears from the truth, and shall be turned unto fables;" but let us endure sound doctrine. 2 Tim. 4:1-4. It is very refreshing, to turn from the theological fables of men, with their babel of voices, contradictory statements and illogical conclusions to the sound speech of the scriptures that cannot be condemned. Titus 2:1, 8. The Bible clearly reveals the truth that not until our vile (corruptible) body ex-

periences the change that shall so transform it, that it may be fashioned like unto his (Christ's) glorious body, will we be spirit beings, partakers of the divine nature—immortality, and be placed on an equality with the holy angels, to die no more. Phil. 3:20, 21; 2 Pet. 1:4; 1 Cor. 15:51-54; Luke 20:34-36. "It is sown a natural body; it is raised a spiritual body." The divine order is that which is natural first, and afterward that which is spiritual. We do not bear the image of the heavenly, and the image of the earthy, simultaneously. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. 1 Cor. 15:44, 46, 49; Jno. 3:6.

Rufus A. Curtis.

When Will He Come? S. A. Chaplain.

It may be when the spring's mild breath Awakes the buds from wintry death, When opening flowers allure the bee, And birds rear nestlings in the tree.

It may be when the yellow grain Its golden waves move o'er the plain, When gladden reapers bind the sheaves, And summer zephyrs fan the leaves.

It may be when the boughs are mute, When garnered is the autumn fruit, When the sweet rose of June is dead, And birds to sunny climes are fled.

It may be when at dewy eve, The son of toil his work shall leave To seek his pillowed rest at home, At close of day the Lord may come.

It may be at the midnight hour When locked in slumber's soothing power, The trump may summon them to meet The Judge upon the judgment seat.

It may be at the dawning ray When rising sun first gilds the day, The guardian angel thee may bear To meet the Savior in the air.

Unknown the season, hour or day, When Christ shall call his bride away,

THE Before The E Oh cl Have Lift Thy Oh think mind thoug time But g one c made ane on tl wort open slain God kind natic our we s Rev. of o abov God brig God Y glor R says en sick as con stai pee I a cie fre int nev ery of nes wi lar nig ma th ne hi ha su ea th su li T P

Before the close of this bright year,
The King of glory may appear.

Oh church of God, thy falling tears
Have watered deserts years and years,
Lift now thy head for soon at home
Thy song shall be, The Lord has come.

Oh Bro. Lindsay, it is sad to think and know such men and minds filled with such beautiful thoughts and words must for a time sleep the sad sleep of death. But glorious the thought they all one day will come back to earth made new. With new voices and a new song in their mouths and on their lips, saying, "Thou art worthy to take the book and open the seals...for thou wast slain and hast redeemed us to God by thy blood out of every kindred, 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. This was the hope of our dear brother when the above lines were written. May God bless and keep his memory bright as the years go by and God's watchers hope and wait.

Yours in love and in the same glorious hope is our prayer,
L. S. Bronson.

Golden Gems of Thought.
Sel. by R. E. Lloyd.

Rev. Lyman Abbott, D. D., says: Christian Science is mistaken in supposing that pain and sickness are not real. They are as real as death, to which they conduct. I would not if I could, stand at the open window and peer into the unknown beyond. I am sure that he whose mercies are new every morning and fresh every evening, who brings into every epoch of my life a new surprise, and makes in every experience a new disclosure of his love, who sweetens gladness with gratitude, and sorrow with comfort, who gives the lark for the morning and the nightingale for the twilight, who makes every year better than the year preceding, and every new experience an experience of his marvelous skill in gift giving, has for me some future of glad surprise which I would not forecast if I could. I know not what the future hath of marvel and surprise, assured alone that life and death his mercy underlies.

I know not where his islands left
Their fringed palms in air;
I only know I cannot drift.
Beyond his love and care.

Note: Some of this poetry

sounds good, but I believe with Paul that death is an enemy. 1 Cor. 15:26. Paul promises eternal life to them who by patient continuance in well doing, seek for glory and honor and immortality. How can anyone, who by perpetual compromise with evil doing, seek for wealth and place and fame, expect eternal life? 'We look', he says, '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'. If we habitually look on the things which are seen and temporal, what reason have we to expect that we shall have faith in the things which are not seen, and are eternal? Immortality cannot be demonstrated like a problem on a blackboard. How can I prove the spirituality of Beethoven's music to one who has never cared for music?

Life comes first, beliefs afterward. Stars were before astronomy; flowers before botany; language before grammar and religion before the theology. We must love before we can believe. If I would have a right to the tree of life, if I would have a right to know there is a tree of life, I must seek this immortal life here, and seek it from the God who is here, and seek it through the channels that he opens up for me. What would life be without faith, or hope or love? By his painting the artist develops the latent love of beauty in others, by his voice or pen the teacher or orator develops his intelligence or affection. The artist is conscious of a beauty which he cannot interpret through the brush; the poet, of truth which he cannot frame into verse; the orator of a life which transcends all his power of expression. While all others are praising his creations, he is growing increasingly dissatisfied with them. His hope has grown at once too large and too delicate to be expressed by the tools with which he is furnished. He longs at times for a subtler brush with which to depict beauty, a finer language than words afford to express his inexpressible life.

True Sayings.

A good example is the best sermon.
A clear conscience can bear any trouble.
A wise man changes his mind, but a fool never.
A civil denial is better than a rude grant.
It is not how long, but how well we live.
Industry is fortune's right hand, and frugality her left.

No one is a fool always, every one sometimes.

Better pass a danger once than be always in fear.

Better a little in peace and with right than much in anxiety and strife.

When there is room in the heart, there is room in the house.

A silent man's words are not brought into court.

A rich dress is not worth a straw to one who has a poor mind.

Contentment gives a crown where fortune has denied it.

Truth—the open, bold honest truth, is always the safest, for any one, in all circumstances.

He that will not be counseled can not be helped.

As every thread of gold is valuable, so is every minute of time.

A fool demands much, but he is a greater that gives it.

Give neither counsel nor salt until you are asked for it.

Seek not to please the world, but your own conscience.

Strong passions work wonders when there is a stronger reason to curb them.

You may take the greatest trouble and by turning it around find joys on the other side.

If one thinks that he shall not, it too often happens that he will not please.

It is always well to learn, even from our enemies—seldom safe to instruct our friends.

Doubt is the vestibule which all must pass before they can enter the temple of wisdom.

If some persons were to bestow one half their fortune in learning how to spend the other half, it would be money extremely well laid out.—Sel.

If to know that God approves of you, that all day long God is with you, that his loving and mighty arms are under you, that he has promised to keep you in all your ways, to prosper all you do and reward you forever—if this be not happiness, my friends, what is?—Kingsley.

Let not thy praisies be transient,—a fit of music, and then the instrument hung by the wall till another gaudy day of some remarkable providence makes thee take it down. God comes not guest-wise to his saint's house, but to dwell with them. David took this up for a life-work: "As long as I live, I will praise thee."—Gurnall.

It's when you want to fill the nets of other people that you get your own nets full.—Meyer.

What The Church Is Not.

The church is not a house

of merchandise; a bureau of amusement, or a social club. None of these things are nominated in her joint high commission, and her franchise does not contemplate in leadership the executive ability of a railroad president for administrator.

Individually, her members may get money in any lawful way; but corporately, they have nothing to do with the money but to receive free will offerings as an act of worship, and transmit them to the proper objects. We are plainly taught by precept and example, from Genesis to Revelation that God only approves one method of raising money for His cause.

Christ twice purged the court of the temple for merchandising. What would he now say and do, if he were to return and see huckstering, junketing, and vaudeville of modern churches?

It is not the function of the blood bought church to entertain or amuse anyone, either with legitimate drama, Bible scenes, or the degrading vaudeville of the world. Christ and his disciples never dreamed of putting the gospel on stage exhibition, or of making its administration an amusement for lost men.

The less piety a church has, the more oysters and ice cream it has to run it; and the faster it runs from God. The church is not to cultivate the social element, in the realm of worldliness, and thus paralyze the spiritual life. These festal scenes of carnal revelry and ungodly mirth are the apostasy of the primitive Agapae and the Methodist love feast. The true bride does not sit down to eat and drink in fellowship with the world, and rise up and play. This carnality and frivolity are a part of the last day apostasy.

We need a new crusade; not to rescue the Holy Sepulcher from the Turk, but to rescue the Holy Place from the caterers and showman.

Away with this amusement heresy and cooking stove apostasy. Do not drag the royal robes of the expectant bride through a defiling church kitchen.

The early church held the young by spiritual forces alone, and in the face of flames and lions. The Puritan and all the reformed churches held the young better than now, before they ever employed these meretricious attractions of the world. Spiritual forces are the strongest of all. Christ said: "And I, if I be lifted up from the earth, will draw all men unto me."—Rev. E. P. Marvin, D. D.

Illinois Bible School, Aug. 11-20.

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.

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.

Recently we have filled orders for 100 envelopes and 100 letter heads for \$1.00 for several. We still have time to fill an order

for you for the same. State whether you want the paper ruled or not and whether padded or loose. We send these postpaid. Shall we look for your order?

Letters continue to come to us in which the Restitution Herald is highly commended. These are fully appreciated. Now and then we receive a "peppery" epistle—just often enough and strong enough to make the proper variety and probably just what is needed. We are doing our level best to do that which is for the best of all as nearly as we can. Kind words of commendation help us much.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it. Lulu Rogers, .50. Mrs. Hanson Miller, 1.50.

Obituaries.

Amy Bowen

was born Nov. 12, 1824 in Maria, N. Y., and died May 22, 1914, being 89 yrs., 6 mo., and 10 days old. She came west with her parents when 12 years old, and settled in Mendon, St. Joseph Co. After a course in the seminary at Albion, she taught school. In 1850, she was married to Elder Ephraim Miller and took up a residence in Middlebury, Ind., where he was preaching. In 1854, the death of her brother called them back to the old home to look after her parents. After their death, she continued on the farm until the death of her husband in 1882. In 1885, after the death of her son Herbert, she moved to the home of Mrs. J. R. Barnum, her daughter residing in Woodland, where she has since lived. She was converted and joined the M. E. Church at 16 years of age, where she held her membership until 1848. At this time she united with the Church of God, of which she was a faithful and consistent member until her death.

Thus has passed from us an exemplary and beautiful life.

The above obituary was handed me by the family. Too much could not be said of Sister Miller's 'beautiful life.' So consistent, so patient, so faithful in every duty. She chose some time ago this text for her funeral and asked for Sr. Woodward to perform the service. "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1:12. We have heard her quote these words at our conference meeting, and we knew every

word meant a fulness of God's love to her, and they were like a balm and joy to all who listened. With her great veneration and spirit of prayer, her life was a constant communion with him whom she knew and believed in, and was like a blessed benediction over all who came in contact with her. For 29 years, her daughter's home has been blessed with her presence, and each one of the family have proved the kind, sympathetic helper to the mother they all loved so well. The funeral services were held at the Church of Christ at Coats Grove, after which she was taken to Mendon and laid by the side of her husband and son there to await with them the glorious resurrection morning.

Mary A. Woodward.

Announcements.

The Northwest Conference

of the Church of God will convene at Corvallis, Oregon, June 18, 1914. A good attendance at this meeting is desired believing our King will soon come. Let us not neglect the assembling of ourselves, but exhort one another the more as we see the day approaching. Heb. 10:25.

Entertainment will be furnished all that come. The President's residence is 444 N. 17th St. We are endeavoring to secure the assistance of Bro. O. J. Allard for this meeting. Brother Prosser will also be with us.

H. B. Hathaway, Sec'y.

Notice to Illinois Brethren.

To the brethren and sisters of the one faith:

As the time is drawing near for the Yearly Conference, it is necessary to call your attention as treasurer, to ask one and all to remit to me at once or at your earliest convenience the dues of one dollar each to defray the expenses of the conference and Bible School, so that I will be able to make report to the committee of such remittance. I would suggest, you bunch this remittance as much as possible to save expense, or write me to place your name for some amount that I can rely on it.

Yours in the one faith,

J. M. Glotfelty, Treas.

To The Berean Societies and Isolated Members of the Church of God.

Dear Co-Workers:—

Believing that a general meeting is needed for the purpose of extending our work and forming a closer co-operation of the different states, we

issue this call, inviting you to meet in conference session at the Church of God at Oregon, Ill., on Wednesday evening, Aug. 19, 1914, at 7:30 P. M. Sessions continuing on the 20th, morning and afternoon. Each society is asked to send at least one delegate to this conference, and isolated members are earnestly requested to be present; we need your help. A program will appear in the near future.

Signed,

- Anna E. Drew, Illinois. Leila E. Whitehead, Ill. Leland Roose, Iowa. C. C. Maple, Michigan. Emma C. Railsback, Ind. E. H. Wickern, Ohio. Eva L. Stearns, Iowa.

Quarterly Meeting.

To Illinois Brethren:

The next quarterly meeting will be held with the Adeline brethren on Saturday, June 13, at the church in Adeline. It is desired that there may be a full attendance of the board and a goodly number of the brethren at this meeting. Remember that it is at this meeting that all arrangements for the forthcoming conference are made. The Adeline brethren having only recently bought a church property here will be pleased to have you come and help with the meeting. Our people here being very busy, it is especially requested that those who anticipate attending BE SURE to write announcing the same to Bro. E. F. Gesin, Forreston, Ill., saying when you expect to arrive and whether at Adeline or Forreston. Do not take it for granted that they will know you are coming but write and let them know all about it.

Miss Maude F. Cross, Sec. S. J. Lindsay, Pres.

Bible School Notice.

The Indiana Bible School will convene in its eighth annual session at Plymouth, June 8 to 13 inclusive. The brethren know the purpose of this school and that yourselves and interested friends are welcome. While no charges are made for meals and lodging, offerings are necessary and will be gladly received whether you can come or not. Brothers D. C. Robison and J. W. Williams will teach as before the adult class, and Srs. N. B. Robison and Emma Railsback, will teach the primary class. Remember brethren, the success of this school rests upon us all. It is a case where the churches of Indiana planteth and God giveth the increase. Brethren from other states are invited to come over and help us and yourselves as well. Preaching Sun-

day morning, June 7th, 10:30 and each evening through the week. Send a card to the board to secure a bed and come.

Mrs. F. M. McCrory, Plymouth, Mrs. Chas. Stauffer, Plymouth, Asa O. Roose, Argos, Ind. Bible School Board..

The Friend of Sinners.

June 14, 1914. Luke 18:9-14; 19:1-10.

Golden Text.—I came not to call the righteous, but sinners. Mk. 2:14.

Time.—The parable of the Pharisee and publican was probably spoken on the way down to Jerusalem for the last passover, in March A. D. 30. The visit to Jericho and conversion of Zacchaeus took place probably during the week preceding Passion week, about March 30.

Place.—Perea and Jericho.

Questions.

Who were chief among those who considered themselves righteous? Matt. 23:2-6. The Pharisees came into existence as a distinct religious sect under the high priesthood of Jonathon, about a century and a half before the birth of Christ. Their ruling idea was the duty of avoiding all intercourse with, all assimilation to the ways of, the heathen world. They prided themselves in the exactness of their obedience to the law, without much regard to the motive.

By what means did Jesus seek to reprove them? By a parable. Of what classes were the men of the parable? Who were the publicans? The Roman senate farmed out the taxes to capitalists in Rome, who had them collected by local tax gatherers, the publicans. They also had a few subordinate collectors. The publicans could assess the value of the property as they pleased and often assessed it far too high. They often made false charges of attempts to evade payment of taxes. Each collected or kept what he dared before passing on the receipts to the one next higher. Everywhere they were called thieves, but they were particularly hated of the Jews because they were false to their country, being instruments of Roman oppressors. What was the Pharisee's prayer? Of what did he boast? v. 11. Was this boast false? Christ charges the Pharisees as a class with extortion, Matt. 23:25, injustice, Matt. 23:23, and rebukes their laxness in the matter of divorce, Matt. 19:3-9.

Was fasting "twice in the week" commanded? "The law appointed only a single fast

day in the year, the Day of Atonement, Lev. 16:29. By the time of Zechariah there seems to have been four yearly fasts. Zech. 8:19. The bi-weekly fast of the Pharisees was a mere burden imposed by the oral law. The days chosen were Thursday and Monday, because on those days Moses was believed to have ascended and descended from Sinai."

What was the law on tithing? Lev. 27:30-32. Though so very exact in the payment of tithes, they were rebuked by Jesus for leaving undone more important things. Matt. 23:23. Why was this prayer a failure? What was the publican's prayer? In what way did he show sorrow and humility? What was the result of this prayer? What is meant by "justified"? "treated as righteous." Why was not the Pharisee approved? v. 14; Jas. 4:6; 1 Pet. 5:5, 6. How can we gain the true humility that Christ praises? Phil. 2:2-8; Rom. 12:10.

To what city does our lesson now shift? 9:1. Jericho was about twenty miles east of Jerusalem, not far from the Jordan. At this time it was a large and flourishing city and continued to exist for several centuries. What important events do you recall from previous lessons concerning this city? Heb. 11:30, 31.

Who lived in this city? v. 2. What is told concerning him? vs. 2, 3. He seems to have been a chief officer off the customs, who had superintendence of the sub-receivers of taxes, who collected the toll of harbors, bridges, etc. What did he do that he might see Jesus? Why was this? Because of the crowd and little of stature. Why do you think he was so anxious to see Jesus? In his office he was accustomed to the contempt and hatred of the Jews, and as this custom would no doubt subject him to greater contempt, it could not have been merely idle curiosity. How did Jesus single him out? What did Jesus say to him? How did Zacchaeus receive the honor? v. 6. How did the bystanders receive Jesus' act? What promises did Zacchaeus make? What was required under the Jewish law for stealing? Ex. 22:1; 2 Sam. 12:6. Salmasius adds that publicans convicted of oppression were by the Roman law compelled to restore fourfold. What does this action on Zacchaeus' part show? (True repentance,—abandonment of past evil and restitution for it as far as possible.). How did Jesus accept this? v. 9. How was Zacchaeus a "son of Abraham," by descent, or by possessing a spirit which entitled him to be so called, as in Rom. 4:11; Gal. 3:6. See note on publicans.

What statement of his mission did Jesus make? v. 10. See also 1 Tim. 1:15, What great privilege have the followers of Christ? 1 Cor. 3:9; 2 Cor. 6:1. "It was the manifested fellowship of the Son of man which brought salvation to the house of Zacchaeus. When we live the gospel so, and preach the gospel so, sinners will be brought to God."

Among the Brethren.

Elder Maple.

We had the pleasure in passing through to make the church at Raker Center, near Delta, Fulton Co., Ohio, a brief visit. Preached three sermons. We expect to hold a series of special meetings here soon and also have regular preaching service once each month.

We also called on the brethren at Cleveland, and found them all busy. The Young People's Berean Society meeting every Sunday evening, reports a good attendance. Bro. Geo. Jones is president. Bro. E. H. Wichern of the East 105th St. Church has been preaching at Fields every Sunday morning, and Eld. Conner, the minister, continues to preach at Elyria once each week. We are glad to note these activities.

Dutton, Mich., Box 21.

Our Sunday School at the Fonts School house was organized last Sunday by Bro. Benj. Cummings with forty present, good for a county school. This work is located 8 miles from Lakeview, Mich. The church has lost a leading member and worker in the death of Sister John Aulbach. She took an active part in our work at Blanchard and in the plans for the new church.

Our next appointment is at Dutton, Saturday, May 23, continuing until conference, Argos, Ind., beginning June 29.

Our special meeting introductory to our annual state conference of Michigan, opened at Dutton, on Saturday, May 23. Up to present date, good interest has marked each service. We are glad to find many here who are interested in the truth. The church has been prepared for conference by several necessary repairs. We look for a large attendance at conference, June 4-7.

Appointments.

We expect to visit Plymouth, Ind., (D. V.), during Bible School beginning June 8th. On June 29th, we shall begin a series of special Bible lectures at Argos, Ind. (D. V.). Let interested parties take note. Please address all mail to North Ridgeville, Ohio.

Report.

As planned, we spent Sunday, May 24, with the brethren at Morse Mill, Mo. While the attendance was not large, the attention was good. On Monday, we left for Fairdealing, Mo., the home of Bro. and Sr. Rogers, where by previous arrangement we on Tuesday baptized Lola and Susie Rogers and Mrs. Chas. Kopley, daughters of Bro. and Sr. Rogers, and Mrs. Ethel Rogers, daughter-in-law. The occasion was one which bro't much joy to the home. We find in this family a reproof to many who are isolated as well as to many who have all church privileges. Isolation is not a handicap to those who have the truth at heart. Many times it is an advantage. Bro. and Sr. Rogers have succeeded in leading to obedience all of their immediate family except one and we believe the time will soon come when he also will yield.

Another thing of which we are convinced is that a congregation can be over "preached." Our over-fed congregations go to sleep on us because they are so full of preaching. Where preaching is occasionally done we find hearers far more eager. Instead of so many of our churches buying so much preaching for themselves to sleep on, their money would be spent more to the glory of God should it be used in sending truth into places where it is seldom or never heard.

Our brethren in Missouri are again facing a drouth which is a serious matter with them since they have already had about as much of that as they can stand.

S. J. Lindsay.

"Good temper is an essential factor in success in almost any department in life. A superintendent who loses his temper in his school becomes himself at once the worst element of disorder and confusion which he is trying to reduce. And a teacher who grows cross when his class is disposed to be unruly has lost his chance to control the turbulence."

No man or woman of the humble sort can really be strong, gentle, pure, and good without the world's being better for it, without somebody's being helped and comforted by the very existence of that goodness.—Phillips Brooks.

"Flattery is often a traffic of mutual meanness, where, although both parties intend deception, neither is deceived."

"A man never so beautifully shows his own strength as when he respects another's weakness."

SERMONETTE NO. 69.

The Gospel.

Text.—The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to captives, and the opening of the prison to them that are bound and to proclaim the acceptable year of the Lord. Isa. 61:1-2.

Over 600 years after Isaiah had written his book, a man stood up in a synagogue in the town of Nazareth and read this text, and applied it to himself as the one spoken of. There he preached a sermon so full of grace, that his hearers wondered if it could come from the lips of Joseph's son. The circumstances and reading of the text as given in the manuscript copy is given by Luke and is as follows:—

And he came to Nazareth where he had been brought up: and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book he found the place where it was written — "The spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord".

And he closed the book, and he gave it again to the minister and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them,

This day is this scripture fulfilled in your ears. And all bear him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? Lu. 4:16-22.

Here we have a prophecy, and its fulfillment, as one of the most wonderful events that ever came to the children of men. No circumstance in the history of this world is fraught with more importance to the well-being of mankind, than the coming and work of the man of Nazareth. His evangel was the gospel of God's grace and his work was the blessing of poor, sinful man.

You will note a difference in the verbal statements of the prophet and the reading of the copy in the hands of Jesus. This is probably due to a different Hebrew copy of Isaiah than the

one from which our translation was made. But they are practically the same—that of the prophet perhaps including in the statement, "Opening of the prison," the restoring of sight to the blind, in Luke.

It is the testimony of Jesus that the prophecy met its fulfillment in him. If that is the truth, then it follows that God had anointed Jesus of Nazareth with his spirit—the spirit of the Lord God. And the specifications of the work to be done by the guidance of that spirit, opens a field of richest blessing and glory that touches the human heart and challenges admiration.

There is no wonder that the prophet calls it, "GLAD TIDINGS," and Luke calls it "GOSPEL" or good news. (There is no "the" in Greek). By way of emphasis it may be called "The Gospel," and is so used in many places. But there are so many items in this phrase to be inherited by the inhabitants of earth, that they are all grouped under one head—Glad Tidings.

The readers of this sermonette are aware of one item; for we have been drilled like soldiers on the "Gospel of the Kingdom," until we could but dimly see any other good news.

The acceptable year of the Lord—that glad day when earth shall bloom like Eden's garden, and the knowledge of the Lord shall fill the world as the waters cover the sea is a part of this gospel. And we read of Paul's gospel, in which he sets forth Jesus as the Christ of God, and the blessings he brought in the forgiveness of sin. Rom. 2:16; Rom. 16:25.

We read of the Gospel of God. It is concerning his son Jesus Christ our Lord which was made of the seed of David according to the flesh as promised by the prophets. Rom. 1:1-5.

We read of the glorious gospel of the blessed God that Christ Jesus came to save sinners. 1 Tim.1:11-17. What could be better news than this?

We read that the death, burial and resurrection of Christ is gospel. 1 Cor. 15:1-4. He was a type of our resurrection. We will never live again after death if Jesus did not rise from the dead. That our dear dead will live again with us, is glad tidings to us all.

Mark introduces his book with this remarkable statement, "The beginning of the gospel of Jesus Christ a son of the God." So his book was considered the good news of the Christ. Mark 1:1.

Paul in his letter to the Roman church, 1:16, says, I am not ashamed of the gospel

of Christ and explains that in it is contained "the righteousness of God", and that the just by their faith shall live again. This gives a view of what Jesus will do for the faith of the just, and it is good news.

We read of "The Gospel of the grace of God." Acts 20:24. Grace means favor, and truly God has shown his love for us through Christ, as Paul says in his letter to the Corinthian church. "All things are of God who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation to wit, that God was in Christ reconciling the world to himself by Jesus Christ." So that it is the gospel of the blessed God and the gospel or the good news of the Christ both. One sets forth God's grace or favor while Jesus will yet finish the work of reconciliation in the future. What has now only begun in the assurance of the cancelling sin and blotting out transgression and its effects by a glorious resurrection. 2 Cor. 5:17-21. It will be profitable to read this citation.

To preach Christ is to preach the gospel. This is seen by Luke's statement Acts 8:12. The Samaritans were baptized when they believed the things concerning the kingdom and the name of Jesus Christ. To claim that the gospel of the kingdom embraces all the good news there is, seems too limited in its scope for we have (1) The gospel of the kingdom ;(2). The gospel of Christ ;(3). The gospel of God's grace ;(4). The gospel of peace. (5), The gospel of your salvation.

It is for all men in all ages and in every condition. It is for the broken hearted. It is to give liberty to the captives of sin and death. It is to open blind eyes and let them see the light of life. It is because Jesus was anointed by God's spirit at his baptism, and remained upon him that he was enabled to speak as never man spake, the words that God had given him.

A. J. Eychaner.

Illinois Bible School, Aug. 11-20.

What God Are We Worshipping?

Once upon a time in the days of the apostles as the record shows, Acts 17, as Paul entered the great city of Athens and viewed their religious worship he declared unto them, saying, "As I passed by and beheld your devotion I found an altar with this inscription, 'To the unknown God.'" v. 23.

As we look out over the religious world today and note the manner of that devotion and

listen to the words of the devotees, as they bow down to their God and address him, we cannot but feel there are many in our day that are ignorantly worshipping an "unknown and a non-existing God." When they reverently bow before him and chant "Holy, holy, holy, merciful and mighty God in three persons, blessed trinity, God the Father, God the Son and God the Holy Ghost." For any one in our land of Bible truth and might have Bible knowledge to worship such a mixture of a divine being, is certainly dishonoring to our great God and Creator of heaven and earth, when He has declared, Thou shalt have no other God beside me. Which command is found among the first ten commandments. Ex. 20:3.

And then to worship a god in three parts (or divisions), "God the Father, God the Son, and God the Holy Ghost," we feel sure is a great monstrosity we know nothing about, is not in the Bible and certainly has no counter part in all nature like unto it. Could such a creature be found in all God's great universe we would look upon it with astonishment and not a being to serve and worship.

What! three divine beings in one and one in three? It is both incomprehensible and unexplainable. But when we obey the command "Thou shalt have no other God beside me" (singular number) and when He declares from heaven to the world (in speaking of Christ), "This is my son in whom I (singular number again) am well pleased. Hear ye him." we have a saying we can grasp and a God, Father and Son we can comprehend and understand their relationship to one another as well as we do when referring to an earthly parent and son.

The Bible speaks of one Lord, or son, one God, one Father of all. Eph. 5:6. Not a triune of any. Others may, if they choose, worship a "triune" three in one, "But to us (mark these three Bible words) there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1-Cor. 8:6. This one Bible quotation is enough to settle it for me.

Mark this. Now where in all the Bible is the thought taught that God the Father and His Son Jesus Christ are one personality? It is stated in scripture, John 3:16, "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."

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If Father and Son were one being, how could the Father send the Son? The existence of a son is always good proof of a father.

Oh! was there no father's ear to listen to the piteous cry of the Son, as his voice of anguish arose in the garden of Gethsemane the dark night of his betrayal, when his sad pleading voice went heavenward as he exclaimed, 'Oh Father if it is possible, let this cup pass from me; nevertheless, not my will, but thine (singular number) be done.' Matt. 26:39. Oh, was there no father's ear to hear the words of an only son who hung upon the cross as if not fit for earth or heaven, when in agony he exclaimed, 'Father forgive them, for they know not what they do.' Luke 23:24.

Then after Christ's death had occurred, after the sun had veiled itself in darkness, after the tragic scene on Calvary, after the earthquake had ceased its work and it trembled and shook no longer the hills of Judea, after many of the dead had arisen and come into the city to testify to the death of the Son of God, after Christ was laid to rest in Joseph's new tomb, after the work of the day was all over, after the darkness of night came on and the world lay in slumber land, after the Son of God was sleeping in his grave, after all this, was it possible that this world for three days and nights was without a living father or a God?

It is a joy to us to believe and to know we have an ever living God and an eternal Father who has sent His Son from heaven as a sacrifice for sin that we might live. And as stated in Jno. 17:2-3, "And hast given him (Christ) power over all flesh, that he should give eternal life to as many men as thou hast given him. But sayest the Trinitarian, what about the scripture where it speaks of the Father and son being one? "I and my Father are one." Jno. 10:30. Now, my friend, listen. There is not a passage in all the Bible that teaches this oneness is one personality. Let us for a moment look at the text you have just quoted—Jno. 10:30. Look first at the 29th verse. "My father which gave them me, is greater than all. How could the Father confer a gift upon another form, unless there existed another personality? The same as father to son we ask, "I and my Father are one," you say, Oh yes, but how unreasonable to claim that oneness relates to personality of being. We will now show to you from the scripture exactly to whom that oneness refers. Listen and hear it, Jno. 17:11. "I

(Christ) pray for them (the apostles); I pray not for the world; but for them which thou hast given me, for they are thine. And all mine are thine, and thine are mine." Two personalities enjoying the same companionship to gether. 11th verse, now listen and hear it. "And now I am no more in the world, but these are in the world, and I come to thee. (A journey to be taken to his Father, a second person) Holy Father, (a parental name) keep through thine own name those whom thou hast given me, that they may be one, as we are."—One! That they may be one as we are!

Now, my Trinitarian friend, to what oneness did Christ refer in his prayer in this 11th verse of Jno. 17? Did Christ in this prayer to his Father expect the 11 apostles to unite into one great, good Trinitarian personal unity, did he have in mind a companionship, a oneness of character, desire, love and purpose that filled the bosom of Father and Son, and many times in this world lovingly exists with earthly parents and children? This oneness that is spoken of so often in the Scriptures, relating to Christ and His Father, is so clearly defined in the 11th of Jno. 17 that a mere trio in the English language need not make its true meaning, nor would not, if some pet or strange theology was not at stake. Father and Son in all climes on earth and in heaven denote two distinct personalities. "No man hath seen God at any time." Jno. 1:18. But my Trinitarian friend, many people have seen Jesus Christ, His Son. Thus we have here shown two distinct beings. "For though there be that are called gods, whether in heaven or on earth," But to us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. 8:5, 6.

Now let us return to the 17th of Jno, that we may touch once more upon the oneness existing between the heavenly Father and His Son. In this prayer Christ prayed his followers might be one as he and the Father are one. 21st verse. That they also be one that the world might believe thou hast sent me. All this oneness referred to in this 17th of John and in all the scripture concerning Christ and his followers, relate to principle and character and never to singleness of personality. But, says the Trinitarian, here is the Bible for our doctrine. "He that hath seen me, hath seen the Father." Well, now your' cherished text proves the opposite of what you desire and profess

the plurality of persons, Father and Son. What is meant by, "If you have seen me, you have seen the Father?" Answer. One is not much like the other. Let me illustrate. Near my house are two twin sisters some 12 years of age. They look so near alike it is impossible for me to tell one from the other. Should any one ask me, Have you seen those twin sisters? I say only one of them. My friend says, Oh, if you have seen one of them, it is as good as seeing the other, for they look so near alike.

But the mother will tell you very quickly there are two personalities in that home belonging to those children. Do you see the point?

But not yet content the Trinitarian quotes on and gives Jno. 14:11: "Believe me (Christ) that I am in the Father, and the Father in me." But, my friend does that refer to personality? No proof it does. Let us illustrate again. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" Rom. 6:3. Did being baptized into Christ destroy the individuality of either, and thereby become a small trinity? What nonsense, just to establish a theory.

In the 17th of John, Christ has clearly defined the oneness that exists between himself and the Father, and he desires his followers should enjoy the oneness of character and not a personality.

It is not necessary to prolong this article by adding more proof that exists in order to prove our position. It is for the reader to decide whether you have one God and Father or a plurality of Gods upon which to cast your affections and worship.

L. S. Bronson.

Illinois Bible School, Aug. 11-20.

Trust The Lord.

Dear Bro. Lindsay: Would like to say to the brothers and sisters that the devil has many devices to lead us away from the Lord. Let us trust Him in all things. The devil would make us believe that we should go into some society in order to be provided for in case of accident, but does it not show that we are trusting in something else besides the Lord when we do? But we do not find any society offering us life in the age to come, so we have to look to the Lord for that. Then why not trust him for the needs of this short life? Hear what he says: The righteous cry and the Lord heareth and delivereth them out of all their troubles. And David said, I have been

young and now an old, yet have I not seen the righteous forsake his way nor his seed begging for bread.

Now hear what our Saviour says: Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, etc. He says also that no man can serve two masters, so dear ones, let us not take to ourselves any other master but the Lord and trust him without a doubt. Hear what else he says. Take no thought for your life, what we shall eat or what ye shall drink, nor yet for your body, what ye shall put on.... Behold the fowls of the air, for they sow not, neither do they reap nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they? Consider the lilies of the field, how they grow. They toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothes the grass of the field, which today is and to morrow is cast into the oven shall he not much more clothe you, O ye of little faith? For your heavenly Father knoweth you have need of all these things, but seek ye first the kingdom of God and his right-ousness, and all these things shall be added unto you. Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself.

Again he says, Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock. Please read the 6th and 7th chapters of Matt.

Dear brothers and sisters, let us keep ourselves unspotted from the world, and trust all of our affairs to the care of the Lord, for if we had no inkfolds in the world and were not near one of the household of God, he could cause the world to take care of us. He will never allow us to suffer unless it is best for us. It seems too much like rejecting his care when we look to some thing else. May the Lord open your eyes to see that he is our only sure protector and provider in this life, as well as the one to come.

Mrs. Martha Sutterfield.

Illinois Bible School, Aug. 11-20.

To improve the golden moment of opportunity and catch the good that is within our reach is the great art of life.—Samuel Johnson.

"Better fall covered and searched with wounds of glory, than to surrender through expediency to what is wrong."

Illinois Bible School, Aug. 11-20.

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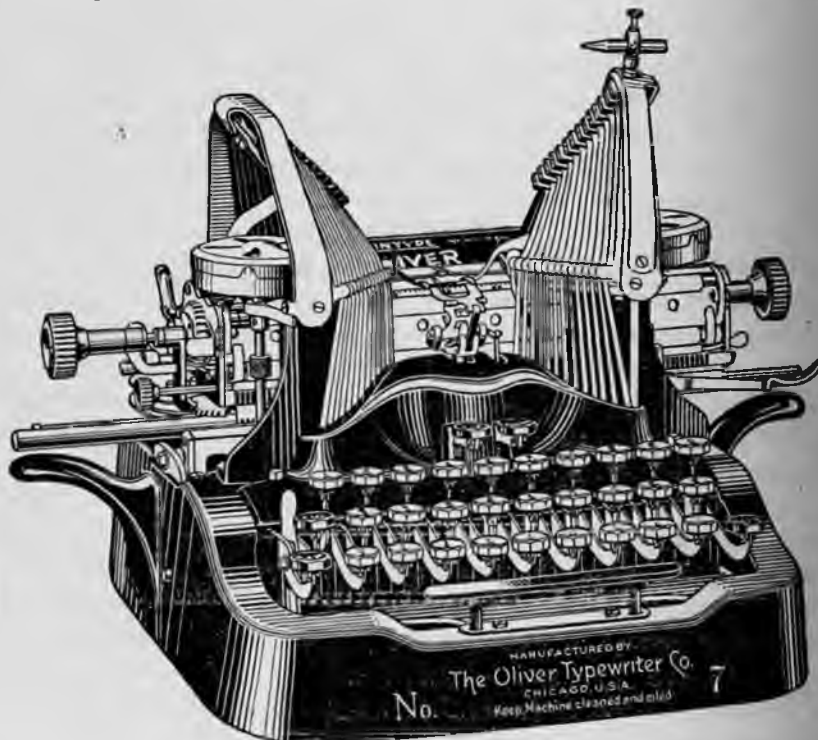
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Endeavor to be patient in bearing with the defects and infirmities of others, of what sort so ever they may be; for that thyself also hast many failings which must be borne with by others. If thou canst not make thyself such an one as thou wouldest, how canst thou expect to have another in all things to thy liking?—Kempis.

"As one grows in faith by trusting, and in loving, so he

grows in loving, so he grows in thankfulness by the exercise of his soul in grateful thoughts and emotions."

Love is not getting but giving; not a wild dream of pleasure and a passion of desire—oh, no love is not that. It is goodness and honor, peace and pure living, yes, love is that and it is the greatest thing in the world and lives the longest.—Henry Van Dyke.

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THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, June 10, 1914.

Number 35.

Man's Strength But Weakness.

The great steamship Empress of Ireland, with more than 1400 persons on board, steamed bravely from Quebec on Thursday afternoon for Liverpool. As the ship went down the river and out into the Gulf of St. Lawrence a somber, gray fog o'erspread the face of the waters. It must be assumed that Captain Kendall took all seamanly precautions. They were in vain.

Suddenly, out of the fog between 2 and 3 o'clock in the morning, loomed a dark shape. Death was on the waters for hundreds of the company of the huge liner. Vain were all the devices of men for their safety. It was the collier Storstad, driving up the gulf from the Nova Scotia coal mines for Quebec and a market.

The colier's 10,000 tons of dead weight struck the liner amidships and ripped thro' the steel fabric almost to the whirling engines. Had the blow been dealt in hate and in response to the dreadful command, "Death without quarter!" it could not have been more effective. The poet's fancy of such a scene was then and there made real:

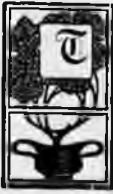
Midships with iron keel
Struck we her ribs of steel;
Down her black hulk did reel
Through the black water.

The passengers of the Empress of Ireland woke from slumber not merely to look Death in the face but with his icy clutch already upon them. In ten minutes the great ship, so lately pulsing with human life, was sinking beneath the waves. Where it had been were only the black waters and the gray fog, and some fragments of wreckage to which men clug.

Man is beginning to boast that not only is he Lord of the Land but that he is also Master of the Sea, and may hope as well to be Master of the viewless Air. He has not yet begun to be Master of the Sea. He plans and he builds with cunning brain and skillful hands. He imagines he has made that which he may safely ride through all the perils of the mighty Deep. Then his pride has a dedaly fall.

The Sea sends down from the frozen Pole a mountain of ice that crushes his Titanic like an eggshell. The sea breathes up a fog, and his own ships become

What of the Day?



The night is far spent—the day,
What of the day?
O watcher with eye intent, O say,
What of the day?

The morning comes apace.
For in the east I trace
The first red rays of light
That drive away the night.

But watcher with eye aglow—the day,
What comes with day?
My night-frighted soul would know. O say,
What comes with day?

O watcher with vision true—the day,
Who comes with day?
Who comes with the day so new? O say,
Who comes with day?

From heaven's courts, behold,
With power and light untold,
With angels in His train,
Messiah comes to reign!

—Max Hill.

projectiles, crushing one another into shapeless ruin. Then, in a moment—in the twinkling of an eye—Man learns anew the lesson of humility. He passes out of human help and finds no help save in the hands of God.—Chicago Record Herald, May 30, 1914.

The Fad of Reforming Others.

Wu Tingfang, who made himself famous in the western world when he was minister to Washington, has since been writing many interesting books on western subjects. His views have been widely copied, and, let us hope, have been beneficial to us, for it is always well to try to see ourselves as others see us.

Speaking of American and European attitudes, he recently made this statement:

"In China we do not expend as much energy as Americans and Europeans in trying to make other people good. We try to be good ourselves, and believe that our good example, like a pure fragrance, will influence others to be likewise. We think practice is as good as precept, and the thought has sometimes suggested itself to me that Americans are so intent on doing good to others and on making others

good that they accomplish less than they would if their actions and intentions were less direct and obvious."

Has the oriental sage struck a vital spot in our civilization? Have we not a great need of reforming ourselves rather than reforming others? If we reformed ourselves would we be so busy with the affairs of other men and women.

Did you ever stop to think how busy we are in this country about the welfare of others? Is there a reformer who is really seriously concerned with reforming himself? Is it not always for others that he bestirs himself? It is always salvation for his neighbor that concerns him, his neighbor is continually going wrong and he is continually in need of restraint, either moral or legal. All our efforts seem to deal with making the other man good, and yet the other man may be as well off, morally and otherwise as we are ourselves. We have created a civilization of spies, spying on our neighbors until we have produced a state of discontent and mal-content that might startle us if we could see ourselves correctly. And the hordes of reformers and busy bodies that go up and down the land continually, are by no

means better than the rest of us, often they are worse, the sheerest hypocrites in our population. The truly great reformers are men who exert their influence by practice, by the practice of virtues in their own lives and by their kindly attitude toward others.

All thoughtful Americans ought to be thankful to Wu Tingfang for holding this mirror up to ourselves. Let us pray that we may be able to grasp what he has caused us to see—and may we have more men and women devoted to promoting good in their own lives rather than in regulating the lives of others by their superficial and hypocritical advice.—Sel.

Being Above One's Work.

"I certainly cannot understand Mrs. Warren," the girl said, her pretty brows lifted half in perplexity, half in disdain, as she watched the neighbor going home "across lots." "She is so quick-witted. You'd think she'd care for the best things, books and culture and all that; but she really seems to enjoy her house work and cooking more than anything else in the world. You saw how she was just now, as delighted over that new salad recipe you gave her as I should have been over a new thought."

The elder woman, the girl's hostess, laughed as if something amused her, but tenderly, too, for she loved the girl. "Why shouldn't she love her work first and most?" she asked. "It was what she was put in the world to do." "But the kind of work!" the girl protested. "Just common cooking and dishwashing. She might have thoughts above it."

"What would you think of a lighthouse keeper who had 'thoughts above' cleaning lamps?"

"Oh, but that's different," the girl said quickly. That's a matter of life and death to others."

Her friend shook her head. "No, dear, it isn't different. The task that God puts into one's hands always demands joy and enthusiasm to be done as he wants it done. The problem is not one of having 'thoughts above' one's work, but of lifting one's work to the level of one's greatest thoughts. Do you see?"—Sel.

Berean Column.

Dear Bereans:

I am just going to write a letter this time. There are some Bereans I used to correspond with, but time has not permitted me to keep up my correspondence as I would have liked.

My mind of late has been filled with the thoughts of God's wonderful dealings with me. I have had the advantages of seeing His wonderful dealings with mankind as taught in the Bible, but the older I grow the more fully I realize His goodness to me in bringing me to a knowledge of His loving kindness and fatherly compassion, and the more often I think of my dear brother who first showed me the true Bible Gospel, so different from what I had been taught, it has been a continual search for deeper thoughts.

My brother has now been sleeping for twenty-six years, and I think of him more and more every year, for I have not lost hope in God that those which are His will He bring with Him.

It is so sad to hear those who should be able to comfort the sorrowing do not do so as God has given in His record. A lady not long ago lost her husband, and all her comforts of life at the same time, and being an invalid said to her pastor, a prominent D. D., that she could not conceive of her husband being happy in heaven if he knew how she was suffering. It seems to me that when they charge God with such unloving deeds as causing suffering humanity to be punished at the same time as those that are better favored, get an Iron Love without any feeling of sympathy.

I have written these lines in the loving thought some one may read them and search the Scriptures for themselves and not trust to D. D.'s for help which they do not give.

Submitted in love to Bereans from a Berean.

Selma Samuelsson, Brooklyn, N. Y.

Dear Bereans:

We hear so much these days of people saying it doesn't make any difference what you believe just so you live right, for we are all working for the same place. In other words, they say it doesn't make any difference whether you have any doctrine at all. Let us see what God's word says about the matter. In Prov 4:2, we read, For I give you good doctrine, for- sake ye not the law. Then in

Tim. 4:13 and 16. Till I come give attendance to reading, to exhortation and to doctrine and take heed unto the doctrine for in so doing thou shalt both save thyself and them that hear thee. So it does make a difference what we believe and teach. Titus 1:9. Holding fast the faithful word as he hath been taught that he may be able by sound doctrine, both to exhort and to convince the gainsayers. That is how we are to convince the people, by our sound doctrine. What then are so many so-called doctrines that people hold who say it doesn't make any difference what we believe. Let us turn to Matt. 15:9. But in vain they do worship me teaching for doctrine the commandments of men. What then is this doctrine or commandments of men? 1 Tim. 4:1 says, Now the spirit speaketh expressly that in the latter days some shall depart from the faith giving heed to seducing spirits and doctrines of devils. And how are such false doctrines to be treated? 1 Tim. 1:4. Neither give heed to fables and endless genealogies which minister questions rather than godly edifying which is in faith, so do. Do we find more people giving heed to the doctrine of the devils than to doctrine of Christ? Yes many more are found. 2 Tim. 4:3 must apply to this time, which says: 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.

This time must now be at hand. And they will say whose doctrine are we to follow and how are we to know the true doctrine? We would answer, follow the doctrine of Christ. Titus 2:10. Not purloining but showing all good fidelity. That they may adorn the doctrine of God our Saviour in all things. And let us take heed to the doctrine of Christ which is not of men but of God. John 7:16. No other doctrine is to be taught but this. 1 Tim. 1:3. As I besought thee to abide still at Ephesus when I went in to Macedonia, that thou mightest charge some that they teach no other doctrine. Stand therefore having your loins girt about with truth and having on the breast plate of righteousness, and your feet shod with preparation of peace; above all taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked.

Your sister in Christ,

Mary Cooper.

Apostacy in General and Future Apostacy in Particular.

Translated from "L'Ape Biblica."

Selected from "Words of Life." The subject is of the greatest importance, not only in view of the present state of Christendom, but also because many signs appear to show that we are near to the final apostacy. However that may be, its true importance springs from the fact that the apostasy is the first element in the final decadence of Christianity, the first precursory sign of the return of Christ. Hence the necessity of studying the question arises out of the great confusion regarding it which reigns in most minds. Some deny radically the possibility of a general and final apostasy, and believe instead in the conversion of the world through the Church's missions. Others limit the apostasy to certain churches and specially to Catholicism. But many Christians believe that the Word predicts for the end of this dispensation a general apostasy from Christianity, and perceive even now the precursory signs of it.

Let us examine therefore: 1st, The teaching of the Holy Scriptures on the matter: 2nd, The features of the predicted Apostasy. 3rd, Its range and extension. 4th, The signs which foretell it.

I.—The Teaching of the Holy Scriptures.

And above all the meaning of the word. The word apostasy consists of two Greek words: apo, far off, and stasis from the verb istemi, to stand, to hold one's self. Thence the verb apistemi, to hold one's self aloof, to draw away, to abandon, and the substantive apostasis or apostasy. The verb occurs twice: once in the sense of abandoning God through unbelief (Heb. 3:12), and another time in the sense of apostotizing, in 1 Tim. 4:1: "Some shall depart from the faith," etc., which Diodati translates: "Some shall apostate from the faith." The noun occurs twice in the New Testament: Acts 21:21, where Paul is charged by the Jewish Christians with "teaching the Gentiles to apostatize from Moses"; 1. e., the forsaking of the precepts of the Law; and in 2 Thess. 2:3, where the general and final apostasy is treated of. The word has therefore the sense of forsaking, abjuring, falling off, with regard to the Law as well as to the Faith.

Apostasy has three Hebrew synonyms: Mahal and Belijahal (whence Belial), both of which mean: sin, iniquity, perfidy, prevarication, falling off, and they indicate the forsaking of God, especially through idolatry. But the true equivalent of apostasy is Sara (from Sour, to withdraw) separation, falling away, deser-

tion. Apostasy is therefore a desertion, a falling away from the faith.

But it is important to fix exactly the sense of the word in relation to the final apostasy, and therefore it is well to examine it in its other applications—similar but not identical. First of all we are not treating of the position of all men as sinners—far from God, "without God and without hope in the world," and as such, "enemies of God." These, not having the faith, cannot desert or forsake it. Perhaps it is a question of persons who have known and accepted the Gospel, at least in part, then have withdrawn themselves from it either through indifference or unbelief. Are these apostates? No, because their withdrawal is not declared, and to be apostate it is essential to deny positively and openly the faith and to profess principles directly contrary to Revelation.

Further, the denial itself might not be apostasy, for there is denial and denial. If it is dictated by fear or fright, as in the case of persecution, it might not be apostasy, and might be followed by penitence. Such was the case with the Apostle Peter, and that of various persecuted believers.

Apostasy is therefore a special denial, meditated, considered, lasting, and accompanied by hatred of the Gospel. In fact there are two kinds of apostasy, one partial, the other total. The first is a forsaking of certain special truths on the part of isolated individuals or of particular Churches. In this sense there have always been apostate men and assemblies. But there is a total and general apostasy; total in the sense that it denies the whole Gospel, and general in the sense that it embraces the mass of Christendom. This fact leads to our subject and invites us to examine the teaching of Revelation about the Apostasy.

The two passages in which the words to apostatize and apostasy occur, while they confirm the foregoing distinction between partial and total apostasy, let us know the sense of the Word.

1 Tim. 4:1 describes an apostasy relating to certain truths through the adoption of certain errors, which do not imply the absolute rejection of the Gospel. This is confined to the practical questions of matrimony and celibacy, of the use of foods, or of asceticism. These errors are called doctrines of demons," but they do not touch directly the fundamental truths of the faith.

There is therefore a continuous

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apostasy which forsakes the Gospel by embracing error of what ever kind, either because it denies a partial truth, or because of the affinity of the latter to essential truths. Nevertheless this is not what the Word of God calls the Apostasy.

2 Thess. 2:3, instead indicates the total and general apostasy, which is an absolute falling away, a hostile negation, and declared rebellion against Christ himself, which will precede and accompany the appearance of the Antichrist and will drag after him all Christendom.

Let us observe in passing that the same distinction between partial apostasies and the general apostasy is repeated in the case of Antichrist. St. John declares that there were already antichrists in his time, but that the Antichrist must also appear (1 Jno. 2:18). The antichrists of that time, and those who have followed, are the unbelievers of all times, the enemies of all ages, who deny any vital truth of the Gospel, and also the powerful who persecute believers, and of whom some were precursors and types of the real Antichrist, as Antiochus Epiphanes was among the Hebrews. The real, final Antichrist is that predicted by St. Paul. He will provoke and favour the general apostasy, will deny the Law and Gospel, the Father and Son (1 Jno. 2:22; 4:3). He will not only deny the truth, but will try to abolish it and to blot out the name of God in his earth. He is called "The man of sin," "The lawless one," (anomos), "The adversary," and, seating himself in the temple of God, proclaims himself God. There is therefore an exact correspondence under that double aspect, between the Apostasy and the Antichrist.

But we have in the Gospel another passage which completes the Biblical teaching about the final apostasy; it is the word of Jesus in Lu. 18:8: "When the Son of man cometh, shall He find the faith on the earth?"

That evidently means He will not find it, which demonstrates that at the end of the present economy the faith will have vanished; it will exist no longer. How? To understand it one must remember that at His return previous to appearing to the world, Jesus will have already raptured His Church, i. e., together with the resurrected ones, those who will remain alive at the coming of the Lord (1 Thess. 4), so that they will be caught away all together and conveyed to the Father's house: and so the Church of Christ will not pass through the Great Tribulation which comes afterwards. Now

this absence of the faithful on the earth in the subsequent period will be the fruit of the general and total apostasy of Christendom which will have denied what little Gospel it knows, and in the end, drawn away by the Antichrist, will rebel against God and Christ, and will fulfill the great revolt described in Ps. 2: "Why do the nations rage?" etc.

This teaching of the Holy Scriptures is confirmed by the facts of history, which show on the one hand that certain truths of the Gospel, even fundamental, can be denied, whilst others are retained without denying the Father and the Son; and this is the partial apostasy of the Catholic Church, east and west. On the other hand Christ and the Gospel can be denied without denying God the Creator and Father of men; and this is the apostasy of the Hebrews and the Mahometans. And finally, every thing can be denied, the Father and the Son, and man will be declared God; and this will be the final apostasy of Christendom and of the Jews seduced by the Antichrist. It is of this last that we treat.

To be continued.

**The Church of God.
R. E. Lloyd.
Matt. 16:16-18.**

I desire to preach to you a while on the subject, The Church of God. From the context we learn that Jesus and his disciples had come into the coasts of Caesarea Phillippi, and he asked them, 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, Jeremiah, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said unto him, Thou art the Christ, the Son of the living God. Jesus was so well pleased with Peter's confession that he, Christ, was the son of the living God, that he exclaimed: Blessed (happy) 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 (Greek hades; Heb., sheol), shall not prevail against it. Read also v. 19.

In discussing this subject, we will notice first the question Jesus propounded to them,—Whom do men say that I, the Son of man, am? Then, Whom do ye say that I the Son of man, am? In answer to the first question, they said, Some say that thou art John the Baptist,

some Elias, and others. Jeremiah or one of the prophets. Notice, these were all different answers, and people today, as at that time, are giving different opinions in regard to Christ. But this was not satisfactory, nor is it today. So Jesus now asks the second question, Whom do ye say that I the Son of man am? As much as to say, you have told me what others say, now I want a direct answer from you, and so it must be with us. Will our answer please Jesus like Peter's? Thou art the Christ the Son of the living God. Do you believe it, brother, sister? I do, because Jesus endorsed it and that is enough for me. Read Matt. 1:18-25.

But when was it revealed, made known to Peter? I believe at the time he was baptized by John the Baptist in the river Jordan and the spirit of God descended like a dove, and lighted upon him. And lo, a voice from heaven said, This is my beloved Son in whom I am well pleased. At the mount of transfiguration, which is supposed to have been Mount Tabor, God also said, This is my beloved Son in whom I am well pleased. Matt. 17.

When in vision, Peter, James and John saw Moses and Elias, talking with Jesus—that it was a vision, read v. 9—Peter did not say, Thou art the very and eternal God, but the Son of the living God. Some there are who say, He was the Almighty Jehovah, but he did not say so himself, and acknowledged what Peter said. Read also Heb. 1:1; Jno. 3:16-17.

A Presbyterian preacher once asked me if I believed Jesus Christ was the very and eternal God. (Please excuse this personal incident. We mention it only for illustration and to uphold the truth of God's precious word). Did He say so? The Bible teaches it. His name shall be called Wonderful, the mighty God, the everlasting Father. Isa. 9. We replied: He would be the everlasting, age-lasting father of the Christian dispensation, and called the mighty God in the sense that he is the Son of God. "He was the very and eternal God" cried he. We referred him to the baptism when a voice from heaven said, This is my beloved Son. The Heavenly Father was up in heaven and Jesus the Son was in the river Jordan. Also said, If Jesus was the very and eternal God, when he hung on the cross between the two thieves and cried, when the sun was mantled in darkness, My God my God, why hast thou forsaken me? there was a time when the world had no God, for he was nailed upon the cross. But no.

God the Heavenly Father, to whom Jesus appealed, was still up in heaven and his son, on the cross. Again, how could the very and eternal God forsake himself? Philip had the Ethiopian eunuch confess he believed Jesus Christ was the Son of God. Acts 8. Paul mentions this confession in Rom. 10.

Third. Notice now, Christ's approval of Peter's confession.

Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. v. 17. Why did not Jesus contradict him, if he Jesus, was the very and eternal God? But no. He gladly told Peter he was God's own. I take Jesus at his word, do you?

Fourth. And I say also unto thee that thou art Peter, and upon this rock I will build my church and the gates of hell—Gr., hades; Heb., sheol the grave—shall not prevail against it. v. 18. Peter, Gr. Petros, a piece of a moveable stone, is not the rock the church was to be built upon, but 'Petra' Christ, masculine—the other is feminine.

To be continued.

Men Wanted.

- Men who are not for sale.
- Men who are all sound to the heart's core.
- Men who fear the Lord and hate covetousness.
- Men who stand by the right, though the heavens fall and the earth reels.
- Men who tell the truth and look the world and the devil right in the eye.
- Men who never swagger nor crawl.
- Men who have courage without whistling for it.
- Men careful of God's honor, and careless of the world's applause.
- Men too large for sectarian finits, and too strong for sectarian bands.
- Men who know their message and tell it.
- Men who know their place and fill it.

The impression produced by character is after all more permanent than that produced by capacity. It passes into other lives and is fruitful as an influence long after the results of capacity have perished in the using.—Sel.

When Opportunity knocks at your door, Responsibility stands behind her.

When Jesus was arrested in Gethsemane, "sin essayed to bind the hands of omnipotence."—F. B. Meyer.

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.

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.

Brethren, when you read this item, will you please at once examine the label on your paper. If it says "May 14", will you please let us hear from you. There are some whose subscription expired before this date. We must pay our bills promptly. Why not help us by being prompt with subscription money?

If you cannot pay now, but want the paper continued, write to us to that effect.

Sr. Bertha J. Williams wishes us to announce the change of her address from Mack's Creek to

Sweet Springs, Mo., R. F. D. 2.

A suggestion has come to us to print an index for the Herald to be bound at the end of the present year. At the beginning of the year, we advertized that we would print such an index provided a dozen orders for bound copies at \$3.50 could be obtained, this to include a year's regular subscription to the Herald. So far we have not received the dozen orders. A few days ago a brother wrote saying that if he hadn't ordered he wished to do so. We think it possible that others may have forgotten also. Let us hear from you.

Sister Elta M. Fitz, of Cedar Rapids, Iowa, sends us clippings which show that Pastor Russell has now gone into the moving picture business to get his ideas before the world. While we can not indorse his teachings as to the resurrection and on some other things, yet it must be admitted that we can take a lesson from him in his activities to keep what he believes to be the truth before the people. He sets us a splendid example in his tract distribution. Thousands of dollars are spent in this way by his admirers. We have just received a letter from Bro. Maple in which he says that his receipts have not been very gratifying, he having spent far more than he has received in getting out some good tracts. This is true with every one of our people who puts his money into tracts. Why is it so?

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it. Alta King, .50.

Announcements.

The Northwest Conference

of the Church of God will convene at Corvallis, Oregon, June 18, 1914. A good attendance at this meeting is desired believing our King will soon come. Let us not neglect the assembling of ourselves, but exhort one another the more as we see the day approaching. Heb. 10:25.

Entertainment will be furnished all that come. The President's residence is 444 N. 17th St. We are endeavoring to secure the assistance of Bro. O. J. Allard for this meeting. Brother Prosser will also be with us.

H. B. Hathaway, Sec'y.

How's This.

We will print for you 100 letter heads and 100 envelopes for

\$1.00 postpaid to any address in the United States.

To The Berean Societies and Isolated Members of the Church of God.

Dear Co-Workers:—

Believing that a general meeting is needed for the purpose of extending our work and forming a closer co-operation of the different states, we issue this call, inviting you to meet in conference session at the Church of God at Oregon, Ill., on Wednesday evening, Aug. 19, 1914, at 7:30 P. M. Sessions continuing on the 20th, morning and afternoon. Each society is asked to send at least one delegate to this conference, and isolated members are earnestly requested to be present; we need your help. A program will appear in the near future.

Signed,

- Anna E. Drew, Illinois.
Leila E. Whitehead, Ill.
Leland Roose, Iowa.
C. C. Maple, Michigan.
Emma C. Rallsback, Ind.
E. H. Wickern, Ohio.
Eva L. Stearns, Iowa.

Illinois Bible School, Aug. 11-20.

The Sunday School.

By Anna E. Drew.

The Great Refusal.

June 21, 1914 Mark 10:17-31. Read Matt. 19:16-30.

Golden Text.—Ye cannot serve God and mammon. Luke 16:30.

Time.—March, A. D. 30, two or three weeks before the crucifixion.

Place.—In Perea, beyond Jordan, during Christ's last journey to Jerusalem.

Questions.

Who came to Jesus as He went on His way toward Jerusalem? From Matt. 19:20, we learn that this man was young; from Luke 18:18, that he was a ruler, a person of position, perhaps one of the rulers of the synagogue,—all three gospels mention his wealth. What great question did he ask? From his question, did he consider eternal life a present possession? What shows he did not? What does his manner of coming and the language in which he addressed Jesus show? "That he was humble, respectful, and showed confidence in Jesus as an able teacher, for 'Good Master' was the title by which the Jewish doctors liked to be addressed."

Why is his question the most important of all questions that concern mankind? With what question did Jesus answer the young man? To whom does He refer him, as the source and pattern of goodness? v. 18; Matt. 19:17. What command does Jesus quote? Compare Matt. 19:18, 19. What was the young man's reply to this? What do you think were the qualities in this young man that caused Jesus to love him? What was the "one thing" lacking? In what way could riches be a hindrance to perfection? Matt. 6:24; Luke 12:15; Ps. 62:10; 1 Tim. 6:9. Was this a test to prove him? What besides giving up of his wealth was required of him? What was to be the reward? What is involved in following Christ? Matt. 16:24; 2 Tim. 3:12. How did this young man receive Jesus' command? Where had he failed in keeping the commandments? 2 Cor. 4:6; Rom. 8:3, 4. What lesson did Jesus base on this refusal of the young ruler? v. 23. What connection has eternal life with the kingdom of God? v. 30; Jno. 3:5; 1 Pet. 5:4. Why were the disciples amazed at Jesus' words? "Peasants by birth and in rank, accustomed from childhood to uncomplaining, unquestioning submission,—familiar, too, with the spectacle of enormous wealth accumulated in the hand of those to whom they looked up with awful reverence, the words came to them like some strange revelation."

How did Jesus vary the saying the second time? What is it to trust in riches? Job 31:24, 25. "To rely on them for peace, happiness and power." What comparison does Jesus make to the rich man? v. 25. (This was a proverbial expression among the Jews to express anything extremely difficult. "In the East today the small side gate of a city which admits the foot passengers after nightfall is often called the 'needle's eye,' but there is no proof that it was so called in Christ's time.") Do you think one who is truly following in the footsteps of Jesus would keep great wealth in his possession? 1 Tim. 6:17, 18. Why were the disciples still astonished? If a rich man, with all his apparent advantages, would find it almost impossible to enter the kingdom, who could enter it, they questioned. To what did Jesus point them as the only way out of the difficulty? v. 27. How can one avoid the perils of wealth?

What did Peter claim of himself and the apostles? v. 28. What did Jesus say of the reward of such? vs. 29, 30; Matt. 19:28, 29. When will they receive their reward? v. 30; Rev.

THE 22:12; eration Acts 3 sus' th 3:21; Wha foretel in tha are so of se the et Joshua ua 24 choice shall v Illinois Faires Bles Man s For Forme Eve Yet, Wa Drea Dre Vain Bar Out i Eat Pain Ar Curs Th Deat En But Fa In t Re Jesu To Cam O As S Thr G Wh J All ten S Ki

22:12; What is meant by "regeneration" in Matt. 19:28? See Acts 3:20. 21. Where will be Jesus' throne? Luke 1:32, 33; Rev. 3:21; 11:15.

What great reversal did Jesus foretell? v. 31. What will count in that day? Matt. 7:21. What are some of the present rewards of serving Christ? What are the eternal rewards? What was Joshua's choice in serving? Joshua 24:15. What was Moses' choice? Heb. 11:24-26. Which shall we serve, God or mammon?

Illinois Bible School, Aug. 11-20.

Redemption. J. J. Bronson.

Fairest one of God's creation, Blessed with all His love could give, Man soon lost that near relation. Forfeited his right to live.

Formed from dust, God's power proclaiming, Everlasting life his goal, Yet, 'from dust to dust returning, Was there spoken of the soul.'

Dreadful was the final sentence, Dreadful now his low estate, Vain indeed was all repentance, Barred to him was Eden's gate.

Out into the world he wandered, Eating bread by sweat of brow, Pain and sickness, sin-engendered Are his close attendants now.

Cursed is the ground forever, Thorns and thistles it must bear, Death at last life's thread will sever, End the weary round of care.

But God's love for man was boundless, Far beyond our feeble ken. In that awful night's thick darkness, Rose "The Star of Bethlehem."

Jesus came to bring salvation To the fallen sons of men, Came to be a new foundation, On which they might build again.

As in Adam all was forfeit, So in Christ we all regain. Through the risen Saviour's merit, God's adoption we may claim.

When in fiery cloud descending, Jesus comes to earth once more,

All his blood washed saints attending, Sound his praise, his name adore.

King of kings, his sway extend-

ing Over all earth's wide domain, Justice, love and life unending. Bring back paradise again.

When the lamb with lion eating, Child shall lead, who knows no fear. Sin and death so long afflicting Find no longer victims here.

Jesus comes, earth's rightful ruler, Every knee to him shall bend, Peace shall flow, a gentle river, Life and joy shall know no end.

Come Lord Jesus, and come quickly, All creation waits for Thee. Saints and angels stand expectant, Longing Thy dear face to see.

Wanted.

We hear now-a-days so many petitions ascending to God by religious people for Him to enlarge the borders of His kingdom here on earth (meaning the church), we have become curious to know if this doctrine of religion has any foundation in scripture for such a prayer. Therefore we have inserted a 'want ad' for a few scriptural texts directly pointing to and teaching God's kingdom and the church are synonymous terms. A few Bible texts teaching that thought would be gladly received and examined with much interest.

Yours in search of truth, L. S. Bronson.

Lives that Lift.

The lives that lift are those from which shine out warmth, peace and love to those about them. Those that quietly labor on forgetting self, sacrificing, remembering and caring for others with whom they mingle. The life that lifted to a better condition is shown in the story of the good Samaritan. It was not found either in the priest or Levite that passed by on the opposite side from the suffering and needy. But the life that was the poor, despised Samaritan that forgot self and danger of robbers that yet might be near them, got down from his beast, caring for the suffering one, binding up his wounds, pouring in oil and wine and raising him to a seat on his beast, himself walking by his side and guiding him on to a place of safety, shelter and rest. It is not always a path strewn with roses and flowers where walk the lives that lift. Nay verily, for no life has ever existed, no principle has

ever been promulgated to the world, that has at last lifted society to a better state of being, but has first had its crowns of thorns placed upon brows to be worn long and patiently ere the victory was won and the blessing enjoyed. I have learned that the world is very, very slow to receive better things from the hands of those who would be glad to improve its condition. Even the professed church will close its eyes and gnash its teeth and exclaim, "I won't believe or receive it at your hand." Why? Because they look upon it as a departure from their old style of thought and teaching of our forefathers and the result is they reject the light, sink away into outer darkness, and are lost in the impenetrable gloom.

When we stop to consider the lives that lift, there is one above all others that first suggests itself to our mind. It is the Son of God. Did you ever think what a beautiful type of this life is found in the story of the Samaritan? The Samaritan found a traveler that had been beset by robbers and left by the roadside half dead or in a dying condition. Christ in his travel found a world that had been beset by a robber (the devil), robbed of its beauty and joy, and left by the roadside in a dying state. As the Samaritan descended from his beast, stooping to pity and care for the dying, so Christ left the glory he had with the Father, and took not upon himself the nature of angels but the seed of Abraham, that he might lift the world to a better state, pouring into its bleeding wounds oil and wine, placing a wounded world on his own beast, bearing its sins in his own body on the tree, carrying (as did the Samaritan) a wounded world to a place of rest and safety, saying to the inn keeper, the church, care for him, and what more is needed I will pay thee when I come again. Yes, rescue, the perishing, care for the dying, and whatsoever thou spendest more than I now have given you, when I come again, I will repay thee. Such are the lives that lift. May we strive to walk in their steps.

L. S. Bronson.

The Kingdoms of the Heavens. G. L. Young.

1. In this article we call attention to the term "the kingdom of heaven." This term is not found in the Old Testament, and it is not found in the New Testament save in the book of Matthew only. Biblically, therefore, it is a term peculiar to that

Gospel, being found there more than thirty times.

2. The term, however, was in use among the Jews, being current in Rabbinical circles. In this expression the word heaven was a sort of substitute for God. As Edersheim says: "In fact, the word 'heaven' was very often used instead of God, so as to avoid unduly familiarizing the ear with the sacred name. This probably accounts for the exclusive use of the expression 'kingdom of heaven' in the Gospel by St. Matthew." (b. c., I, 267). With the Jews, therefore, the kingdom of heaven would be the practical equivalent of the kingdom of God.

3. We must note, however, that in Matthew the kingdom of heaven is literally, "the kingdom of the heavens." On this plural form (heavens), mighty conjectures have sometimes been founded. Some, e. g., have even conceived the term to embrace the vast astronomic heavens. Thus would the whole starry heavens become the future inheritance of the redeemed. This seems rather a noble conception. But does it rest on any substantial exegetical basis? We trow not.

4. As to the use of the term in Matthew, it seems to be the equivalent of the term kingdom of God—as this latter term is used by other New Testament writers. A candid comparison of parallel passages will show this to be so. We adduce but one such comparison as a sample. In Matt. 19:14, "Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven." In Mark 10:14; "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." As Professor Orr has well said: "No distinction in meaning of any importance can fairly be established between the two expressions."

The same thing may be seen in the book of Matthew itself. Take, e. g., the Sermon on the Mount, chapters 5-7. Here the term, "the kingdom of the heavens" is found six times (5:3, 10, 19 twice, 20; 7:21). But the kingdom is mentioned otherwise in this same discourse. In 6:10, it is "Thy kingdom" (i. e., the kingdom of "Our Father who art in the heavens" of the preceding verse). In 6:13 is the declaration "For thine (God's) is the kingdom." While in 6:33 the term "the kingdom of God" is used. (I since note that in R. V., it reads, "his kingdom.")

Now it is patent that, in all those instances, it is the same kingdom that is intended. The kingdom of the heavens is, then, the kingdom of God, the kingdom

of the heavenly Father.

Note also the following passage in Matthew where the two expressions are used, the one the exact equivalent of the other: "And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God." (19:23, 24). Surely no more need be said on this point.

5. The New Testament term has an Old Testament root, particularly in the book of Daniel. The exact phrase is not found in this latter book, but there are ideas and expressions that gave rise to the later Jewish and New Testament usage.

Heaven (or the heavens) is, as we have seen, sometimes used by metonymy for the God of heaven (cf. Luke 15:18, 21). This is so in Daniel. Thus in one sentence the prophet calls God the Most High, while in the very next sentence he refers to him as the heavens in the expression, "the heavens do rule." (4:25, 26).

Likewise in this book of Daniel it is to be remarked how frequently God is termed expressly, "the God of heaven." See 2:18, 19, 28, 37, 41. In 4:37, he is termed "the King of heaven" and in 5:23, "the Lord of heaven." And chap. 2:44 states of this "God of heaven" that he shall set up a kingdom. This kingdom was to be set up on earth, not in heaven. This kingdom thus set up by the God of heaven is the kingdom of heaven—whence comes the later Jewish and New Testament term. Pusey says: "The kingdom of heaven" occurs exclusively, "the kingdom," almost exclusively, in Matthew's Gospel, as being written especially for Jewish converts; but he has also that other term more frequent in Luke, 'the kingdom of God.' Of these equivalent terms, 'the kingdom of heaven' is especially suggested by Daniel's words, 'the God of heaven shall set up a kingdom.'" etc.

6. The significance of the term, then, is "the kingdom of the heavens" in the sense of the kingdom of the God of heaven, the kingdom of him who rules in the heavens. This agrees with "the original Jewish sense of the expression, kingdom of heaven," that sense being "the rule or government, of heaven." Driver's Daniel, p. 54.

7. The meaning, then, is not that of a kingdom that is in the heavens. Rather it is a kingdom of or by the heavens, a kingdom in which "the heavens do rule." Dan. 4:26. There is no call, therefore, and there is cer-

tainly no exegetical warrant for removing the kingdom to the realm of the stars. It is plainly a kingdom on this earth. It is a kingdom heavenly in design, heavenly in establishment, heavenly in character, heavenly in perpetuity—but earthly in locality, being not in but under the whole heavens. Dan. 7:27.

8. In Matthew, this kingdom of heaven is plainly both present and future; present in its completed stages as the kingdom of grace (so-called), and future as to its state of final perfection and glory.

In neither of these stages, however, is it removed from this earth. Its place is here amid mundane scenes, and here forever it is destined to remain. This may be seen in the parable of the Wheat and Tares and Our Lord's explanation thereof (Matt. 13); also in our Lord's ushering the sheep into the kingdom—and tithing, not while he is in heaven, but when he comes back to earth (25:31-34). Where he locates the kingdom, we too may safely locate it. In doing this we make no attempt to remove it to the heavens, but leave it where he did—right here on earth. It is the kingdom that is to come.—Matt. 6:10, come here to earth. At which time, still according to Matthew's Gospel, the righteous shall "inherit the kingdom" (25:34) and likewise "inherit the earth" (5:5). This at "the regeneration" (19:28), when many shall come from the East and West, and shall sit down with Abraham and Isaac and Jacob in the kingdom of the heavens (8:11). Thus we agree with Psa. 115:16: "The heavens are the heavens of Jehovah; but the earth hath he given to the children of men;" and with Zech. 14:9: "And Jehovah shall be king over all the earth."—The World's Crisis.

Things Which Must Shortly Come To Pass. Rev. 1:1. No. 2.

It may yet be asked by some, "Upon what special scriptures do you rely for a first resurrection?" We answer, first upon the Apostles' anxiety already quoted from Paul, Phil. 3:11, noting especially the right reading, "from among the dead"; second, his language to the Thessalonians, 1 Thess. 4:16; and third, John's testimony in Rev. 20:5-6. Then we conceive of nothing more definite, and then we must consider the part and parcel of the first thing that shall shortly come to pass, seeing that the change of the living and the raising of the dead are to happen simultaneously, in the twinkling of an eye, the briefest point

of time that can be expressed, and for the participation in either of which readiness is enjoined. Then Abel, the first to lose his life for righteousness, and Enoch, the seventh from Adam, who walked with God and was not, for he took him as a type of all who should on that account become translated that they should not see death, together with all the happy succession of witnesses, down to the saint who latest fell asleep, wake from their long sleep of death and with these who are alive and remain will be caught away to meet the Lord in the air. We will here just hazard a thought that we have had for years on this matter on which we have no express revelation but which in the very nature of things appears to us not only feasible but likely that whenever the time draws near, say within a year, two, or three, the Lord may spare his loved ones from dying but may return them on this earth to partake at length in the rapture of the living and the changed saints.

Where he has seen longing and eagerness, perhaps lifelong, looking and longing for His appearing, coupled with a hope to escape the last enemy, we think it not improbable that his love for them may be shown after this order, and surely the thought that this might be should prove an incentive additional to entertain the living hope and expectation. But some will say, "Does not Rom. 8:17, say that if children, then heirs, heirs of God and joint heirs with Christ, what more than a new birth is needed? Yes, but it adds, If so be that we suffer with Him that we may also be glorified together and just before it says: They that are in the flesh cannot please God, but as many as are led by the Spirit of God, they are the sons of God. Observe too that all the sons are not heirs. Abraham, the father of the faithful had two sons, the one by a bond woman and the other by a free woman, but he who was of a bond woman was of flesh, but of the free woman was by promise, which things are an allegory.

In Abraham's household, Eliezer was born heir for a while, Gen. 15:3, until Ishmael was born. Then Ishmael was heir until Isaac was born and Sarah is found saying, "Cast out this bond woman and her son, for the son of this bond woman shall not be heir." Gen. 21:10. Eliezer was a faithful servant and had reward according to her service doubtless, but no part in the inheritance which was to come by promise. Ishmael was a son and although cast out at first with only bread and water,

the prayer of faith was not unanswered. He became a nation and twelve princes' sons came to be having towns and castles, according to their nations but no part in the inheritance which was to come by promise. And why? Because the children of the promise are counted for the seed. First the inheritance is given to Abraham by promise, Gen. 12:7, and then a seed is given him by a promise, a promised inheritance for a promised seed. Gen. 15:5. And who are the children of the promise? Those who seeing the promised inheritance afar off and are persuaded by the promise and embrace them and confess that they are strangers and pilgrims of the earth and they that say such things declare plainly that they are seeking a country.

Those who walking in the steps of the faith of their father Abraham become Isaacs, offered ones and Israel, princes to have power with God and with men to prevail. The promise was to Abraham and those of his seed who should walk in the steps of his faith. Not the Ishmael, who mock, and let any of our readers who see not with us and are disposed to treat lightly, if not to ridicule our hope, beware how they class themselves with the mockers of Isaacs, not the Esaus who love sport in the field and take themselves many wives of the daughters of Canaan and Heth and weary in the pursuit of pleasures despise their birthright and sell it for a mess of pottage. But the Isaacs who are offered ones, whose habit of life is to pitch their tent by the well, Lahairoi, (Thou God seest me) and build there an altar and call upon the name of the Lord in the land where they are strangers. Gen. 26:25. And the Jacobs, too, who after sending their flocks and herds, their wives and children across the brook, are left alone with God to gain the name of Israel. Abraham, the man of faith, could afford to give Lot his choice of country, knowing wherever he would build his altar and call upon the name of the Lord, whether his neighbors approved it or not. But Lot, the man of sense, albeit he was a righteous man, chose the well watered plains, pitched his tent toward Sodom, and presently was found in Sodom, which well nigh cost him his life, and as it was, his sun went down behind a cloud. Will he share in the first resurrection? We think not. For then it will be shown to whom the present mess of pottage has been more than the future glory, a kingdom who brought the blind and the lame and the halt—what could

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be spared—for sacrifices and who has placed his all upon the altar that the Lord might take what pleased him, who has given grudgingly to the Lord his tenth and who have given heed to the words of the apostles.

Be not deceived. God is not mocked; whatsoever a man soweth, that shall he also reap. And again, he which soweth sparingly, shall reap sparingly, and he that soweth bountifully shall also reap bountifully, having learned that not theirs only but their own selves must be given to the Lord.

To be continued.

Uncle John.

The Scriptures and the Higher Critics.

For a great many years, men's minds have been greatly disturbed by what is known as higher criticism. These critics claimed at first that the books attributed to Moses were not written by him because they claimed when at first this theory was started that writing was not known at this time of Moses; but this assertion has been entirely dropped by these men who have set themselves up as being so wise that they can take these ancient books and so to speak dissect them and tell who wrote this line and who wrote that one, but Professor Sayce gave them a challenge which none of these very wise men (in their own conceit) have accepted. There are some modern works written by two different persons. Sayce challenges any of these men who have dubbed themselves higher critics to take one of these modern books written by two different persons and tell who wrote this part and who wrote that as they claim they can do with the Old Testament, but they are as shy as mice to this challenge, but as bold as lions in their declarations that they can tell when and who wrote the Old Testament.

These higher critics' lines have not always fallen in pleasant places, for unfortunately for them, but fortunately for the truth a vast store of knowledge has been discovered of comparatively recent years, confirming in a most remarkable manner, the historical facts of the Old Testament. It is proved conclusively that writing was common long before the days of Abraham, and great libraries have been found dating long before the days of Moses.

Among the first writers of any prominence to attack the Scriptures, was a Jew, born in Holland, Baruch Apinoza. It was he who started this so-called higher criticism. He was born

in Amsterdam in 1632. The next one to take it up was Jean As true, an eminent, but immortal French physician. He published his work attacking the authenticity of the Scriptures at Brussels in 1753. It was he who started the theory so commonly accepted by the so-called higher critics that different writers composed the Genesis. He divided up the Elohistie from the Jehovistic. Dr. Eichhorn, professor of theology in the University of Göttingen, took this idea up and developed it in his "Introduction to the Old Testament," published in 1783. De Wette, professor of theology at Heidelberg University, in the early part of the last century took up also this idea that the early portions of the scriptures were not written by Moses. He died in 1849. But the great leader of all our modern critics around whom all the lesser lights revolve, is the Rev. Dr. Julius Wellhausen, formerly professor of theology at the university of Greifswald, but later professor of Semitic Philology at the University of Göttingen.

Prof. Sutherland Black got the theories of the so-called higher critics into the Encyclopedia Britannica in 1888 and there it remains with its crooked assertions to poison the minds of millions, but that is all in line with Christ's statement. When the son of man cometh shall he find faith on the earth. Great and startling discoveries have been made within the last hundred years in Assyria, Syria and Egypt confirming the historical statements of the scriptures in a most remarkable manner. As the curtain that has concealed the history of these countries has been drawn aside by the labours of the archeologists, we see how accurate the scriptures are in their historical statements and that they must have been written at the time they claim to have been, and that they were written from an entirely independent source and not copied as these critics claim, from heathen sources. They are so entirely different in their doctrinal statements concerning the nature of man, the oneness of God as well as in many other particulars.

The scriptures assert that there is no God but one. The Egyptians by the time of Moses, had at least a thousand gods, for Rameses the Pharaoh who was reigning in Egypt when Moses left it first, made a treaty and swore by the thousand gods of Egypt. Their ideas concerning the condition of the dead are completely different from that stated in Genesis. There it is stated that man lost his chance of eternal life on account of transgression, and from Genesis

to Revelation, the scriptures claim that man in death knows not anything. They all point forward to Christ as the life-giver. There can be no life after death, but through a resurrection, and that resurrection to life can only come thro' Christ. Honest men, believing that man is inherently an immortal being, have been completely puzzled to know why Moses does not say a word about it. On the contrary he tells us most distinctly that Adam, on account of transgression, was driven from the garden, lest he should put forth his hand and eat of the tree of life and live forever. He was educated in all the learning of Egypt, and they in his day at least taught a very different idea.

Amelia B. Edwards in a work, "Pharaoh's Fellahs and Explorers," says: "Now it is a most remarkable and interesting truth that the ancient Egyptians were the first, the very first people, of antiquity who believed in the immortality of the soul. This is a cardinal fact which we must never forget to place to their credit. But they also believed in the immortality of the rest of the man in the literal resurrection of the body, and in the ultimate reunion of body, soul, intelligence, name, shadow and Ka. But it is rather premature for Edwards to exalt, because the Egyptians were the first, the very first to teach the immortality of the soul because they did not do so by any means in the modern sense of the term.

In Egypt, in order for these various parts of the individual which were supposed to belong to him to remain alive after the body was dead, it was necessary for the body to be preserved from decay. If the body decayed, these various parts of which the individual was supposed to be composed, decayed also, or ceased to be. Hence, their most elaborate system of embalming.

What about the millions of poor creatures who could not leave money to have their bodies embalmed? If their theory had a particle of truth in it, Moses must have known all their theories. Why did he not say a word about it? It was in reality, the Babylonians and not the Egyptians who originated the idea of the immortality of the soul as we have got it, as I will show.

A. Wallace Mason, M. D.

Power of the Sweeter Song.

We can fight the world's evil best, not by trying to shut it out of our life, or ward it off, but by having our heart so full of good that the power of the evil will be more than counterbalanced. In

the old legend the sirens sang so sweetly that all who sailed near their home in the sea, were fascinated and drawn to their shore only to be destroyed. Some tried to get safely past the enchanted spot by putting wax in their ears, so that they should not hear the luring, bewitching strains. But Orpheus, when he came, found a better way. He made music on his own ship that surpassed in sweetness that of the sirens, and thus their strains had no power over his men.

The best way to break the charm of this world's alluring voices is not to try to shut out the music by stopping our ears, but to have our hearts so filled with the sweeter music of the joy of Christ. Then temptation will not have power over us, because there is a mightier power within us. A deep love for Christ is the best antidote against the debasing influences of sin. Being filled with Christ is the best protection against evil.—Sel.

He who is in perfect peace suspects no man; but he who is discontented and disturbed is tossed about with various suspicions; he is neither at rest himself nor does he suffer others to rest. He often says that which he should not say and omits that which it would be better for him to do. He considers what others are bound to do and neglects that to which he himself is bound.—T. A. Kempis.

Do most of the storms that lower
Above the horizon's rim,
Break over the fields about you,
Or melt in the distance dim?
Do half of the sorrows smite you?
That over you seem to loom?
Then tell me the good of grumbling,
Or show me the gain in gloom.

"I shall pass through this world but once. Any good thing therefore, that I can do, or any kindness I can show to any human being, let me do it now. Let me not defer it nor neglect it, for I shall not pass this way again."

If we have no interest in individuals, says an exchange, we have no interest in Christ and he who waits till he can save many souls will never save one soul.—Sel.

My principle is to do whatever is right and leave the consequences to Him who has the disposal of them.—Jefferson.

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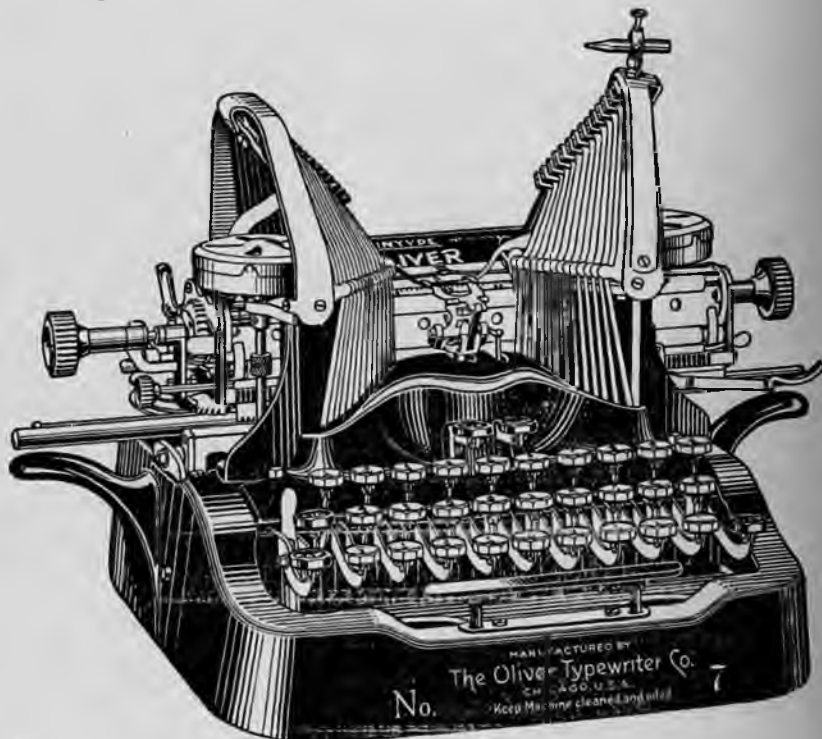
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The way to preach down errors is to preach up truth. Never tackle Satan unless you are sure you can lay him. A great many men opposing error have magnified it, have given dignity to a hitherto unseen and unknown foe. The most that church going people have learned of some forms of error they have learned from Christian pulpits. Now, the Christian pulpit is

not erected to preach evils, but to preach the glory of God. Infidelity is noisy, but it is shallow. It is a failure, an ignominious failure. A little time ago in the history of New York, Thomas Paine said, "In five years there will not be a Bible in America." How we smile today when we read his words.—Dr. R. S. Storrs.

The use of character is to be a shield against calumny.

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THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, June 17, 1914.

Number 36.

The Reward of Faith.

Johnny Hall was a poor boy. His mother worked hard for their daily bread. "Please give me something to eat, for I am very hungry," he said to her one evening. The mother let her sewing fall, and drew her boy to her side. As she kissed him, her tears fell fast on his face, while she said: "Johnny, my dear, I have not a penny in the world. There is not a morsel of bread in the house, and I cannot give you any supper tonight." Johnny did not cry when he heard that. He was only a little fellow, but he had learned the lesson of trust in God's promises. Then he knelt down by his mother's side to say his prayers, which he repeated after her. They said "Our Father" until they came to the petition, "Give us this day our daily bread." The way in which his mother said these words, made Johnny's heart ache. He stopped, and looked at her, and repeated them with his eyes full of tears: "Give us this day our daily bread." When they got through, he looked at his mother, and said: "Now, mother don't be afraid. We shall never be hungry any more. God is our Father. He has promised to hear us, and I am sure he will." Then he went to bed. Before midnight he woke up, while his mother was still at work, and asked if the bread had come yet. She answered, "No, but I am sure it will come."

In the morning before Johnny awoke a gentleman called who wanted Johnny's mother to come to his house and take charge of his two motherless children. She agreed to go. He left some money with her to use in getting ready. She went out at once to buy some things for breakfast, and when Johnny awoke, the bread was there, and all that he needed. Johnny is a man now but he has never lacked bread from that day. And whenever he was afraid since then, he has remembered God's promises and trusted in them.—Sel.

Growing Grudges.

Growing grudges is a most acute and deadly form of heart disease. It keeps people awake at nights thinking how they are going "to get even" with those

Things That Count.



of what we have, but what we use;
Not what we see but what we choose—
These are the things that mar or bless
The sum of human happiness.

The things near by, not things afar;
Not what we seem but what we are—
These are the things that make or break,
That give the heart its joy or ache.

Not what seems fair but what is true;
Not what we dream, but the good we do—
These are the things that shine like gems,
Like stars in fortune's diadems.

Not as we take, but as we give;
Not as we pray but as we live—
These are the things that make for peace,
Both now and after time shall cease.
—Outlook.

who are, they think, their enemies. It fills the days with spiteful acts. The heart becomes so inflamed that there is no room left for love and kindness. Jesus has given us the cure:—"If thy brother sin, rebuke him; and if he repent, forgive him." "I forgave you once, and I won't forgive you again." This is what we heard one brother say to another who had unwittingly broken his chisel for the second time. He would not listen to any explanation. "You shall not use another of my tools," he continued. The next day he wanted to borrow a book from that brother. But before he asked for it he remembered he had said he would not lend his tools any more. He said to himself, "Well, I don't care if I did; he owes me something for breaking the tool, so I will just ask for the book." And he did. "Certainly you can have it, and keep it as long as you want it," replied the brother, without one bit of grudge in his heart. The effect was good, for the very next day he asked his brother to go with him into the tool-room, and there he said: "You can use any of them you wish, only please be careful not to break them." The grudge had disappeared.

Apostacy in General and Future Apostacy in Particular.

Translated from "L'Ape Biblica."
Selected from "Words of Life."

II.—Features of the Final Apostasy.

In order to explain better the character of the final apostasy, I shall present it in contrast with that of historical and present apostasies.

1st. As already said, the historical and present apostasies are partial, i. e., they deny or forsake only a part of the truth, some doctrines or precepts of the Gospel; whilst the final apostasy will deny the Gospel entirely, Christ, and the Father Himself.

2nd. I have also indicated that the historical and present apostasies are local and embrace only isolated individuals, or particular Churches; whilst the final apostasy will embrace all prophetic ground, i. e., not only Christendom, but also the Israelites and Mahometans.

3rd. But here is a new feature:—In general, the past and present apostasies are either exclusively moral, i. e., relating to precepts, as those spoken of to Timothy, or exclusively relating to doctrines properly so-called, as the great heresies of Arianism, Pelagianism, Socinianism, Universalism, etc.; whilst the final apostasy will repudiate every thing: moral and doctrinal, law and gospel, truth and piety.

4th. The past and present apostasies are in general the result of moral and theological ignorance which, drawing men in to error, draws them away from

the Gospel, but are accompanied by discussions and proofs believed to be convincing; whilst the final apostasy will have nothing to do with discussions and proofs, but negation pure and simple and even brutal. They will say, like the Jews in the parable:—"We will not have this man to reign over us."

5th. Past and present apostasies are in general the fruit of superstition and scientific pride, but the final apostasy will be, besides, the fruit of political calculation, of hatred more or less urged on, of vengeance and above all of Jewish hatred and vengeance.

6th. In past and present apostasies the destruction of the influence of the Gospel in the world came near being accomplished, without confessing it, i. e., under the appearance of scientific criticism or of tradition, and done with absurd suavity; whilst the final apostasy will declare frankly that Christianity is the ruin of humanity and that it must be destroyed completely.

7th. Lastly, past and present apostasies are often antichristian, i. e., they deny the Christ and His work, but they are seldom atheistic; whilst the final apostasy, although it may commence with deism, will end in atheism; and although some of the former will proclaim openly the divinity of one man, and his shameless adoration: "The man of sin will seat himself as God in the temple of God, shewing himself (and saying) that he is God."

I add here the definitions of some theologians who have studied the question and tried to indicate the fundamental features of the final apostasy.

Calvin:—"Paul calls apostasy a perfidious falling away from God, not that of some men, but that which will manifest itself in the multitude of men."

Bengel:—"The apostasy (final) is a total falling away from the faith, which distinguishes it from any other partial error or corruption of the faith."

Pelt:—"The apostasy will be a general movement which will go out from the bosom of the Church, a separation and a denial of the Gospel, of which the Antichrist will be the author and standard-bearer."

Bonnet:—"According to Bib-

lical prophecy it appears that the apostasy indicates a religious infidelity against God and against His truth. The reign of God upon earth will not reach its perfection by a pacific development, but the Return of Christ will be preceded by a period of tremendous opposition and apostasy."

Reuss:—"The apostasy will not be the act of some Christians (unfaithful), but a general rebellion, a separation more and more universal, criminal, and manifest in the mass of evil men and unbelievers."

De Rougemont:—"In the last times, the professing Christian nations will rebel against the Gospel and will abolish Christian worship (as in 1793); they will tire of the spiritual Messiah, will revolt against Him, and will give themselves over step by step, as Jesus predicted, to false Messiahs, who, according to St. Paul, will be summed up in one, the Wicked one, the Man of sin, who will be an apostate."

III.—The Range and Extension of the Final Apostasy.

The final apostasy will have an immense reach, for not only will it have for aim, as already said, to overthrow Christianity and to abolish the name of God in the earth, but also to hinder the establishment of the reign of Messiah. Satan, who will direct it, and who will inspire the Antichrist, knowing that Christ has to return to establish His reign upon earth, will display all his cunning and hate, through his lying and seducing wonders, to render it impossible, and will succeed in wresting Christendom from the Gospel. But just as he thinks to succeed, the Lord will appear, and destroy the Antichrist and his armies with the breath of His mouth.

In regard to the extension of the apostasy, this will be, as said general; it will embrace not only Christianity, but also Judaism and Islamism, i. e., the mass of the nations of the prophetic earth. The Jews will probably be at the head of the movement, and by means of their power and great riches will draw the people after them. The apostasy will cover therefore not only all countries which form the Roman empire of the end, but also all of those who are included in Christendom.

Absolute unbelief, deism, then atheism, and lastly anthropomorphism will triumph for a time, but with Antichrist will fall also the apostasy. Then Christ will execute the historical judgment of the apostate nations (not to be confounded with the final judgment), will convert the small residue of Israel, and with that

will commence his messianic reign, which has to cover the whole earth, through the progressive conversion of all the nations.

The Second Coming of Jesus. By R. A. Curtis.

An answer to the "scoffers of the last days," who are saying, "Where is the promise of his coming?" 2 Pet. 3:3, 4. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Job 19:25. "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice." Psa. 50:3-5. "Let the heavens rejoice, and let the earth be glad; let the sea roar and the fulness thereof, Let the world be joyful, and all that is therein: then shall all of the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." Psa. 96:11-13. "Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp, with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King. Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before the Lord; for he cometh to judge the earth; with righteousness shall he judge the world, and the people with equity." Psa. 98:4-9. "When the Lord shall build up Zion, he shall appear in his glory." Psa. 102:16. "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him. We will be glad and rejoice in his salvation." Isa. 25:

6-9. "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. Come, my people, enter thou in to thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26:19-21. "Say to them that are of a fearful heart, be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing, for in the wilderness shall waters break out, and streams in the desert." Isa. 35:4-6. "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him." Isa. 40:10. "Behold, the Lord hath proclaimed unto the end of the world. Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them thy holy people, the redeemed of the Lord: and thou shalt be called, Sought out, a city not forsaken." Isa. 62:11, 12. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7:13, 14. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever

and ever." Dan. 12:1-3. "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. "And then shall appear the sign of the Son of man in heaven: and then shall all of the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." "Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh." Matt. 24:30, 31, 44. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth the sheep from the goats. And he shall set the sheep on the right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:31-34. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark 8:38. "And then shall they see the Son of man coming in the clouds with great power and glory." Mark 13:26. "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." Luke 12:40 "He said therefore a certain nobleman went into a far country to receive for himself a kingdom, and to return." "And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, whom he had given the money, that he might know how much every man had gained by trading." Luke 19:12, 15. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." "I will not leave you comfortless; I will come to you." John 14:2, 3, 18. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times

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of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:19-21. "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. Then cometh the end, when he shall have delivered up the kingdom of 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." 1 Cor. 15:22-26. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:20, 21.

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4. "For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the dead, even Jesus, which delivered us from the wrath to come." 1 Thess. 1:9, 10.

To be continued.

Things Which Must Shortly Come To Pass, Rev. 1:1.

No. 3 and last one.

That the Epistle of James was written to the Church is apparent from the frequent repetition of the term, "My brethren," but can we for a moment think that those among them who need sharp reproof and solemn warning as the fourth chapter and the first six verses of the fifth chapter present, if they died as they lived when thus addressed by the apostle, can we think that such will share a glorious part in the first resurrection? If we mistake not, we have known the believers who have so lived for aught the world or their brethren have known to the contrary. And without indulging to censorious a spirit, we think we know, alas, to many to whom the complaints made to the churches in Asia might be well

repeated in the churches of Europe or America. For let it not be overlooked nor forgotten that to one class in the churches it is said, I have somewhat against thee, because thou hast left thy first love, remember therefore from whence thou art fallen and repent, and again repent, or I will come unto thee quickly and fight against them with the sword of my mouth.

And again be watchful and strengthen the things that are ready to die, for I have not found thy works perfect before God. Remember, therefore, how thou hast received and hold fast and repent. If therefore, thou shalt not watch, I will come on thee as a thief and thou shalt not know what hour I will come upon thee. (What evidence we have in this that these messages to the churches of Asia were written or all times).

And again to some who were neither cold nor hot, I counsel thee to buy of me gold tried in fire that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear. While another class in the same church it is said: To him that cometh will I give to eat of the tree of life, which is in the midst of the paradise of God. And again; He that overcometh and keepeth my works unto the end, to him I will give power over the nations. And again, He that overcometh, the same shall be clothed in white raiment and I will confess his name before my Father and before the angels. And again he that overcometh will I make a pillar in the temple of my God, and I will write upon them many new names. And again. To him that overcometh will I grant to sit with me in my throne, even as I also overcome and am set down with my Father in his throne. Those that have wandered out of the way of understanding (although believers, and found in association to the end of their days) shall remain in the congregation of the dead, while those that continue in the way of understanding to the end shall share in the first resurrection. When those shall arise from the dead and what their portion shall be, we must reserve for a future paper, but to this distinction of classes in the church of the past we call attention as bearing upon resurrection and in the church of the present as bearing upon the change at Christ's coming.

But it is time we passed on to the second of the things that must shortly come to pass; viz: The great tribulation wherein many shall be purified and made white and tried, but the wicked

will do wickedly, and none of the wicked shall understand, but the wise shall understand. Dan. 12:10. We have seen the foolish virgins shut out, which to our understanding means in the case of the dead, not raised; in the case of the living, not changed, but left behind to seek what sooner they ought to have found, oil in their vessels with their lamps. Some will doubtless seek it at once by going to them that sell, having recourse to means of grace ordinary and extraordinary, turning to the Lord with weeping and supplication, repentance and confession, crying, "Lord, Lord, open to us;" hoping that he might grant them a second rapture, but no, the door is shut, that day of grace is past; that degree of acceptance and approval is lost, (brother, which side of the door would you like, outside or inside? Too late when the door is shut), but they yet attain unto the second degree if then they keep the faith and overcome the beast, his image, his mark and the number of his name, which must then presently rise out of the sea of trouble called the tribulation, the great one. Then will be better understood than hitherto, Lu. 21:36, Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the son of man, their brethren comprising the little flock or flock of little ones, the flock of slaughter that have gone up have been accounted worthy to escape and will be then standing before the Son of man in his revealed glory.

Those who have had their life for the most part in the earth must remain on the earth, while those who have found their life in Him and lived it, shall be caught away to meet him, having, it may be, seen this to be the hope of their calling, and followed after it, if they might apprehend that for which they had been apprehended of Jesus Christ and so pressed towards the mark for the prize of the high calling of God in Christ Jesus, even to sit down with Abraham and Isaac and Jacob with the bride of Christ at the marriage supper of the Lamb. Uncle John is in hope of a part in the first and better resurrection. Phil. 3:9-11. Rev. 20:6. Good bye and God be with you till we meet.

Uncle John.

Pastor Russell Changes His Dates.

In 1891, Vol. 3 of "Millennial Dawn" was published. Pages 309 to 376 were devoted to "The Corroborative Testimony of God's Stone Witness and Prophet, The

Great Pyramid in Egypt." Taking for granted that the junction of the "first ascending passage" with the entrance to the Grand Gallery marks the point of our Lord's birth, Mr. Russell measures backward down the "First Ascending Passage" to its projected floor-line connection with the floor of the "Entrance Passage." "This measure," he says, "is 1,542 inches, and indicates the year B. C. 1542, as the date of that point. "Then measuring down the 'Entrance Passage' from that point, to find the distance to the entrance of the 'Pit,' representing (he says) the great trouble and destruction with which this age is to close, when evil will be overthrown from power, we find it to be 3,416 inches, symbolizing 3,416 years from the above date, B. C. 1542. This calculation shows A. D. 1874 as marking the beginning of the period of trouble; for 1542 years B. C. plus 1874 years A. D. equals 3416 years. Thus the Pyramid witnesses that the close of 1874 was the chronological beginning of the time of trouble such as was not since there was a nation—no, nor ever shall be afterward."

In "The Last Days" of March, 1904 we called attention to the foregoing statement, and showed plainly that Mr. Russell had made an error of measurement amounting to 49 inches, which would change his deductions as to the time endings. His 1874 date would go over to A. D. 1923, and the 40 years of "harvest" added would be carried to 1963.

We never knew whether he had re-tested the measurements or not, but we knew that he had re-christened and re-published "Millennial Dawn" series under the name of "Studies in the Scriptures." Not only so, but he took the opportunity to make many alterations in the plates both as to the sense of the text and as to many of the time dates. We will call attention to the page we have just quoted from—page 342. Comparing it with the same page of 'Millennial Dawn' we find some remarkable changes which we submit below:

"Then measuring down the Entrance Passage from that point to find the distance of the 'Pit' representing the great trouble and destruction with which this age is to close, when evil will be overthrown from power, we find it to be 3,457 inches, symbolizing 3457 years from the above date, B. C. 1542. This calculation shows A. D. 1915 as marking the beginning of the period of trouble; for 1542 years B. C. plus 1915 years A. D. equals 3457 years. Thus the Pyramid witnesses that the close of 1914 will be the beginning of

Continued on page 287.

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.

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.

The brethren of Camden, Ill., and vicinity may take notice that the editor will visit the church there on the fourth Sunday in June. We shall be pleased to meet as many as can be there.

Just a tiny set screw on our linotype—one among thousands of pieces of which the machine is made—was accidentally broken one day this week and set us back a day and a half in our work.

When writing this office,

please give your full address. If you have a street number, which is an essential part of your address, be sure to give it. This will take little of your time and save much of ours.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it. Mrs. R. L. De Nise, \$3.50.

Illinois Bible School, Aug. 11-20.

Announcements.

The Northwest Conference of the Church of God will convene at Corvallis, Oregon, June 18, 1914. A good attendance at this meeting is desired believing our King will soon come. Let us not neglect the assembling of ourselves, but exhort one another the more as we see the day approaching. Heb. 10:25.

Entertainment will be furnished all that come. The President's residence is 444 N. 17th St. We are endeavoring to secure the assistance of Bro. O. J. Allard for this meeting. Brother Prosser will also be with us.

H. B. Hathaway, Sec'y.

To Members of the Iowa State Conference,

Greeting:— Our annual meeting at the Waterloo camp ground is called a conference. Every member should be deeply interested in the success of that meeting,—that it do good by making us wiser and better.

Two propositions should be considered:—

1. The items, the ideas, the teachings of the Bible that tend to make us wise unto salvation.

2. The things which may be considered essential to the building of a Christian character, or making us better.

The first briefly stated is "What ought we to know?"

The second, "What should we do?"

Now, with these two propositions in view, if your mind is perplexed on any subject, if there is any subject upon which you desire to learn more, whether it refers to what you would like to know, or what you should do as a matter of duty; will you write out these different things and mail them to me at Cedar Falls, Iowa?

We want every member of the conference and also those who intend to come to our meeting in August, to do this.

There are many questions that

come to us upon which we may desire light. These should be talked over. Sometimes questions arise in our daily life where we hardly know what our duty is—these could be presented for advice, and helped by the instruction given in the Bible, if properly considered.

Where much preaching constitutes the program, unless it helps to instruct and build up the life, the real object and spirituality of the conference is defeated. Not more preaching, but more practice.

Reader: What the conference will be in August depends much upon you. Suggest some of the things which you would like to see done, or would like to hear more about that in your opinion we need to make us wiser or better.

Don't put this off, but think about the conference and write out your suggestions and send them to me soon.

Your brother for more light and a better life.

A. J. Eychaner.

Obituaries.

Mrs. Anna Brooke-Logan.

died at the family residence two miles southwest from Plymouth, on the Winamac Road, at 10 o'clock a. m., Friday, June 5, 1914, at the age of 80 years, 3 months and 24 days.

She was quite well the second day before, being up and around the yard, but she had been sick a few weeks before, and on Thursday morning became unconscious and passed away peacefully.

She was the daughter of Isaiah Brooke and Maria Carpenter Brooke, and was born in Ohio, February 12, 1834, and came to this county soon after its organization. She was united in marriage to James W. Logan, a member of the pioneer Logan family, and they two established a home and have been active in the development of our county. Of their offspring, four children survive, namely: Harley A. Logan, and Mrs. J. B. Liggett of Plymouth, and Loretta Logan and Mabel Dreibelbis who live at the home place, and six grandchildren, namely: Ford and Fay Wingett, the children of Clara buried in Oak Hill Cemetery; and Ruth Binder, daughter of Harley A. Logan; and Daisy Durbin and Opal Liggett, daughters of Mrs. J. B. Liggett, and Beatrice Dreibelbis.

The deceased united with the Church of God in 1875 under the

ministry of H. V. Reed, and remained a member to her death.

Funeral services were held from the residence Sunday afternoon at two o'clock, June 7, 1914, conducted by D. E. Vanvactor. The services were largely attended by her old friends and neighbors who followed her to Oak Hill cemetery where sister Logan was laid away to silently await the coming of Jesus, the GREAT LIFE GIVER.

D. E. Vanvactor.

Reports.

Report.

The months of April and May have been fairly good months for the E. 105th St., church in Cleveland, in point of attendance upon our services, and encouraging in point of interest and results.

Our regular preaching services are at no time largely attended, as we have not a large membership, but our brethren are upon the whole regular in attendance and loyal to the cause of truth, and maintain a steady interest in our work. Eight splendid young people—six young men and two young ladies were added to the church during these two months. These young people are all members of our Sunday School and Berean Society and live workers in the Lord's vineyard.

The average attendance in our Sunday School during these two months was fifty-five, and the average attendance in our Berean weekly meetings, twenty one with good interest.

The Lord has been very good to us and blessed us, and we thank him for his goodness and mercy while we slowly press forward.

L. E. Conner.

Among the Brethren.

Elder Maple.

We closed our ten days Bible lectures at Dutton, Mich., with the opening of the annual conference. Interest and attendance were good. The conference that followed was also marked by a large attendance and a spirit of love manifest by all. We have baptized six since last report. Mrs. E. M. Hall and Mahlan Fuller of Coats Grove, Mrs. Mina Hewett, Rhoda Holly and Gilbert Tibbitt of Dutton, and Willard A. Bergy of Battle Creek. We secured a few new subscribers for the Herald and more will follow.

Our Berean work in Michigan was well reported at our re-

cent conference. We hope to have a new society at Dutton, Blanchard and Grand Rapids during the coming quarter. In the close of our year's work we reported 34 received into the church; 284 sermons preached; 12 places visited in Michigan and several points outside.

We are at present teaching in the Bible School at Plymouth, Ind., each afternoon and preaching each evening. Eld. Joseph Williams of Kentucky, is teaching mornings.

The brethren of Indiana are discussing advance work for the coming year.

Appointments.

- June 15-25, Fields, Ohio.
June 25-28, Chicago, Ill.
July 1-12, Argos, Ind.

Address all correspondence to North Ridgeville, Ohio.

Conference Report.

The annual conference of the Church of God in Michigan, met at Dutton, Thursday evening, June 4, 1914, and continued over the following Sunday. Meeting called to order by our President, F. V. Blakely. Opening hymn, "Never Alone." Lesson, Psalm 37. Words of welcome by B. W. Woodward, in which he extended such a hearty welcome that we all felt glad to be there. Response followed by our President, F. V. Blakely with a few well chosen remarks, after which he introduced Bro. F. L. Austin of Fonthill, Ont., as the speaker of the evening. His discourse on "The Eden lost and the Eden restored," was most instructive. The attendance was good, the brethren coming from different parts of the state, Ohio, Ind., Ill., and Fonthill, Ont., until Sunday found a houseful of those of like precious faith, eager to know more about Jesus, and his coming kingdom. Many who could not attend sent words of greeting and Christian love. An interesting letter was read from Sr. Jessie Wilson of Chicago, Ill.

Eld. C. C. Maple had been holding meetings for several days at Dutton, and on Sunday, May 31st, he assisted Willard Bergy in putting on the all saving name of Jesus. During the meeting, our hearts were made glad by others who desired baptism. Mrs. Benj. Hewitt, Rhoda Holly, Gilbert Tibbet, and Mahlom Fuller were assisted in putting on the all saving name of Jesus by Eld. C. C. Maple. We commend these "babes in Christ" to the tender care and solicitation of the brethren everywhere.

The Bible Studies given by Eld. C. C. Maple were very instructive. He has done a good work in Michigan the past year and we regret that he can be in Michigan only for a part of

the time during the coming year.

The song services were much enjoyed and Bro. Blakely favored us with several solos. Sister Mildred Coats read an interesting essay on "Bible Teaching to Junior Classes. Song by Lois Blakely.

Reports of the State Evangelist, C. C. Maple read and accepted. Secretary's and treasurer's reports read and accepted. Field Sec., Sr. M. A. Woodward's report read and accepted.

Result of election of officers: Pres., F. V. Blakely, 1037 So. Lerayette Ave., Grand Rapids, Mich., Vice Pres., B. A. Cummings, Lakeview, Mich., R. F. D. 3; Sec., Emma Jackman, R. F. D. 11, Burton St., S. E., Grand Rapids, Mich., Treas., Lawrence B. Legam, Dutton, Kent Co., Mich.

We were especially favored in having with us two so gifted and learned speakers as Bros. F. L. Austin and L. E. Conner.

Their sermons on "God's eternal plan of salvation," "Our perfect High Priest who is bringing us into his perfect life," "The resurrection," Rev. 20:6.

Blessed and holy is he that hath part in the first resurrection," and "The beauties of our coming Lord and Master," were especially interesting and instructive and will long be remembered by all. The preaching services, chart lectures and social meetings—there is a golden line of thought through them all.

Sunday, 1:30 P. M., sermon, B. W. Woodward, followed by communion service, administered by Bro. L. E. Conner and Bro. F. V. Blakely. 1 John 4:16. God is love, and he that dwelleth in love, dwelleth in God, and God in him. Thus ended another pleasant gathering of the one faith.

Emma Jackman, Sec'y.

The Sunday School.

By Anna E. Drew.

The Seeking Saviour.

June 28, 1914. Review. Lesson Text. Heb. 4:14-5:10.

Golden Text.—The Son of man came to seek and to save that which was lost. Luke 19:10.

Questions.

Lesson I. Luke 14:7-24.

What did Jesus teach in this lesson about humility? What did He teach about hospitality? When and where should they look for recompense? Tell the story of the great supper, vs. 15-24, and what was the lesson Jesus meant to teach by it? Can we serve

God and the world also? Jas. 4:4; 1 Jno. 2:15-17.

Lesson II. Luke 24:13-35.

What had just taken place? What had been the expectation of Jesus' followers? v. 21. What was their story of Jesus' death and burial? What did Jesus teach about the necessity of His death on the cross? How did they recognize Him?

Lesson III. Luke 14:25-35.

What did Jesus say about the cost of being His disciple? What did he mean by cross-bearing? To what does He compare the Christian? v. 34. Make the application. How compare to savorless salt?

Lesson IV. Luke 15:1-10.

What led Jesus to speak this parable? To whom did He compare the shepherd in the parable? The lost sheep? The ninety and nine? What was the second parable of the lesson and its points of difference? What application would you make of this parable?

Lesson V. Luke 15:11-32.

Tell the story of the prodigal son, and make its application draw temperance applications from the life of the son who left his father's house. What lessons for us in this parable?

Lesson VI. Luke 16:1-13.

Relate the parable of the unjust steward. For what was he commended? What lesson was intended from this parable? What is taught about faithfulness in little things? What are true riches? Why is it impossible to serve two masters?

Lesson VII. Luke 16:19-31.

Relate the parable of the rich man and Lazarus. Who is represented by the rich man? When did the rich man die and where buried? How tormented? Who is represented by the beggar, and by Abraham's bosom? What was the great gulf between? Who represents the five brethren? How had they failed? Show why this cannot be interpreted literally. What lesson for us?

Lesson VIII. Luke 17:1-10.

What did Jesus teach of offenses,—stumbling blocks? What about continued forgiveness? What did this cause His disciples to ask for? What did He teach of the power of faith? By what parable did He illustrate the necessity of something beyond mere duty doing? How can we be profitable servants of God?

Lesson IX. Luke 17:11-19.

Tell the story of the ten lepers. Who was the one who returned to give thanks? What was his reward? Who were the Samaritans and what typical lesson in this, to the Jews? How is sin like leprosy? How, and through whom can sin be cured?

Lesson X. Luke 17:20-37.

What question was asked concerning the kingdom? What was Jesus' reply and what does it mean? What does God's word teach concerning the kingdom? What did Jesus teach as to conditions before His coming? What warnings and by what means can we escape the tribulation of the world, at that time? Luke 21:25-36.

Lesson XI. Luke 18:9-14; 19:1-10

Tell the parable of the Pharisee and the publican. What lesson for the Pharisee in this? v. 14. When do we today show the spirit of the Pharisee's prayer? Tell the story of Zacchaeus. How did Zacchaeus show true repentance? What statement of His mission did Jesus make?

Lesson XII. Mark 10:17-31.

What important question is asked in this lesson? What did Jesus teach about treasure in heaven? What did He teach about the danger of riches? What did He teach about the power which can overcome temptation? What did He teach about the rewards for serving Him? What of the reversals of the world to come?

The Church of God.

R. E. Lloyd. Matt. 16:16-18.

Continued from last week.

That Christ is the rock, read 1 Cor. 3:11; 1 Cor. 10:4; Eph. 2:19-20; 1 Pet. 2:3-8. Compare Isa. 28:16; Acts 4:8-12. Peter did not regard himself as a pope for he styles himself only as an elder among you. 1 Pet. 5:1, 4, shows he regarded Christ as the chief shepherd. And when the chief shepherd shall appear (Peter then was not a pope, was he) ye shall receive a crown of glory that fadeth not away.

Once more, Paul did not believe Peter was a pope. Read Gal. 2:11-21. Keys are a symbol of authority, and the other inspired apostles were also authorized to preach the gospel of the kingdom and the terms of salvation. Peter may at first have been their spokesman, but they also had the same authority. Matt. 28:18-20. Jesus said, I will build my church. It was yet in the future when he spoke. Paul calls it the Church of God. Acts 20:28; 1 Cor. 1:2; Gal. 1:13; 1 Tim. 3:15. It believes man is mortal. Job 4:17; Rom. 2:7; 1 Tim. 6:13-16; 1 Cor. 15:41-50. That Christ is our Savior. 1 Tim. 1:15. That thro' faith, repentance, confession of Christ and baptism, immersion in the name of Jesus Christ for the remission of sin, we become Christians. Matt. 24:14; Acts 8:12; Dan. 7:27; Ezek. 21-27 Amos 9:11; Acts 15:13-17; Acts 14:21-22; Acts 28:30-31; Lu. 13:3, 5; Acts 2:37-38; Acts 17:30-31;

try of H. V. Reed, and... ad a member to her... neral services were... the residence Sunday... on at two o'clock, the... conducted by D. E... or. The services were... attended by her old... neighbors who follow... Oak Hill cemetery wh... Logan was laid away... tly await the coming... the GREAT LIFE GIVE... D. E. Ven...

Reports.

Report.

The months of April and... have been fairly good... or the E. 105th St. ch... Cleveland, in point of... upon our services, and... ing in point of interest... sults.

Our regular preaching... es are at no time large... tened, as we have not... membership, but our... upon the whole regular... tendance and loyal... of truth, and maintain... interest in our work. E... did young people—six... and two young ladies... ed to the church during... two months. These young... ple are all members of... day School and Berea... and live workers in the... vineyard.

The average attendance... Sunday School during... ad two months was fifty... re, the average attendance... Berean weekly meeting... sed one with good interest... The Lord has been... to us and blessed... nter thank him for his... thio, mercy while we sleep... e to ward.

Among the Brethren.

We closed our tea... lectures at Dutton... Of the opening of the... ference. Interest... were good. The... followed was also... large attendance... love manifest by... baptized six... Clara ler of Coats... ry; and Hewitt, Rhoda... Harley bert Tibbett of Dutton... rbin and lard A. Borg... of Mrs. We secured a... ice Dre... will follow... Our Berean... with the... was well received...

Acts 8:34-39; Rom. 10:10; Mk. 16:16; Acts 2:38; Acts 22:16; Rom. 6:17-18.

We believe this earth when purified from sin, will be the home of God's true children. Isa. 11:9; Hab. 2:14; Psa. 37:29, Prov. 2:21; Dan. 7:27; Matt. 5:5; Rev. 5:10. Also that the wicked shall be destroyed. Psa. 37:9-10; Mal. 4; 2 Thess. 1:9.

But, says one, what about Matt. 25:46? The word everlasting in Greek is aionion, age lasting. See Young's Analytical Concordance—and the punishment is death not life. Read Rom. 6:23. Jno. 3:36. Unquenchable fire it is. So in regard to Idumea. Is. 34, but it is not now burning. Let us believe God's word.

I should state in conclusion, there are men who tell us that the church and the kingdom are synonymous terms, but this cannot be the case, as they are from two different Greek words, and cannot, therefore mean the same. Church, Gr., ecclesia, occurs 114 times in the New Testament.—kingdom, Gr. basilea, about 164 times in the New Testament. Paul was in the church, but not in the kingdom. Acts 24:21-22; 1 Cor. 15:47-50. Paul could not come and go like the wind, but Jesus could after his resurrection. Jno. 20:19-26. Luke 24:36-53.

Paul was not in the kingdom. Where he is represented as saying. And you hath he translated out of the kingdom of darkness into the kingdom of God's dear son, the Greek is eis, for in order to. So in Rev. 1:9 it is eis for. Paul believed thro' great tribulation we must enter into the kingdom of God. Acts 24:22.

Peter believed also it was future. 2 Pet. 1:4-11.

We believe therefore, God's record in regard to man, and that whatsoever it took to make Christians in the days of divine inspiration after the apostles received the whole truth, it takes the same today, and always will. We should therefore brush away the cobwebs of superstition, and let Jesus be our leader, so that we may be prepared to hail him by and by as King of kings and Lord of lords, and have a part in the kingdom that Daniel says will be under the whole heaven. Dan. 7:27. God help us thro' His dear Son, to be getting ready, like the five wise virgins, that we may have our vessels filled with oil, and our lamps trimmed and burning. Amen.

Money Mad.

It is quite a common saying now days that men are money mad. The more some people get, the more they appear to desire.

Mad, mad, for riches, they can neither handle themselves nor

need for their comfort or enjoyment and it matters not how this wealth is obtained just so long as it comes into their covetous hand. But is our age and generation any more greedy and money mad than others gone before? We think not, for far back several generations we read of a man in a certain company who said to Christ, "Master speak to my brother that he divide the inheritance with me."

Christ replied, "Who made me a judge or a divider over you?" Take heed and beware of covetousness. Why beware we ask. Because Christ said, "A man's life consists not in the abundance of his things which he possesseth." Oh, that this world might learn this one fact that it takes something besides money to make a man!

I wonder if Christ knew what He was talking about when He said those words! What, is not our life and its success always measured by what we possess? Or must we ever be classed among the "common people" that were Christ's friends and followers when here on earth until we amass wealth enough (it matters not how) to be classed among the upper ten?

But listen again and hear what Christ says about the foolish money maker: "And he spoke a parable unto them, saying, The ground of a certain rich man brought forth plentifully and he thought within himself saying, What shall I do, because I have no room where to bestow my grain. Pity the man that can find no place to store his great surpluses. This rich man never once thought of the poor that 'ye always have with you.' Never once thought of the widow or the orphan, never thought he could help any of the needy and destitute of earth. But this wonderful thought came to his mind and he said, 'This will I do, I will pull down my barns and build greater and there will I bestow (or store away) all my fruits and my goods and I will say to my soul, 'Soul thou hast much goods laid up for many years, take thine ease, drink and be merry.'"

Very many have thought the same since then. Oh, yes they say, I am to have a good time now the rest of my life with my vast possessions. But listen a moment, "God said unto that man, 'Thou fool this night thy soul shall be required of thee.' Then whoso shall these things be which thou hast provided? "So is everyone (a fool in all ages and generations) that layeth up treasures for himself and is not rich towards God." Luke 12:13-21. "But he died rich. These words

were again uttered on Wall St., and in the mansions of Fifth Av., and down in the tenements of the poor. There seemed only one opinion among his heirs, his attorneys, his agents and his victims, but the recording angel wrote the name of Vanderbilt in that great death record, and over against it he places the words, 'He did poor.' His cold hand goes empty to his grave, for his clasp upon stocks and bonds has loosened. His vast estates have suddenly decreased to one little lot no larger than the poor of earth and which he holds only as a tenant until he is called herefrom to meet his obligations before the Judge of all the earth. No man ever had a better opportunity to make wise investments. He that hath pity upon the poor lendeth to the Lord, and that which he hath given will he pay him again. This man goes out of his palace home with empty hand and scant apparel out into the cold, with no friends who can help him and no means which can bless him.

He gave to be sure, to the great charities, his name was found in the list of generous millionaires but no sacrifice ever consecrated the gift. The 'widow's mite' outweighs it all because it was to her a loving sacrifice to Her Master. His treasures were all of the earth, earthy. His vanity, his pride, his balls, and entertainments may still appear in mocking splendor upon the pages of a few old newspapers, and this is fame. This marks the object of a long life, this struggle of simply money getting, yet he did and left it all for his heirs and there was enough of it to prepay their way to perdition. Enough to furnish wines at dinners and checks at gambling tables, enough to paralyze heart, brain and hand with idleness and selfishness. God pity a family who receives such an inheritance. Better, far better the son of a poor man who has inherited body, brain and muscle; who has good principles and moral worth. Who is prepared to fight bravely the battles of life and win the crown at the end of the race. Better far a life of poverty, trial and self denial which is crowned with rest and peace than a life of selfishness, ease and luxury which closed in death and despair. Better the thorns and then the roses, better the sacrifice and then the reward, better the conflict and then the rest, better the cross and then the crown.

Better thus to die than for God to say to us at the close of life, 'Thou fool this night thy soul shall be required of thee, then whose shall these things

be which thou hast provided."

Think on these things.

L. S. Bronson.

The Immortality of the Soul and How it Originated.

The Egyptians were not the first, the very first to originate the idea that man is or has an immortal soul, but as far as the records have been discovered, they prove that it had its beginning in Babylon, or in that neighborhood. Some time after the flood when men began to forsake the worship of the true God, they deified those who had come through the flood and made them gods, translating them to the stars. Common mortals apparently for a long time after this were not supposed to have any consciousness after death, but most of these early nations at first believed in the one true God who had created all things, and they also believed that he would raise the dead at some future time. The origin of embalming bodies in Egypt probably arose from this belief. When men began to lose faith in God's power to bring back the dead to life after they had mouldered to dust they tried to help God out of this supposed difficulty by having their bodies embalmed so that they might be already at the resurrection to have the immortal soul put back again into the body. But faith in the resurrection or any future life was lost by many. Here is a copy of a dirge for King Antef, one of the early kings:—

"What is fortune, say the wise,
Vanished are the hearths and homes;

What he does or thinks who dies,
None to tell us comes.

Have thy heart's desire, be glad;
Use thy ointment while you live;
Be in gold and linen clad,
Take what God may give.

For the day shall come to each
When earth's voices sound no more.

Dead men hear no mourner's speech;
Tears cannot restore.

Eat and drink in peace today,
When you go your goods remain.
He who fares the last long way,
Comes not back again."

The process of deification however went on in Babylon and here is an example of the process. "Aurphanipal visited the tombs of his forefathers, he poured out a libation in their honor and addressed to them his prayers. They had in short, become gods of light, to whom temples were erected and offerings made. The change in point of view had

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doubtless quickened by that definition of the king, and which seems to have been of Semitic origin. When the king became a god, to whom priests and temples were dedicated, both in his life time and after his death, it was inevitable that new ideas should arise in regard to the nature of the soul.

The ghost had been transformed into a soul whose nature was the same as that of the gods themselves. This conception of the soul has already been arrived at in the age of Sargon of Akkad, the earliest to which at present anything like full contemporaneous records reach back. Sargon was the founder of a Semitic empire which extended to the shores of the Mediterranean, and the Sumerian epoch of Babylonian civilization had long since passed away. Remote as the age seems to us today, it was comparatively late in the history of Chaldean culture. And deification was not confined to the person of the king. Kings and nobles alike could be raised to the rank of divinity; and we even find Gimlish, the king of Ur, erecting temples to his own godhead.

As time went on the idea was evolved that not only the great ones, as well as the kings were conscious after death and they with the kings were exalted to the stars, and later, all kind were supposed to be conscious after death, but the poor and lowly ones got no such exalted positions allotted to them for here is a Babylonian idea of the condition of the dead of common mortals. "To the land from which there is no return, the home of darkness, Istar, the daughter of Sin (that is the moon god) set her mind to go to the house of gloom, the dwelling of Ikalla, to the house from which those who enter, depart not, the road from whose path, there is no return, to the house where those who enter, are deprived of light, a place where dust is their nourishment, clay their food; the light they behold not, in thick darkness they dwell; they are clad like bats in a garb of wings; on door and bolt the dust is laid."

The poor of all ages outside of the religion of Jesus Christ have had very bad things assigned to them, both in this life and the life beyond. No wonder that men in their ignorance of God's laws struggle for wealth and position that seems to give them all things, both in this life and beyond.

These ideas were perversions, in course of time from what the Babylonians were taught at their beginning and later by which they did not choose to retain

the knowledge of. Pro. Hommel says: "In the Babylonian, no less than in the South Arabian, we find evidence of a belief that the Deity gives men all things that are good, that He blesses, protects, rescues, assists, and delivers with His right hand, and shines with a pure radiance, that He creates and preserves all things, is omniscient, just, sublime and kingly, increases and commands; that He is nevertheless gracious and merciful to all those who approach Him as supplicants, even as a Father is to his children, and hearkens to the prayers of them that call up on Him and serve Him in holy fear. If we add to this the fact that in Babylonian names, references to judgment, raising from the dead and forgiveness, occur with comparative frequency, it would seem as though the Babylonians had possessed a deeper sense of religion than the Assyrians."

All this goes to show that they had at one time a correct knowledge of the true God, no doubt handed down from Noah and his sons, but in course of time they forsook the true God, and his teachings and set up for themselves gods many and lords many, as the church of Rome has done in latter days.

A. Wallace Mason, M. D.

The Kingdom Not Taken By Entertainments.

At the inauguration of God was taken by violence in times past, the idea is not thoroughly discarded today, but its espousal now is "a duty of basket balancers," notes the Biblical World (May, Chicago). "When these fail, we still hope to discover religion surreptitiously between stereopticon slides and to deepen foreign mission enthusiasm by paganism." If entertainment is the real function of the church, it goes on to declare, "the church is already outgrown"; for "it can not compete with commercialized amusements or with municipal playgrounds." And it will be "right fully outgrown," too, for "it will have ceased to do the thing which as a church it ought to do: bring men and God together."

These questions are keenly debated today in both religious and lay journals. The opposite view stated by Mr. Geo. Creel appeared in our issue of May 23, in which he advocated "putting the church on full time," and giving into its charge nearly all the secular activities of the community. The position taken by The Biblical World is thus enlarged:

"It is amazing how mad our modern world is after amusement. The feudal lord kept his god, who was anything but a simpleton, but our modern world is content with nothing that is not highly spiced with entertainment. Our preachers must have their stories, our professors must be clever as well as learned, and our evangelists (God forgive us) must be vulgar before our attention is much attracted.

"Is it any wonder that our world has lost a sense of reverence?"

"Play is a legitimate right of children, but any person who thinks that a child's needs are satisfied on the playground simply does not know children. Quite as truly that man has much to learn who thinks that sturdiness of character, abhorrence of sensuality, heroism that scorns delicate living and welcomes sacrifice can be produced without listening to the Hebrew prophet and the English Puritan.

"The world in which we live is not good natured. We have not yet quenched the lust for war, or abolished sin, or ended death. A religion that overlooks men's sins, men's sufferings, and men's death is only a diversion. It does not save men—it hardly keeps them out of mischief.

"The seriousness of our day will not be driven out by amusement. The only message of salvation that will cut unto our selfishness and recklessness is one that makes us morally uncomfortable; that does not distract our attention from sin; that makes us feel the doom impending upon lives and social orders which have taught themselves to believe that we live in a good natured universe, and are responsible to a good natured God.

"A minister should not speak comfortably to comfortable people. He ought to make such folk morally uncomfortable.

"One reason why men prefer golf to church is because they drift into the notion that golf and church going belong to the same general class of interests. Truth need not be denuded in order that it may find one's conscience, but a church crowded with people who want to be entertained is a poor recruiting ground for the army of the Lord.

"Seriousness and gentleness and candor and fraternity, solace and inspiration—these are some of the characteristics of a genuine religion. To doubt their power and to seek crowds by cajolery, by appeal to that which is frivolous, hysterical, cheap and vulgar, is to publish a lack of faith in the gospel of the kingdom that is love, joy, and peace in the Holy Spirit."—Literary Digest.

Continued from page 283.

the time of trouble such as was not since there was a nation—no man ever shall be afterward."

If our readers will compare the paragraph last quoted from 'Bible Studies', with the one we quoted previously from 'Millennial Dawn', they will see that the dates have been pushed forward forty years since the criticism in our March issue, 1904.

We are satisfied in our own mind, after a careful reading of his works, that his parallelisms, his harvest and Jubilee periods, and dates are not going to stand the test, and his conclusions as to Christ's coming, the resurrection of the dead, change of the living, and many other points of his theology and prophetic interpretations are far away from the truth and will surely come to naught.—Last Days.

As to what may befall us out wardedly, in this confused state of things, shall we not trust our tender Father, and rest satisfied in His will? Shall anything hurt us? Can tribulation, distress, persecution, famine, nakedness, peril, or sword, come between the love of the Father to the child, or the child's rest, content and delight in His love? And doth not the love, the rest, the peace the joy felt, swallow up all the bitterness and sorrow of the outward condition?—I. Pennington.

"You cannot live every day in perfect fellowship with God without giving up time to it. Hours and days, and weeks, and months, and years are gladly given up by men and women to perfect themselves in some profession or accomplishment. Do you expect that religion is so cheap that without giving time you can find close fellowship with God? You cannot."

Our impatience at misfortune inflates another calamity of disease and nervous waste upon us as large as the first misfortune. Thus men double their trouble by fretting at it.—Sel.

I learned a good many Bible verses and chapters when I was a child. And I want to say to you that they have been of far greater comfort to me, and strength to me, and use to me in my ministry than all the theology that I have ever learned or failed to learn.—F. W. Tompkins.

"The surest way to win love is to make others feel that you love them. But when you begin you must keep at it."

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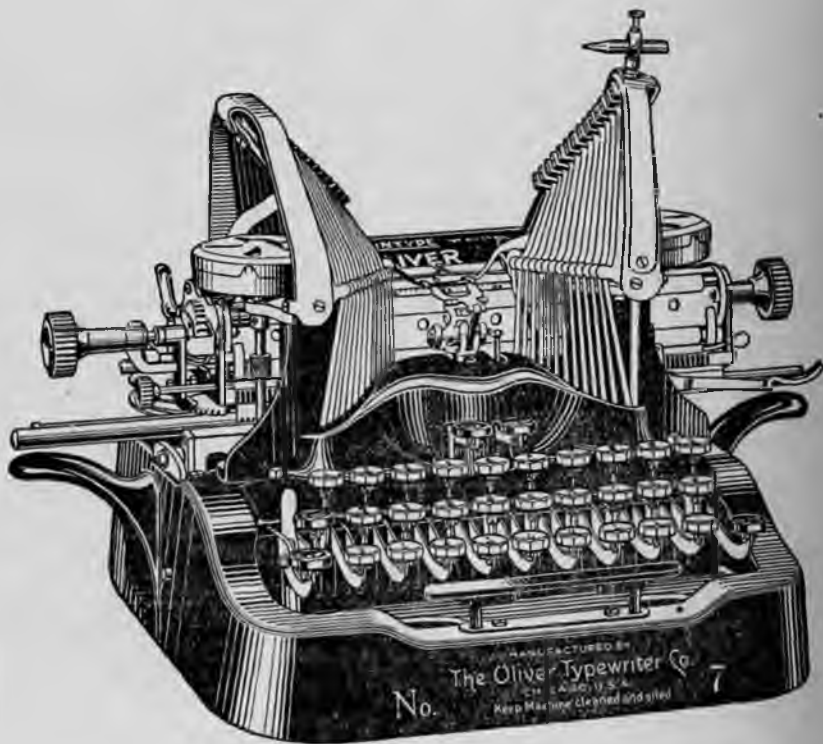
Announcing The New Typewriter OLIVER No. 7

WE ANNOUNCE AN AMAZING MODEL — The OLIVER No. 7 — a typewriter of superexcellence, with automatic devices and refinements that mark the zenith of typewriter progress. A marvel of beauty, speed and easy action. Typewriting efficiency raised to the n-th power.

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A model that means a higher standard of typewriting, longer and better service.

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Nothing you could wish for has been omitted. The new devices, refinements, improvements and conveniences found on the No. 7 represent an enormous outlay and vastly increase its value—the price has not been advanced one penny. We shall

even continue in force our popular 17-Cents-a-Day purchase plan, the same as on previous Oliver models.

The OLIVER No. 7, equipped with the famous Printype, if desired, without extra charge.

You owe it to yourself to see the new machine before you buy any typewriter at any price. Note its beauty, speed and easy action, its wonderful automatic devices. Try it on any work that is ever done on typewriters. Try it on many kinds of work that no other typewriter will do.

It is a significant fact that the typewriter that introduced such epoch-making innovations as visible writing, visible reading, Printype, etc. should be the first to introduce automatic methods of operation.

The OLIVER Typewriter Co. Oliver Typewriter Building CHICAGO

I knew a man who lived on a farm on which he eked out a poor living and died leaving the place to his son who found out that the land was full of rich minerals and he became a wealthy man. The father had been just as rich as the son was but he did not know it. So men live on in this world, working hard and getting little, ignorant all the time of the riches of divine grace which lie so near at hand. —Newton Wray.

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.

"In making absolute surrender, a man has not only to give up what is wrong, but he must surrender his rights."—E. B. Meyer.

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THE RESTITUTION HERALD.

Let That Pump Alone.

It is hard to look on and witness useless and fruitless labor. And it is specially hard for a man who knows what should be done, and how to do it, to stand by and see persons trying to do what they can never do, and what they in some instances only hinder others from doing. William Taylor, the evangelist, tells the following story:

"I remember one night years ago, in San Francisco, when water was worth a shilling a pail, having previous permission, I went to a neighbor's well for a bucket of water. I pumped away for a minute, but no water came. I went at it again with more earnestness of effort to make it come, when I heard the good lady of the house, who did not know she was talking to her minister, exclaim in an authoritative tone, 'Let that pump alone! the water is all out of the well, and you'll spoil the pump.'

How many persons stand in pulpits today working dry pumps and laboring to do something which God has never given them to do; and which they never can do without his commission and his help. A dry pump is moisture itself, compared with a dry minister; one who has been instructed by men, but not taught of God; one who holds his commission from some human association, but who has never been sent, sanctioned, or honored by the Lord of Hosts; a man who seeks wages rather than souls, and who feeds the hungry church with stones instead of bread. How the pump creaks and squeaks when the effort is made to draw up something refreshing from one of these "wells without water;" and how sometimes one feels as this woman did when she ordered her minister to "Let that pump alone."

Oh, if some of these empty talkers would only stop pumping; if they would leave their pulpits and go into their closets; if they would seek the parlor, the blessing, the salvation of the Lord of Hosts; if they would confess their sinfulness, their emptiness, their worldliness, and their worthlessness, and fly to God to be brought up out of the horrible pit and the miry clay, how soon they would find peace and blessing at the hand of the Lord; and it is possible that the Lord might yet count

them faithful, putting them into the ministry.

And if the time should ever come, when they, receiving into their hearts the words that Christ has spoken, should find them abiding within them as "a well of water, springing up unto everlasting life;" if, believing on Christ, they should be so filled with his spirit, that out of them should flow "rivers of living water," their own souls would rejoice quite as much as would thirsty people, in the fact that they had stopped working the dry pumps, and learned with joy to draw water out of the wells of salvation.—H. L. Hastings.

Zeal Required.

The Berean Jews searched the Scriptures also; they fed their minds; they not only welcomed the truth, but gave it a chance to grow strong in their hearts, and to influence their lives, modifying their conduct, and developing their character. "Examining the Scriptures daily," is a splendid testimony to the honest desire of these enquiring Jews (for they were not yet Christians) to know and to hold the truth, so that, when they heard the apostle Paul, with his amazing "new light," supported by quotations from the Old Testament which they could not gainsay, they went into the matter further, enquiring and studying with great care and thoroughness, and in a proper way—searching the Scriptures daily to see whether these things were so.

Reading the Scriptures daily is not so common as it ought to be, even among Christian people, while searching and examining the Scriptures, comparing

THE DAWNING.



When that bright eternal morning
Dawns at last in glory rare,
And the earth in rich adorning
Feels the breath of God's pure air;
When upon its surface beaming
Stands that city, bathed in light,
Light that through its portals streaming
Scatters all the shades of night;
Then amidst its throng immortal
May we stand in glory bright,
And within its pearly portal
Walk with Jesus Christ in white.
—Selected.

one passage with another, is very much more rare. We recognize that the demands of business (otherwise called the cares of the world, and the deceitfulness of riches, Matt. 13:22) are very largely responsible for such neglect of Bible study. These influences choke the Word, so that it cannot expand in the mind, and it becomes unfruitful. As cultivation and attention, with care, lead to fruitage in natural things, so also reading and meditation, with prayer, will undoubtedly lead to a further growth in knowledge and appreciation of the truth in the Bible, and to the resulting development in character.—The Bible Student.

Great truths are dearly bought.
The common truth,
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.

Truth springs like harvest from the well-ploughed fields,
Rewarding patient toil, and faith, and zeal.

To those thus seeking her, she ever yields
Her richest treasures for their lasting weal.—Sel.

Shirking Duty.

The habit of shirking is a great evil in our land. Sad and bitter are the experiences of multitudes who have lost positions of emolument and trust by shirking duties and responsibilities devolving upon them. They saw their mistake after it was too late. It is a bad sign to see a young man contracting

the habit of shirking. You may set it down at once that sooner or later he will be a drone in the great hive of human industry, living without any purpose in life and scorned by all who have willing hands, and follow up whatever they can find to do. Young men, if you want to gain the confidence and esteem of your employer, never shrink from a duty. If overtaken, lay in your complaints, and you will always get a hearing. If you begin life a shirk, you may set it down as a fixed fact that the habit will follow you through life, and instead of a "success" you will be an utter failure.

Rothschild's Rules.

The following twelve maxims form part of the will of Meyer Anselm Rothschild, the founder of the great banking house at Frankfort:

1. Seriously ponder over and thoroughly examine any project to which you intend to give your attention.
2. Reflect a long time, then decide very promptly.
3. Go ahead.
4. Endure annoyances patiently and fight bravely against obstacles.
5. Consider honor as a sacred duty.
6. Never lie about a business affair.
7. Pay your debts promptly.
8. Learn how to sacrifice money when necessary.
9. Do not trust too much to luck.
10. Spend your time profitably.
11. Do not pretend to be more important than you really are.
12. Never become discouraged; work zealously and you will surely succeed.

He who complains, or thinks he has a right to complain, because he is called in God's Providence to suffer, has something in him which needs to be taken away. A soul whose will is lost in God's will, can never do this. Sorrow may exist, but complaint never.—C. Adorna.

All my life I still have found,
And I will forget it never;
Every sorrow hath its bound,
And no cross endures forever.
All things else have but their day,
God's love only lasts for aye.
—P. Gerhardt.

The Visitor Report.

According to previous notice all the money received from sales of The Visitor during the month of May, less the expense of postage, was to be put in the bank for the Lord's work as a memorial offering.

The Home Department Visitor, \$5.00; The Visitor, \$4.60; Postage, \$1.86. Balance to be deposited, \$7.74; balance in the bank, \$3.18; net fund, \$10.92.

Since December 1913 my reports have shown the amount of money which must be expended to publish a book such as The Visitor, and the small amount received from sale of same by appeals made to the brethren through our papers. We cannot put our publications in book stores, for as soon as the nature of the contents is noted they will be put out of sight. This is my experience. How can a closer cooperation with brethren be formed for the purpose of extending the work of publication and distribution of our literature? Will some one please answer this question?

In my last report, I proposed a plan whereby I might determine the advisability of publishing a second edition. In every enterprise that requires money consideration, we are admonished to count the cost. In order to make this report valuable to our brethren, I will make a plain statement. Allowing nothing for increased cost for publication and nothing for labor or advertising and taking the average sales per month as an example it would take about 25 years to accumulate enough to republish the Visitor. If every member who has not already ordered a copy would send for one and lend or give to some one out of Christ, two thousand or more people would be actively engaged in Christian work and Bible study before another month and enough money put in the bank to insure the publication.

In order to induce young people and isolated members to become "living links" in a cooperative plan of work it seems to be necessary to make large expenditures of money and labor and some plain statements concerning the work of publishing literature suitable for general distribution. No one who has had any experience in this line expects to get back in money what is put in such an enterprise. The truths expressed in the following lines may help some toiler in the Lord's vineyard as they have me.

"Hast thou, dear brother, toiled thro' many years,
And seen no fruits, tho' thou hast freely sown,
Thy life in labour and with watchful tears,
Watered the soil yet none the

richer grown?
Remember that the reaping is God's own,
And He can gather even of doubts and fears;
We only plow and plant our little fields—
He is our harvest, and His love the yield.

Not ours to finish tasks or seek the sight
Of precious increase or the praise of men,
But just to scatter seed in nature's night,
And leave with God the issue of His plan;
He will complete what He in grace began,
And order even thine errors all aright;
Thou wert well paid, whatever clouds do come,
if thou hast helped one wandering sinner home."

Dear ones, pray for me that I may be given both strength and means to continue in this work.

Yours in hope,
Harriet E. Boice,
1009 S. Wright St., Champaign, Ill.

Golden Gems of Thought.
Sel. by R. E. Lloyd.

Mr. Hamilton Wright Mabie, says: It is a fable that love is blind. Passion is often blind, but love never. They who love are sometimes blind to faults of those for whom they care, but not because they love them. When love has its way, it grows more clear sighted as it becomes deeper and purer. Happy is the child to whom the love of a mother is a noble stimulus, and fortunate the man whose wife stands not for his self satisfaction, but for his aspiration, a visible witness to the reality of his ideal, and unflinchingly loyal not only to him, but to it.

In the long run, a man becomes what he proposes, and gains for himself what he really desires. We not only fashion our own lives, but in a very true sense, as Omar Khayyam intimates, we make heaven or hell for ourselves. It is idle to talk about luck, fortune, or fate, these words survive from the childhood of the race. They have no moral value today. No one can hide behind them or bring them into court as competent witnesses on his behalf. It is wise to face the ultimate truth which must sooner or later confront us: we make or mar ourselves, and are the masters of our own fates and fortunes.

We do not expect the calyx covered bud to breathe forth the sweetness of the flower, nor the flower to possess the ripeness of the fruit. Neither should we look for perfectness, for

full and rounded symmetry in a development which moves slowly, stage by stage, through the long education of experience, to remote and final completion.

The golden age is behind us, only in the heathen myths, in the Christian prophecies, it always lies ahead. The making of opportunities, the throwing open of doors is as much the duty of the man who has the opportunity as caring for his own family. It is indeed, one of the highest rewards of success, if one undertakes what success means, to be in the way of putting others on the same road. Nothing is more spiritually vulgar and shabby than to climb up and throw down the ladder by which one has climbed. Nothing shows the true nature of a man more than the spirit by which he treats success. If he is mean and niggardly in his soul, he accepts it as a kind of personal distinction or gift, and hoards it as a miser holds money. If he is generous, he spends it freely, eager that others should share what he has gotten. And no man deserves success or ought to keep it, who fails to make this spiritual use of it. He who makes this use of it cannot be corrupted by any kind of success or spoiled by any kind of prosperity. He who fails to do so, was corrupted and spoiled before he began.

When Wellington said that the battle of Waterloo was on the cricket field at Eton, he was putting in a picturesque way a truth which many men learn too late; the truth that the victories of life are won, not on the fields where the decisive struggle takes place, but in the obscure and forgotten hour of preparation.

Success or failure lies in the hands of the boy long before the hour of the final test comes. Tap an empty man, and you will get nothing; tap a full man, and you will get the best there is in him. In the higher fields of success there are no accidents. Men reap precisely what they have sown, and nothing else; they do well precisely what they have prepared to do, and they do nothing else well. If there were to be a new beatitude, it might well read: Blessed are the cheerful, for to them is given the gift of diffusing hope and courage and joy. It is not too much to say that they are not only light, but life bringers; for courage and joy prolong life as discouragement and despair shortens it.

Plants dwindle and die without the sun, and men grow old and die without the warmth and cheer of hope and courage. Hosts of people miss the best things in life because they do not sufficiently strive for them. They believe abstractly in the possibility of

obtaining them, but they do not believe that they are individually capable of achieving these best things. They see the stars clearly, but through self distrust they are unable to follow Emerson's maxim and hitch their wagon to these shining points. This is not the mood of those who think or feel or do great things. Men rise above themselves, that is to say, become inspired by putting aside their weakness and trusting to their strength, verifying those noble lines of Lowell: Those love truth best who to themselves are true, and what they dream of, dare to do.

Not all men can be great, but every man can enter the atmosphere of greatness and gain its vision. It is simply a question of believing in the best things and in our power to attain them.

Among the Brethren.
By Elder Maple.

We are just home from the Indiana Bible Institute. The meeting began Monday, June 8, and closed Saturday, June 13. Elder Joseph Williams taught the morning lesson, and the writer the afternoon class. In addition to this we preached every evening from the dispensational chart, continuing over Sunday, the 14th. On Saturday evening, one came out for the Lord and we had the pleasure of burying her in baptism Sunday morning. A report of the Bible School will be given in the near future no doubt, by the officers of same.

Our meeting at Argos, Ind., opens June 29, and will continue over July 12. We shall be pleased to see several visiting brethren from the Indiana churches at this meeting. We shall (D. V.) visit the brethren in Chicago, June 28th. Interested ones, please take notice. We return to Michigan from Argos and plan to start the new building at Blanchard.

While in Indiana, we found that the brethren were interested in the establishment of a permanent conference and Bible School building at Argos. This is a very commendable movement and we hope to see the time when it will be followed by other states.

The Indiana Bereans have ordered \$5.00 worth of tracts, following the Iowa example. This is a very commendable thing to do and we shall be glad to supply any such with tracts at a very low rate. We are prepared to fill all orders now. Address North Ridgeville, O.

"Thy Dead Men Shall Live."

What more thrilling, soul inspiring words could fall on the ears of a mortal being than the

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above caption of this article? Here we are in a world of sickness and death. Loved ones are falling all around us. Fathers and mothers are called to part with their precious children. Sons and daughters say good-bye to their parents. Brothers and sisters are separated. Husbands and wives are severed all by the ruthless hand of death.

Right in this condition of things while the heart is sad and the blinding tear is falling, comes the glorious promise, and consoling words, "thy dead men shall live." Our loved ones are not gone forever, only resting until the morning of awakening shall come.

Do you wonder that the coming of Christ and resurrection hope is called by the apostle a "blessed hope"? It is truly a blessed thought that when our friends are laid away in the silence of death that it is only for a time, then will come the morn of transcendent glory, when death shall be no more.

We cry out, O come thou shining one, in all thine effulgence; come and give us back our loved ones, come and gather together thy saints from every land; come and give immortality to thy waiting children.

Oh! for one breath wafted from the balmy Elysian field of Paradise, where no death can come or separations be known; where the saints of God have met to ever remain. Let me live in a world where no tears are shed, where no sorrowing hearts are ever found. Let me be in a land where graves are never made, where funeral processions never parade the streets.

Child of God, "look up." Soon will come the days so long looked for, and the text which heads our article will be fulfilled.—H. A. Mitchell in *The World's Crisis*.

Brief Exposition.

"He that believeth on Me, tho' he die, yet shall he live: and whosoever liveth and believeth on me shall never die." Jno. 11:25-26, R. V.

The meaning of these gracious words of our Lord and Savior has often been the subject of devout enquiry and friendly difference of opinion among believers in the doctrine of Life in Christ. Not that their general scope is difficult to understand. They plainly teach that triumph over death and the grave is promised to all who believe in Him. And the "life" and "death" spoken of are no figures of speech.

These words, as used by our Lord in his comforting assurance to Martha, are to be understood as no secondary or "spiritual" sense. They refer to that literal death with which we are all so plainly familiar, which robs us

of our dearest friends, and whose reversal the Lord of Life can accomplish.

Any difficulty in our grasping the full sense of His words is found rather in adjusting the second half of the saying quoted to the meaning of the first half. The words of the first portion hardly need explanation. "He that believeth on Me, tho' he die, yet shall he live." They tell us that the believer in Christ is liable to death, but will live again by resurrection from the dead, even should he die. But when our Lord adds: "Whosoever liveth and believeth in Me, shall never die," what is the precise meaning of His words?

Some have suggested that the closing words should be translated, "shall not die forever." They can certainly be so rendered. But if this translation is intended to mean anything different from "shall never die," it can only be by repeating in another way the promise of the first clause. That is to say, the first clause means that death to the believer, only lasts till broken by resurrection; and the second clause would say the same thing; his death will not last forever. But I cannot think our Lord was only repeating the same idea, while seeming to announce a fresh one.

Others have found in these words of our Lord a statement of the destinies of the sleeping saints and those "who are alive and remain" at His coming, as more plainly announced by His apostle afterwards. The former shall be raised ("tho' they die, yet shall they live"); the latter shall be changed without dying. 1 Cor. 15:51, 52; 1 Thess. 4:15-17. There is no doubt our Lord's words might be read as an announcement of this distinction between the two classes. But is it likely that he would be so understood by Martha? His purpose no doubt was to give simple and direct comfort to His weeping disciple and friend; not to anticipate the mysteries or secrets afterwards to be disclosed by his apostles. And so when he asks Martha, "Believest thou this?" something surely was meant which she could easily grasp and believe, especially at such a time. This consideration leads me to set aside the explanation of His words just referred to, as somewhat far-fetched and unlikely.

In my opinion the clue to the second clause is to be found in the proper idea which we attach to the word "live" in the first clause. It is there equivalent to "live again," as in many other passages; e. g., Mark 16:11; Acts 25:19; Rom. 6:10; 16:9. In this last passage the word is actually rendered "revived." Now let us read it so in the passage under consideration and

carry it forward in the same sense to the second clause. Then we shall have: "He that believeth in Me, though he should die, yet shall he live again: and every one that (so) lives again, and believes in Me, shall never die." So read, the second clause is a declaration that the believer's resurrection, spoken of in the first clause, is to be a resurrection to die no more. The whole saying, so understood, is a simple two-fold assurance of the blessed destiny ultimately awaiting all who believe in the Lord Jesus Christ; and as such it would be easily assented to, and greatly valued by, the mourning Martha.—The late M. W. Strang, in *Words of Life*.

Christian Etiquette.

Books have been written on Social Etiquette, Table Etiquette, and other kinds, but I have never read one on Christian Etiquette, yet I think there is need of more attention being paid to this phase of it.

It may be considered a great mark of politeness for a man to tip his hat to a lady, but far better than this would it be for him to bend his back and help lift the burden of some poor struggling soul on life's pathway.

It may be table etiquette to eat with a fork, but many a poor soul would care but little the method of eating, whether with a fork, knife, or spoon, or even fingers, if they could get enough to eat.

What is Christian Etiquette and where should it be practiced? I answer, It is respect, and courtesy, manifested everywhere.

There may be a thoughtless or unconscious disregard of this many times. We would not accuse anyone of an intentional wrong in this respect.

Christian courtesy to all we come in contact with. It becomes a child of God to have care in this matter. There may be those you come in contact with who are unpleasant and disagreeable in many ways, and their society not at all congenial to you, but notwithstanding this fact, as a Christian you are to act as one, by showing a certain amount of courtesy toward them.

Etiquette in God's house. It seems to the writer there is a great lack in this respect, especially in this day in which we are living. People enter the house of God in that careless manner that they would enter a carnival or place of amusement.

Then there is a lack of reverence on the part of some which is very perceptible. As the preacher stands behind the desk proclaiming God's Word; whispering and laughing, handling of books, writing of messages and such like is going on among some in

the congregation; this is not Christian etiquette to say the least.

"Honor to whom Honor is Due." There is a respect to be shown every person in the office which he may hold. The deacon in his office, the deaconess in her office, or whatever official position one may hold, let due respect be shown.

It is etiquette to address always the chairman of a business meeting, when desiring to speak from the floor. Lest I should lose my reputation for brevity, I close with love and Christian courtesy to all.—H. A. Mitchell in *World's Crisis*.

Single-Handed Work.

Many young men covet the position of those who address large audiences. They fail to realize that often much more good is done in pleading with individuals singly. There is little exaltation of self in personal dealing with souls, and God honors those efforts the most where there is the most self-effacement. All our powers are called forth in such service. Then it requires more courage to fight single-handed than in companies. Therefore, young men, seek to do more and more of personal work. Preach the Word by the wayside, in the workshop, behind the counter, in your boarding house, anywhere, everywhere, when you have the opportunity. When you write letters to your friends, tell them what God has done for you. Remember in all your pleadings with friends, to plead with God. "The effectual fervent prayer of a righteous man availeth much."

Set yourself steadfastly to those duties which have the least attractive exterior; it matters not whether God's holy will be fulfilled in great or small matters. Be patient with yourself and your own failings; never be in a hurry, and do not yield to longings after that which is impossible to you. My dear sister, go on steadily and quietly; if our Lord means you to run, He will "strengthen your heart."—De Sales.

Let him, with a cheerful and thankful spirit, yield himself up to suffer whatever God shall appoint unto him, and to fulfill, according to his power, by the grace of God, all His holy will to the utmost that he can discern it, and never complain of his distresses but to God alone, with entire and humble resignation, praying that he may be strong to endure all his sufferings according to the will of God.—Tauler.

A talent is perfected in solitude, a character in the streams of the world.—Goethe.

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.

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.

It was our pleasure to give three discourses at Adeline, Ill., on Sunday, June 14. Good audiences attended each service and gave the closest attention. It is a pleasure to labor when the listening ear may be had.

Our helping fund is the lowest it has yet been since we began business. We should have a good balance in this fund all the time. Why not try this means of casting bread upon the waters?

At the Illinois quarterly meeting held at Adeline on Sunday, June 14, all the members of the

official board were present and the business passed off very pleasantly. It will be a pleasure for the many who attend our Bible School and conference to know that the dining hall is to have a new roof. Regarding the conference due notice will be given.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it.

- Mrs. Alice Quinn, \$2.50
Mrs. E. C. Ritenour, \$2.00

To Members of the Iowa State Conference,

Greeting:—

Our annual meeting at the Waterloo camp ground is called a conference. Every member should be deeply interested in the success of that meeting,—that it do good by making us wiser and better.

Two propositions should be considered:—

1. The items, the ideas, the teachings of the Bible that tend to make us wise unto salvation.

2. The things which may be considered essential to the building of a Christian character, or making us better.

The first briefly stated is "What ought we to know?"

The second, "What should we do?"

Now, with these two propositions in view, if your mind is perplexed on any subject, if there is any subject upon which you desire to learn more, whether it refers to what you would like to know, or what you should do as a matter of duty; will you write out these different things and mail them to me at Cedar Falls, Iowa?

We want every member of the conference and also those who intend to come to our meeting in August, to do this.

There are many questions that come to us upon which we may desire light. These should be talked over. Sometimes questions arise in our daily life where we hardly know what our duty is—these could be presented for advice, and helped by the instruction, given in the Bible, if properly considered.

Where much preaching constitutes the program, unless it helps to instruct and build up the life, the real object and spirituality of the conference is defeated. Not more preaching, but more practice.

Reader: What the conference will be in August depends much upon you. Suggest some of the things which you would like to see done, or would like to hear more about that in your opinion

we need to make us wiser or better.

Don't put this off, but think about the conference and write out your suggestions and send them to me soon.

Your brother for more light and a better life.

A. J. Eychaner.

Illinois Bible School, Aug. 11-20

To The Berean Societies and Isolated Members of the Church of God.

Dear Co-Workers:—

Believing that a general meeting is needed for the purpose of extending our work and forming a closer co-operation of the different states, we issue this call, inviting you to meet in conference session at the Church of God at Oregon, Ill., on Wednesday evening, Aug. 19, 1914, at 7:30 P. M. Sessions continuing on the 20th, morning and afternoon. Each society is asked to send at least one delegate to this conference, and isolated members are earnestly requested to be present; we need your help. A program will appear in the near future.

Signed,

- Anna E. Drew, Illinois.
Leila E. Whitehead, Ill.
Leland Roose, Iowa.
C. C. Maple, Michigan.
Emma C. Railsback, Ind.
E. H. Wickern, Ohio.
Eva L. Stearns, Iowa.

Reports.

Indiana Bible School Report.

With the close of the school on Saturday, June 13, the session for 1914 passed into history. The interest and teaching fully met our desires and expectations and much light to some minds was added on subjects of deep meaning in Bible truth. The central truths taught by Bro. Williams, are embodied in the following: hearing the word, faith, submission, justification by works, with Jesus Christ as the central figure around which all our hopes cluster and the anchor to which we must cling for safety throughout all time. Brother Maple confined his teaching to the book of Acts, with valid baptism as the central thought. The book is replete with good study works, being as it is the record of the work of the apostles of our Lord whom he had taught. The Junior class was instructed by Sisters E. C. Railsback and Verna Shafer. Bros. Williams and Maple preached to good audiences throughout the week and we are pleased to be able to make known that on Sunday morning, Sister Bessie Shafer was baptized into His name by Bro. Ma-

ple, on confession of faith.

The school enrollment was 78, being an increase of 8 over that of last year. The following churches were represented: Hillisburg, Argos, Burr Oak, Plymouth, North Salem and South Bend.

Mrs. F. M. McCrory.

Report of Meetings Held at Maurertown, Va.

Bro. J. H. Anderson, of Troy, Ohio, began meetings at Maurertown, Va., May 30, and being Saturday night, only a few were present. On Sunday night the house was almost full, and the attendance was fairly good to the close of the meetings on June 3rd.

We do not expect crowds in this age, as Christ's work now is to select the rulers for the next age, to help Christ in his grand work of reconciling man to God. Jehovah began His work of love by giving Christ to man, (not an infinitesimal part of him) and will complete this work in the next age through Christ and his bride, being perfected now.

Bro. Anderson presented the truth in a forceful and attractive way, and it is no fault of his that there were no additions to the church.

From here he crossed the mountains to hold meetings in the old brick church at Seven Fountains, where he had a full house most of the time. He spoke Sunday p. m., at Slate Hill school house.

May our beloved Father in heaven cause the seed sown here to grow and bear fruit as it seemeth good to him.

Written by request of S. E. Boyer.

Gertrude M. Logan.

Nason's Sta., Va.



L. S. BRONSON

Having a cut for another purpose, we are presenting the likeness of Bro. L. S. Bronson, of Dewagiac, Mich., in this issue. His articles in The Herald are much appreciated.

The clouds never grow so dark over the Christian's path but that the sunlight of God's promises can shine through.

The Sunday School.

By Anna E. Drew.

The Laborers In The Vineyard.
July 5, 1914. Matt. 20:1-16.

Golden Text.—He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. Matt. 5:45.

Time.—March A. D. 30, a short time before the crucifixion.

Place.—Southern Perea, beyond Jordan. Jesus on his last journey to Jerusalem.

Questions.

What was the occasion for the relating of the parable in today's lesson? Matt. 19:30. To what does Jesus liken the kingdom of heaven? v. 1. "A vineyard in those early days was in Palestine what a farm with its orchards, gardens, grain fields and other cultivated land is to us. It cost great care, skill, labor and expense in transforming it from the surrounding wild land, into rich and valuable fields. It required constant care and many laborers." Upon what did the householder and laborers in our lesson agree as to wages?

This was a Roman penny, a denarius, worth 16 or 17 cents of our money, but of ten times the purchasing power in those days. It was the basis of the common transactions of the day as the dollar is with us, and was a fair price for a day's work and more than the daily pay of a Roman soldier.

At what time was the third hour of the day? The Jewish and Roman days were reckoned from sunrise to sunset, of 12 hours. The third hour was half way between sunrise and noon. What was the market place?—An open square where business was transacted. Whom did the householder find here and what did he say to them? What agreement did he make with them as to wages? v. 4. At what time did he find others? Why were they idle? v. 7.

A writer on a journey through Persia, speaking of a large square in Hamadam which served as a market place, says here they observed every morning before the sun rose, a numerous band of peasants collected with spades in their hands, waiting as they informed them to be hired for the day to work in the surrounding fields. This custom forcibly struck the writer as a most happy illustration of Jesus' parable of the laborers in the vineyard, particularly when passing by the same place late in the day, they

still found others standing idle, and upon putting to them the same question the householder of the parable asked, as to why idle, they answered, "Because no man hath hired us."

What did the Lord of the vineyard do when the even was come? v. 8. Were they all paid the same? v. 9. Who murmured against this? Why? v. 12. How did the householder reply to this? vs. 13, 15. What is the meaning of "is thine eye evil?" Matt. 6:22, 23; Deut. 15:9. What repetition made by Jesus? v. 16. Same as Matt. 19:30.

This parable seems to be intended to illustrate the equity of God's dealings in admitting the Gentiles to equal privileges with the Jews. Israel having first been called to the knowledge of the true God, doubtless valued themselves before any others and especially the Gentiles.

Who, then, is here meant by the "first?" The "last?"

Give Bible references showing that this was fulfilled, the first becoming last. Acts 13:46. Find others. How does Paul express God's attitude toward those in His service? Rom. 3:29; 10:11-13; Gal. 3:26, 28. Whom does the "householder" in the parable represent? Read Isa. 5:1-7, an allegory representing God's care and tenderness toward the house of Israel and the ungrateful return for it.

Can we not also draw a lesson from this parable applicable to individuals? How does God reward man? Rom. 2:6; 1 Cor. 3:8. Does the reward depend upon the length of service or the zeal and faithfulness shown?—see parable of talents, Matt. 25:14:29. Can one who begins to serve God at the eleventh hour receive as great reward as one who has served longer? Does this mean we can put off serving God until the eleventh hour and expect reward? 2 Cor. 6:2; Matt. 7:21; Luke 12:47. Who only is able to estimate the wages of each in His service? 1 Sam. 16:7; Isa. 55:8, 9; 1 Cor. 4:5. Does the true child of God serve Him for the sake of wages? 1 Jno. 4:19; 1 Jno. 5:2, 3; Gal. 5:6; Luke 6:31-35. "No young man who works merely for his wages and does only what the mere wages require can ever gain the real rewards of business success." This is vastly more true in the service of God. It was just and right that the day laborers in the parable should receive their wages, but they murmured against the others,—what does this show as to their motives?

"Many are called but few chosen."—how are they called? Why few chosen? Is there need

of laborers in the 'vineyard' of the Lord today? Show in what ways each of us may serve? Is there any excuse for idleness? What kind of laborers should we seek to be?

A Friendly Talk.

Editor and Readers of The Restitution Herald:

The above is the heading of an article which appeared in Present Truth Messenger of June 11th, published at Live Oak Fla., and written by J. J. Schaumburg, in the which he attempts to show up both sides of the question of the future restitution as held by restitutionists of the one side and Adventists of the other side, and as we believe very unfairly. Since Present Truth Messenger will not allow us of the restitution faith to fully and fairly set forth our faith in their columns, and Bro. Schaumburg has taken upon himself to represent us of the restitution faith as he chose, we will hand the matter over to our editor of our appreciated paper, The Restitution Herald, published at Oregon, Ill.

Now Bro. Schaumburg, if you aim to correctly state what we believe, and why we believe it, through Present Truth Messenger then why not let us have space in your paper, Present Truth Messenger, and we will make the subject at least hot enough for you. In the way you have started off, we can not believe you intend to turn on the Bible light of Acts 3:21, but just keep your followers dark. If there is a restitutionist on earth who believes the judgment of Matt. 25:31-32, includes only the living of earth, we have no knowledge of such person or persons, nor do we believe that you ever read or heard of such faith among restitutionists. So you build a man of straw and then demolish him, which will keep the uninformed dark on this subject. Now please turn to some of the many proof texts which are used by us to prove there will be a restitution of or restoration of both the living and the dead, and give us a fair representation, or else open up to us the columns of Present Truth Messenger and the writer of these lines will subscribe and pay for your anti-restitution organ and ask others also to subscribe for it.

Yours for truth and faithfulness,

J. D. Sco t.

Dyer, Tenn.

Immortality as Taught in The Bible.

The following series of facts are presented from the Bible

for the consideration of every sincere lover of truth. First, the Apostle Paul is the only writer in the whole Bible who makes use of the words immortal, or immortality. Second, he never applies it to sinners. Third, he never applies it to the righteous or wicked in this world. Fourth, he never applies it to men's souls either before or after death. Fifth, he speaks of it as an attribute of the King Eternal. 1 Tim. 1:17. Sixth, he only is the possessor of it. Tim. 6:16. Seventh, he presents it as an object which men are to seek after by patient continuance in well doing. Rom. 2:7. Eighth, he speaks of it as revealed, or brought to light, not in heathen philosophy, but in the Gospel of the Son of God. 2 Tim. 1:10. Ninth, he defines the period when it shall be put on by the saints of God, and fixes it at the resurrection, when Christ, who is our life, shall appear. Cor. 15:51-52; Col. 3:3-4. Tenth, therefore he never taught the immortality of the soul as it is now taught and hence, when he declared that sinners should be destroyed, or perish, or die, or be burned, or devoured by fire, he did so without any mental reservation, or theological definition, in other words, that he said what he meant, and meant what he said.

The confession of faith and orthodox creeds generally ignore these facts. We need not, therefore be surprised at the prevalence of error concerning the future state of man. Neither may we be surprised at the tenacity which is cultivated, but mentally creed fettered theologians and teachers cling to the assumed dogmatic of natural or essential immortality, for it ministers to the pride of position; the temptation of the Adversary who said, "Ye shall not surely die. Ye shall be as gods."

If language has any meaning, that contained in Gen. 3:1, 4, 22, 24, demonstrates that sinful man is not immortal. It declares that God placed Cherubims and a flaming sword which turned every way to keep the way of the tree of life, lest man should put forth his hand and take also of that tree, and eat and live forever. The love and pity of God thus guarded his creatures from having eternal life in sin and misery, but the means of obtaining eternal life, or immortality are brought to light through the gospel of our Lord and Savior Jesus Christ. There is no immortality for man aside from scriptural holiness which springs from a living faith in Jesus. Rom. 2:7. He that hath the Son hath life; and he that hath not the Son of God, hath not life. 1 Jno. 5:12; Col. 3:3-4.

To be continued.

Uncle John.

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The Second Coming of Jesus. By R. A. Curtis.

Continued from last week. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" 1 Thess. 2:19. "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." 1 Thess. 3:13. "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." 1 Thess. 4:16, 17. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Thess. 1:7-10. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but to all them also that love his appearing." 2 Tim. 4:8. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. "So Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28. "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. For yet a little while, and he that shall come will come, and will not tarry." Heb. 10:35-37. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Pet. 1:13. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5:4. "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James 5:8. "And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him

at his coming." 1 Jno. 2:28. "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. 3:2, 3. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so. Amen." Rev. 1:7. "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." "He which testifieth these things saith, Surely I come quickly, Amen. Even so, come, Lord Jesus." Rev. 22:12, 20. "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." 1 Thess. 5:23. "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." 2 Thess. 3:5. "Occupy till I come." Luke 19:13. "But of that day and of that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray; for ye know not when the time is." "And what I say unto you, I say unto all. Watch." Mark 13:32, 33, 37. "Be ye therefore ready." Luke 12:40. I append the following appropriate verses, written by sister Curtis. O be ready, ye know not the hour, When Christ, with his saints shall appear; He will come in great glory and power, And his coming will bring joy or fear. It will bring joy, to those who are waiting, Their loins girt about with his truth; Who have walked in his truth, darkness hating, Their Creator remembered from youth. But it only can bring fear and trouble, To those who have slighted His word; For their sins will be recompensed double. Who have scorned to make peace with their Lord. O that men would praise God for His goodness, And rejoice in His mercy and love; He would lead them to light out of darkness, And has asked them His blessings to prove. See the leaves on the fig tree appearing..

Look up, and rejoice, ye who sigh; For the day of the Lord is fast nearing, And your time of redemption draws nigh. Then be ready, with lamp trimmed and burning, And with wedding robe, spotless and fair; That the Bridegroom, long looked for, returning, At the wedding feast, welcome you there.

Apostasy in General and Future Apostasy in Particular. Continued from last week.

IV.—Present Preparations For the Final Apostasy. I conclude with some quotations from some expositors with regard to the present preparation of the Apostasy, and to the signs which predict it. 1st. Bengel, the reviver of prophetic studies in the 18th century:—"There will be seen to grow the corruption of customs, free thought, the spirit of derision, the passion for frivolous romance. Religion will be substituted by natural honesty. Philosophers will do immense harm when they pretend to make us of the inner word; they would have the kernel without the shell, Christ without the Bible, and thus will pass from bad to worse. Lacking the criterion of the truth souls will fall into the hands of the Papacy, and Popery and Socinianism, which today seem far apart, will come together one day. Then the vase will be broken in pieces." 2nd. Gerlach, author of a Commentary on the New Testament: "To our days are revealed certain powers of falsehood which foretell, in a decisive manner, the near fulfilment of the apostolic prophecy, the deification of the human race itself; the horrible doctrine of reincarnation, by which the manifestation of God in flesh is taken wrongly and made to support the idea that humanity in its present state is the revelation of God Himself; the dissolution of all social and religious ties; the absence of any respect for institutions reflecting the authority and majesty of God; the attacks on the foundations of the faith with a range vaster and deeper than ever before; the prodigal applause given to those follies of a multitude whose mind has been darkened by the god of this age; these are some signs of the approach of the apostasy and of the manifestation of Antichrist in the Papacy, also in its greater power not yet manifested." 3rd. De Rougemont:—"In the medieval age the idea of a false Messiah was ascribed to the Roman Pontiff. Today it is ascribed

ed to temporal sovereigns. They were crowned that they might present themselves to the nations as the elect of Providence, with their hands full of all the blessings which one could desire. They declare themselves sustained by God to show to the people the way they should go; they claim them from them a blind obedience, and tell them that they will be blessed or accursed according to their docility or resistance. The time of the apostasy and of the Man of Sin will be one of universal decadence from the faith, which has begun only too well in our days. That faith without efficacy will leave the field open to the natural corruption of men. The vices which reigned, according to St. Paul, in decadent Roman society, will reappear almost the same in expiring Christendom." 4th. Moorehead, American minister who has labored in Italy, in a work presented to the Prophetic Conference in Chicago in 1886:—"Up till now there are principles at work in our modern society which, if not combated, will soon render the appearance of the Apostasy and of Antichrist, not only possible, but certain. The Wicked one is already known to us, and threatens future evil. Who does not see that there is in the world a relaxing of forces which tends to the dissolution of the social edifice? Who has not observed that the axe is already placed to the hoops that bind the staves of the civil regime? Socialism, Nihilism, Anarchy, Naturalism, Materialism, Humanitarianism, Spiritism, agitations and universal discontent! Is it strange that the hearts of men tremble regarding the things that are coming on the earth? Enough to suppose that the movement of our time will go on increasing until the obstacle yields, and the barrier falls, and then? Then will appear the Antichrist, the desolator of the world!" 5th. Philip Mauro, in his book, The Number of Man; the Climax of Civilization (1910), examines successively the two fields of human activity, economic and religious, describes their common features—the common ideal, i. e., the great human unification; the common basis, i. e., faith in the power of man; and the common religious principle, i. e., the divinity of man; he passes in review the various theologies of Christendom, and Spiritism, then Commercialism, Socialism, Capitalism, Zionism, and finally, the modern idols, Science and the Sciences, Evolution, Intellectualism, and money; and he concludes, with the help of many proofs, that all this contemplates and leads the modern world rapidly on to the Apostasy and Antichrist. A similar work, entitled The

THE B... Gatheri... publish... the En... azine, ... mongst... proofs, ... in all t... man a... length... pursued... deifica... bring; ... Antich... 6th. ... the A... inflner... ern w... against... The n... fore b... ish. Th... Messia... a fruit... nature... as fro... come... ity ha... them... human... tio of... christ... despa... iour, ... to wir... as the... Spirit... the w... that... that I... be th... instea... as th... A Je... sion ... was i... heath... God ... is fir... ed w... is en... let I... its la... nora... W... serva... over... thee... ter... Lord... Ve... cour... two... spok... give... anim... stud... age... alik... the... as t... they... of s... ful... use... othe... so? ... In... Chr... to l... love

Gathering Forces of Evil was published in the same year in the English Conditionalist magazine, Words of Life, where amongst other considerations and proofs, it was demonstrated that in all fields of thought and human activity, humanity has at length one identical aim and pursues the same path, i. e., the deification of man, which will bring about the appearance of Antichrist.

6th. F. Godet, in his Essay on the Apocalypse, describing the influence of the Jews in the modern world:—"Antichrist means against Christ, or, Anti-Messiah. The name and idea are therefore by origin and nature Jewish. The anti-Messiah, like the Messiah Himself, is necessarily a fruit of Judaism. ... In the very nature of things it follows that as from the Jewish people has come forth the best which humanity has produced, so also from them shall issue the worst that humanity will produce. Corruptio optimi pessima. ... The Antichrist will present himself to a despairing humanity as its Saviour, and by reviving it will seek to win it over to recognizing him as the incarnation of the Infinite Spirit. And to the amazement of the whole world the detainer of that power will be found to be that Israel which was believed to be the lowest of the peoples, and instead will rise from its tomb as the chief of the peoples. ... A Jew said to me: 'The mission of Jesus and of Christianity was it not to spread among the heathen the adoration of the God of Abraham? Now this work is finished. The Gospel has worked well for Judaism! The task is ended. It vanishes then and let Israel gather the fruits of its labours.' " What profound ignorance!—From Words of Life.

Well Done.

Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. enter thou into the joys of thy Lord. Matt. 25:21.

Very much comfort and encouragement comes from these two short words, Well done, when spoken from the heart. They give strength to childhood. They animate and cheer the heart of a student. They give peace to the aged and the dying. They are alike precious to the king and the peasant, to the ruler as well as the ruled, and yet how little they enter into our vocabulary of spoken words. How very careful and sparing we are of their use as we mingle with one another in this life. Why is it so?

In speaking of his followers Christ has commanded his church to love one another, as I have loved you. Jno. 15:12. As I have

loved you. How much did Christ love us? That he was willing to lay down his life for us. Do we love one another to that extent? Did we ever tell each other of such strong love and friendship as that? What value would such love be to us if we never express it by word or deed? When Paul was about to go up to Jerusalem and give his life for the cause of Christ, he said to his brethren that gathered about him as he was about to depart, "What mean you to weep and to break my heart," by these demonstrations of love and appreciation. Oh, how well Paul must have remembered that last parting hour. How the thought of that scene must have strengthened him in his last moments of life. Did those brethren think it was weak and unmanly to shed tears because of his departure? To my mind it was a glorious exhibition of primitive Christianity which we must feel and exhibit if we assist in its return to earth. Oh, the cold, heartless reserve we manifest for one another while our friends our living. If the minister preaches a good sermon, tell him so. Don't go from the church in such a cold, heartless manner as to leave him in doubt whether you were pleased or feel like kicking him across the street for his effort. Perhaps it was a subject on which he had put especial pains. He had sought for the right text and then did his best to put the old thoughts in to some new shape. He had prayed that it might go to the hearts of the people. He had delivered all with a power that left him exhausted. Five hundred people may have been blessed by it and resolved upon a higher and a better life. Yet all he hears after the congregation is dismissed is the rustle of silk and the shuffle of feet in the aisle as the people pass out. Oh, why did not some man come up and say, Well done. You have done me good. Why did not some woman come up and say, "I shall go home and take up the burdens of life more cheerfully. Why did not some professional man come up and say, "Thank you for that splendid sermon." Why did they not tell him all this? How little it would have cost them and yet how much of cheer it would have been to that preacher, and yet it is but seldom done. The individual that will practice these things will be an oddity in the world. But to make up for this awful lack of out-spoken praise there needs to be and will be a great day when amid the solemnities and grandeur of a listening universe God will say, Well done. No statistics can state how many mothers have rocked cradles, and hovered over infantile sickness and brought up their families to

man and womanhood, and launched them upon useful and successful lives, and yet never received by any one the heart spoken words, "Well done." I have sat in church and witnessed the efforts of the young and grown, and oftentimes when a word of cheer and approval was truly merited, and should have been given, but no, it must not, because it was in a church building. If the effort was in place, a word of approval and appreciation could not have been out of place.

If Christ could say, Well Done, would it be wrong for us to utter the same cheering words to those toiling upward? Oh, how much good it would do the human heart in life could it only receive at least a small portion of the love and respect that at last is so generously lavished upon our tombs. Why is it so many people keep all their pleasant thoughts and words about a man bottled up and sealed until he is dead, when they break the bottle over his coffin and bathe his shroud in fragrance? As another has said:

"A little more of the flowers in the pathway of life, A little less on our coffins at the end of strife."

Many a man goes through life without receiving scarcely one bright, cheerful, encouraging word to cheer him on over the rough steeps of time. He toils on in lowly obscurity. He gives out his life freely for others. Yet no one says, Well done, to him. Oh, I remember such a man. He had many things to discourage him. Trouble thickened about him. No one ever took any pains to encourage him, to strengthen his feeble knees, to lighten his heavy burdens, or to lift up his heart by gentle deeds of love. He was neglected, and unkind things were spoken to him. At last I stood by his coffin and then there were many tongues to speak his praise. Men spoke of his self denial, of his work among the poor, of his quietness, his pure heart, his faith in God. There were many who spoke indignantly of the treatment he had received in life. Oh there were enough kind things said during the two or three days he lay in his coffin and while the company stood around his open grave to have blessed him through many a dark storm in life, and made him happy all his seventy years, and to have thrown sweetness and joy about his soul during all his painful and weary journey of life. There was enough sunshine wasted about his black coffin and dark grave to have made his whole life bright as the clearest day. But his ears were closed then and could not hear a word that was said. He cared nothing then for the sweet flowers that

were piled upon his coffin or fell upon his open grave. They blossomed out too late. Their kindness came when the life could not receive and enjoy its blessing. Tell your good words of cheer, love and appreciation to the living, and not speak them so often to the dead, that cannot hear or appreciate them.

If your children have done well encourage them onward by a hearty "Well done." Do not lead them to feel your are a walking graveyard because of the cold indifference you manifest towards their very effort.

In Col. 3:19, there is this command, "Husbands love your wives." Perhaps it has been years since you told her so. I venture to say she would not forget those words in all the long day should you again repeat them in her ear. Try it and see.

To be continued.

L. S. Bronson.

A QUESTION.

Is it possible for a person to bring forth the fruits of the Spirit, Gal. 5:22-23, and still be in error in essential truth?

The foregoing question is one recently brought before one of our Bible classes for discussion. It was thought well to bring it up before the readers of the Herald. We will receive brief answers to the point. Said answers must be Bible answers and not the opinion of any one.

An old philosopher, seeing a fop in fine apparel, pointed at him, and said, 'That's pride.' But he was equally right when seeing certain Spartans who affected to dress meanly, he said, 'And that's pride.' Pride often stands in the doorway, but it can be seen in a corner.

"Do not dwell upon the dark side of things, but on life's brighter aspects. He who goes into his garden to seek for cob webs and spiders, no doubt, will find them, while he who looks for a flower may return into his house with one blooming in his bosom."

Always begin by doing that which costs me most, unless the easier duty is a pressing one. Examine, classify, and determine at night the work of the morrow; arrange things in the order of their importance, and act accordingly. Dread above all things, bitterness and irritation. Never say, or indirectly recall anything to my advantage.—Madame Swetchine.

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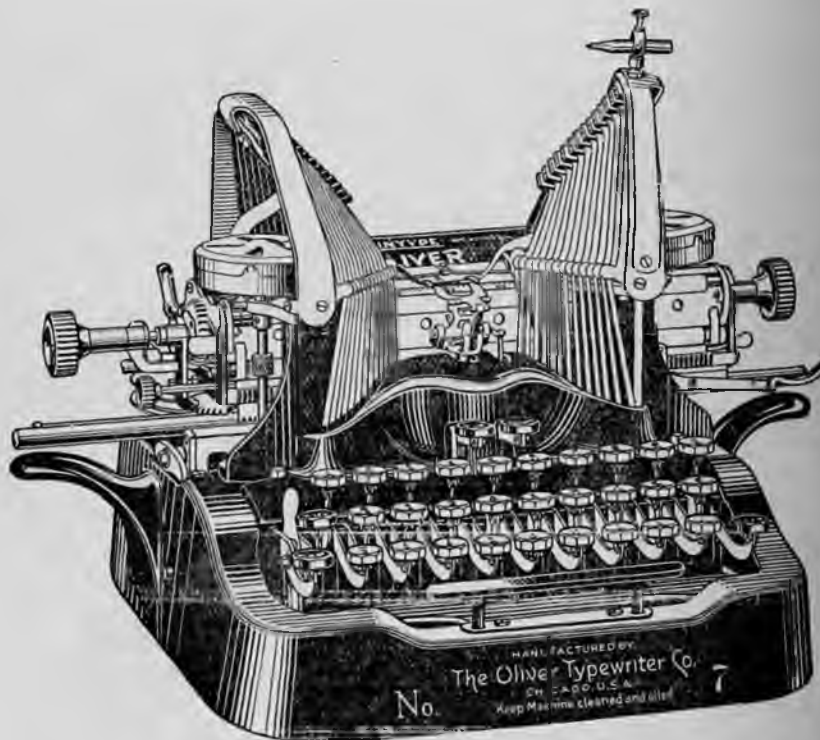
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Faith which worketh by love stops the mouths of lions, quenches the violence of fire, turns to flight the armies of aliens, waxes valiant in fight, subdues kingdoms, works righteousness, obtains promises. The same faith that accomplished wonderful deliverances in other days is the same faith that is in reach of every child of God today. Love, the propelling power and incentive to perfect faith must fill the heart before we shall see

demonstrations of God's power in these days of unbelief, but it is available; thank God.

Reputation, but the shadow of character, is judged justly only by the light which casts it.

What God wants is men great enough to be small enough to be used.—H. Webb-Peploe.

Character grows from the plane of our common little lives.—G. L. Perrin.

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THE RESTITUTION HERALD.

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True Wisdom.

From an inspired source we are informed that the wisdom of this world is foolishness with God. 1 Cor. 3:19. This seems a hard statement to many people who pride themselves on having ability to reason out the deep things of God's word. But let us stop a moment to consider. The wisdom from above is said to be "first pure, then peaceable, gentle, and easy to be entreated." This is in wide contrast with reputed worldly wisdom, which is well known to produce in abundance envy, and bitter strife of an unspiritual nature. James 3:14-16.

The last named specimen has not only ridiculed great nations of their proudest blood, for the settlement of moral feuds, but it also compasses the death of the world's benefactor. Had the leaders of the Jewish nation in his day possessed the first mentioned type of wisdom, they could not have crucified their Lord. 1 Cor. 2:8.

Why this conclusion? The reason is, had the wisdom from above actuated them in their course, peace and gentleness, the characteristics of God's dealing with things earthly, would also have been their prominent characteristics.

To the raging sea the Lord said, "Peace be still." So to every sinner is extended the call to accept peace with God. In harmony with this the psalmist exclaims, "Thy gentleness hath made me great," or enlarged me. Psa. 18:35.

"Nothing is so strong as gentleness,

Nothing so gentle as real strength."

—Selected.

I have noticed that wherever there has been a faithful following of the Lord in a consecrated soul, several things have inevitably followed sooner or later. Meekness and quietness of spirit it became in time the characteristics of the daily life. A submissive acceptance of the will of God as it comes in the hourly events of each day; pliability in the hands of God to do or suffer all the good pleasure of His will; sweetness under provocation; calmness in the midst of turmoil and bustle; yieldingness to the wishes of others, and an insensibility to slights and af-

THE WORD OF TRUTH

The Word of Truth is like a stained-glass window rare,

We stand outside and gaze, but see no beauty there.

No fair design, naught but confusion we behold:

'Tis only from within the glory will unfold.

And all who fain would enter there, the knee must bow

In deep humility. But once inside, the light

Of day streams thro' and makes each color heavenly bright.

The Master's great design we see, our hands we raise

In reverent ecstasy of wonder, love and praise!

—Sel. from "The Bible Student."

fronts; absence of worry or anxiety; deliverance from care and fear;—all these, and many similar graces, are invariably found to be the natural outward development of that inward life which is hid with Christ in God.—H. W. Smith.

Not a Question of Quantity.

It is not after all, a question of the quantity of what we do, but the quality of what we do. God knows of how poor stuff our dreams and deeds are woven; but if it is the best we can give, if we desire with all our hearts what is noble and pure and beautiful and true—or even desire it—he will accept the will and purify the deed.—A. C. Benson.

Good Cheer for the Unsuccessful.

A failure may not mean a fault in him who fails.

An architect chose a beautiful stone for an arch. Careful examination showed it to be apparently as pure as snow, as clean as the atmosphere above the ocean. It was carved with exquisite skill. It was fitted into the space it was required to fill with such accuracy that the joints could scarcely be seen. The builder viewed his work with satisfaction and pride.

Then the rains of an inclement season fell upon it. Gradually but perseveringly, unsuspected iron pyrites came forth from the stone, leaving an ugly stain up on its surface, which nothing could remove. The keystone was an artistic failure, but it was not the fault of the architect.

A sower went forth to sow. He was an honest man; he sowed plentifully, neglecting no part of the field. Yet some of his seed produced nothing, some of

it started and came to naught, some grew vigorously till the competition of weeds discouraged it, and some brought forth luxuriantly. Where there was failure the soil was at fault. No blame attached to the sower and none to the seed.

Let us go bravely to our task, nor repine at what men call failure. If the fault be not ours, the Master will reckon the effort we made in lieu of the harvest we could not gather. He is always fair.—Christian Advocate.

Cannot Be Trusted.

One of the very worst injuries that a person can inflict upon himself is that of so dealing with others that they can no longer trust in him. I have frequently wondered what such ones think of themselves. It may be that some of them imagine that other people around them do not know their real character and conduct; but the fact is, a person who can not be safely trusted is more generally known than he is aware of. Those who have been deceived by him, are very apt to tell others of their experience with him, thus putting them on their guard against him.

The late editor of a religious paper said: "When a man has once been found guilty of falsehood, deception, and misrepresentation, he cannot be trusted by those who know the facts. When a judge has decided a case unjustly, when a jury has brought in a false verdict, when a church or ecclesiastical body has violated the principles of Scripture, law and gospel, to condemn the innocent, they have placed themselves where no honest man can ever put confidence in them, until, by hearty repentance and open confession, they show them-

selves ready to begin a new life. A man who has broken one agreement cannot be trusted to make another."

These words ought to have a wide circulation. A great many times I have been amazed at certain men who had proved themselves to me to be unworthy of the least confidence in them. In some instances I had supposed that the men were of a high order of character, and I had, for years, put full confidence in them but after directly dealing with them, I found that their promises were very unreliable and even deceptive. It is possible that such ones believe that a profession of religion will shield them from the just judgment of God. How enlashed in heart they must be. Oh, it is a great loss to one to so act that those who know him cannot safely trust him.—Sabbath Recorder.

If we wish to overcome evil, we must overcome it by good. There are, doubtless, many ways of overcoming the evil in our own hearts, but the simplest, easiest, most universal, is to overcome it by active occupation in some good work or work. The best antidote against evil of all kinds, against the evil thoughts, against the needless perplexities which distract the conscience, is to keep hold of the good we have. Insure thoughts will not stand against pure words, and prayers, and deeds. Little doubts will not avail against great certainties. Fix your affections on things above, and then you will be less and less troubled by the cares, the temptations, the troubles of things on earth.—A. P. Stanley.

Every day is a fresh beginning, Every morn is the world made new.

You who are weary of sorrow and sinning, Here is a beautiful hope for you;

A hope for me and a hope for you.—Coolidge.

We ought daily or weekly to dedicate a little time to the reckoning up of the virtues of our belongings,— wife, children, friends,—contemplating them, in a beautiful collection. And we should do so now, that we may not pardon and love in vain and too late, after the beloved one has been taken away from us.—Richter.

Archaeology Confirms the Scriptures.

Before Abram was born, great political changes had taken place in the region of Babylon as well as in Egypt. Another race of kings had arisen in both places. The ancient inhabitants of both of these regions had been subdued and a race of kings was then reigning at his birth, akin to the peoples he belonged. The dynasty ruling in that region where he was born, is known as the Khammurabi dynasty of which there were eleven kings which ruled over Babylon.

Khammurabi himself was contemporary with Abram and he is the Amraphel of Gen. 14, that there has been so much disputing about. In Egypt, the Hyksos Pharaohs were then reigning and these were a branch of the Arabs from the same stock as Abram. Professor Sayce first points out that not only is the personal name Abram to be found in Babylonian contract tablets of the Khammurabi epoch but Mr. Sinches has also discovered the names Jacobel and Jashupilu and other distinctly Hebrew names. From this Sayce proceeds to make the following deductions which Professor Hommel entirely agrees with.

"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 of 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 name Khammurabi is not So. Arabian only, it is Hebrew as well. When Abraham therefore was born in Ur of the Chaldees, a dynasty was ruling there which was not of Babylonian origin, but belonged to a race which was at once Hebrew and South Arabian. The contract tablets prove that a population with similar characteristics was living under them in the country. Could there be a more remarkable confirmation of the statements which we find in the tenth chapter of Genesis?

There we read that unto Eber were born two sons, the name of the one was Peleg, the ancestor of the Hebrews, while the

name of the other was Jochtan, the ancestor of the tribes of So. Arabia. The parallelism between the Biblical account and the latest discovery of archaeology is thus complete, and makes it impossible to believe that the Biblical narrative could have been compiled in Palestine at the late date to which our modern critics would assign it. All recollections of the facts embodied in it would then have passed away."

Not only this, but the 14th chapter of Genesis is also proved to be a correct historical narrative. This chapter has been scouted by the critics for ages as being unhistorical, but now it is found that all these kings mentioned in that chapter were kings over these countries here named and were reigning there during the life time of Abraham. Professor Hommel after examining the evidence found by archaeologists concerning them, says: "The material handed down to us in Genesis 14, is neither more nor less than genuine and ancient tradition."

A. Wallace Mason M. D.

Well Done.

(Continued from last week.)

The merited words 'well done, come not without a struggle or effort on our part. "Well done, good and faithful servant." Good because faithful to the trust given into our hands. How long must we continue faithful? While the revival is on and it appears as though every one is being enlisted in the work? While the tide is high and is sweeping all before it, and then when the waters abate and nothing but the smooth still current of everyday life returns, drop out of the ranks and disappear forever? Or until another flood returns to bear us on drift to the ball room and the card table? No, not that. Hear it, "Be thou faithful unto death and I will give thee a crown of life." Rev. 2:10. Be faithful until death closes the scene. What does the devil care for our Sunday piety if he has our sympathy and service the remaining six days of the week? I read from the Ram's Horn not long ago these words, "It is impossible to tread on the devil's toes very hard when you are carrying him on your back." Remember God is not mocked. "Whatsoever a man sows, that shall he also reap."

"Well done, good and faithful servant." Faithfulness has ever been one of the crowning virtues of the human heart. These two words are not borne of drift wood along the dark shores of time. The heroes of earth did not drift to Calvary's cross. Paul did not drift to his death, neither will he reach his crown of

reward by such an uncertain path. John the Revelator as he stood on the lone sea-girt isle of Patmos, surrounded by the ocean's waves that chanted a mournful refrain to his lonely solitude as they dashed against the rocky walls of his prison home did not drift there as a martyr for God. It is the faithful that become God's heroes, and that receive the cheering words, "Well done, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joys of thy Lord." Faithful over a few things, not many things. It is only a few things God asks us to look after and care for.

Three things, loyalty, sincerity and faithfulness. When God comes to gather his faithful ones, where does he go to find them? To the ball room? the card table? or the theatre? I will tell you. Hear it, "They that fear the Lord spake often to one another, and the Lord hearkened and heard it and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of hosts in that day when I make up my jewels." Mal. 3:16. Only a few things is God asking us to care for. While perhaps we are looking after many and great things to perform. Do not wait for great things to perform. Do not wait for great things to come along. Perhaps they will never appear. Great things of life are usually the product of little acts along life's journey. It has been said that the victory of Santiago was won by small guns. The great 13 inch shells hit the mark only twice. God has thought one Niagara with its mighty cataract will do for a continent. But he has need for 10,000 rills and rivulets to beautify and make fruitful this great land of ours.

A nation is great and strong not because it produces a few great men, but because the multitude is ennobled. When Naaman appeared before the Prophet to be healed he was wroth because Elisha said, Go and wash seven times in the river Jordan. But the little Jewish maid remarked to him saying, If the Prophet had commanded the to do some great thing wouldst thou not have done it? Oh let us be more careful and look after the little things of life, performing our duty in that direction nobly and well, letting God look after the great and wonderful. Well done. Thou hast been faithful over a few things enter thou into the joys of thy Lord. Here the scene changes. The time for God to gather his jewels unto himself and to say

unto them, "Well done," has come. His earthly temple is no longer needed by his faithful children. The bell rope hangs idly in the belfry. The faithful sexton is called before his God and I hear the Father say, My son, for many long and weary years thou hast trod the beaten path to my earthly sanctuary. Faithfully and well has been thy service in my house. Thro' winter's blast and summer's heat thou hast ever been true to thy mission. Many times the fuel has been poor and meagre, yet in thy love and devotion to me, thou hast overcome all difficulties. "Well done, thou hast been faithful over a few things, I will make thee ruler over many things. Enter into the joy of thy Lord." Come up higher, come to my heavenly temple that has no need of furnace heat nor candle light. There you will find your crown.

Again, I see the shut in ones of earth coming before their God. Oh, how sad and care-worn they look. Their limbs distorted and drawn into shapeless conditions, almost beyond recognition even by themselves. Pain and suffering have been their portion for many, many years. But little known by the world in which they lived and suffered. Will God know these jewels? I hear him say, Daughters, your years of suffering have been many and long. Patiently you have borne your sorrow and affliction. Long you have carried your heavy cross. Your toils and suffering are now forever needed. "Well done," come up higher, come to this land where there shall be no pain, sorrow, tears or death. This is my home and here is your crown.

Again, I see the sad toiling widows of earth come bending before their God, and one in her rapture of delight as she beholds the glories of the coming day exclaim, Oh, how beautiful this land of fadeless flowers. If I could only dwell here for but an hour." God remembering her earthly life, her humble home in the dark forests of earth, says to the lone widow, Mother Garfield, I have not forgotten your lonely widowhood or the old log cabin in which you lived and trained your boy James. Year by year I watched his growth to manhood, I saw your guiding hand that pointed him to the little church round the corner. He is here, come sit ye down by his side to go no more out forever.

Friends, we miss the chief ideas of the last judgment. We put into the picture the fire, the smoke, the earthquake that goes marching by the descending angel, the uprising dead, and the cries of the damned, but

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we forget to put into the picture that which makes the last day a grand opportunity. We forget that it is to be a day of gladness and a day of glorious explanation and commendation to many.

The first justice that millions of unrewarded men and women get will be on that day. That will be the day of enthronement for those the world has called "nobodies." Moses, Joshua, Ber- rick and many others need no last judgment to get justice and praise done them, for thousands of years and generations have already clapped their applause. But the wives who in all ages have encouraged their husbands in the fierce battle of life, women whose names were hardly known beyond the next street or the next farm house must have God say to them "Well done." You did gloriously. I saw you down in the dairy, I saw you in the old farm house mending those children's clothing. I heard what you said in the way of cheer when the breadwinner was in despair. I saw all the sick cradles you have sung to.

I remember the backaches, the headaches and the heartaches. I know all your past sorrows and many trials. I know the story of your knitting needles as well as I know the story of a queen's scepter. Your castle on the heavenly hillside is ready for you. Go up and forever dwell there. You have done what you could. Well done, my child, well done.

Again I look, I see two lone widows, aged and bent, approaching the throne. I hear the great Father of all say unto them, Daughters, well done, thy days of sorrow and want are forever ended. I have a heavenly feast prepared for you. Although centuries have rolled away since from thy humble home and small store house, thou didst feed my wandering Prophet, Elijah; and since the day when you, too, my daughter entered the treasury, giving your all while others from their abundance gave their gifts, yet thou too hast ever been remembered by me. All the way down through the long centuries of time while you have been sleeping in your graves and forgotten by man, I have watched your sleeping dust. And although no earthly marble has ever marked your tombs yet my eye has ever known the place of thy long last sleep of rest. And with each turning season, and at budding spring time I have decked your graves with holly and daisies white, and each year sending the robin and wren to build their nests, rear their young and sing their spring time, morning, songs above your tombs. But now the eternal morn-

has come. Want, death and the grave are no longer your portion. Thy years of self-sacrifice and toil are no longer yours. Come now to thy reward. Well done, my daughters, enter thy eternal home, and forever sing, 'The Glory Song.' May we too, so live that God will say unto us at that day, Well done, enter thou into the joys of thy Lord.

L. S. Bronson.

Golden Gems of Thought. Sel. by R. E. Lloyd.

Mr. Hamilton Wright Mabie says: The prayer of a loving heart is a prayer which is granted before it is spoken, for God is love, and love goes to its own by a divine impulsion. The prayers of those that love, like the fragrance of the flowers, are the deep breathings of the soul, and the answering love of God is the atmosphere in which they exhale. The secret of prayer is not insistence, it is sharing the divine nature. They who love, pray unceasingly, and unceasingly God answers them. The finest things, like happiness, must be sought by indirection, and are the results of character, rather than objects of immediate pursuit. A man may be always less or greater than his surroundings. The key of the play for the imagination is not the stage setting, but the actor; the audience which saw the first rendering of Lear or Hamlet with their bare surroundings and their lack of scenic effects, may have been more profoundly stirred than many modern audiences which are assailed through every sense, but whose imagination is often entirely untouched. Nothing really moves us until a man speaks, and then we are on fire. This is what Emerson meant when he said, "The day is always his who works in it with serenity and great aims." It is a notable fact that all great leaders have been faith-inspirers. They have made men believe their genius, and their fortune, and have divided with a multitude, the precious gift of enthusiasm, which like a star, has led them on.

Alexander inspired implicit faith, not only in himself, but in the men who were under him. They came to regard themselves as invincible and this belief was one secret of their sustained success. When men profoundly believe that they are to succeed, success is already won. It is the positive man who accomplishes great things. The negative men conserve, but they do not enlarge the borders of knowledge or of achievement. In science, literature and business, they keep that which has been already won, but no new beauty, no new ideal, no new prosperi-

ty ever comes from their hands.

The great hopes of the world spring from the hearts of those who believe, and who set themselves to act with the positive forces of society. Every man who has not utterly wrecked himself knows that he was born for the best things. It is an old proverb, which in one form or another has found its way into almost every language, that man's extremity is God's opportunity.

When the Jew consoled himself by repeating the maxim of his nation, 'In the mount, God will be found,' he recalled one of the sorest trials to which a human soul was ever subjected, and one of the most despairing situations in which such a soul was ever placed. To those who fight the battle courageously, there often comes, at the very moment when everything seems lost, some reinforcement that turns the tide. The man who has worked long and intelligently for success often finds it at the very time when the hope of it was forever leaving him, or, if he does not find it precisely that for which he worked, something better comes to him in its place. Do your duty, hold to your hope, and your darkest hour may be that which announces the dawn of a new day..

When Faust had come to the end of his long seeking, he found the happiness which had always eluded him in giving himself to the service of men. It was not in self-gratification that the tragic problem of his life worked itself out, but by large works for the public welfare, knowledge, power and passion failed to satisfy. It was only when unselfish purpose triumphed over all ambitions, that peace and victory came. Not to be ministered unto, but to minister, was the aim of the divinest life ever lived among men. There are two maxims of Goethe's which contain the pure gold of truth in one of the most trying relations of life,—our relation to those who are developing gifts and capacities above us. Against the great superiority of another there is no remedy but love, and To praise a man is to put one's self on his level. In these brief and pithy sayings is confined the whole philosophy of a noble attitude towards superiority of all kinds.

The Gospel.

What is the gospel? It is good news. The meaning of the term "gospel," means good news. Then we might ask, good news of what? We answer, a home in the kingdom of God. Hence it is called the "gospel of the kingdom."

The gospel of the kingdom does not only mean good news

of the kingdom, but it means, the how we can have an inheritance there.

Man violated the first law God gave him, and God was under no obligations whatever to save him. He made man to act as he pleased; gave him a law, the obedience of which meant life and happiness while the disobedience of which meant death. Man disobeyed and was driven out of the home God gave him, now God has promised man a home in a country that will be ruled and governed by His Son and all overcomers. This is called the kingdom of God. A home there is free, but God requires of us obedience to His divine law in order to get a home there. All he asks of man is to fear Him and keep His commandments. He made the first Adam to have dominion over the earth, but he lost his dominion in the fall. The first man, Adam, was made and put on trial, but he failed and therefore lost his dominion and fell under the penalty of the law, which was death. The second Adam came upon the scene, the Lord Jesus Christ, a man of sorrow and acquainted with grief; with the very same nature of the first Adam, for he "took not on himself the nature of angels, but the seed of Abraham, and was made like unto his brethren in all things." This second Adam was put on trial, and kept the law, and therefore became the "Tower of the flock," and hence won for himself the dominion the first Adam lost, and it will be given to him in due time, and when that time comes, the "Government will be upon his shoulders," and he will have dominion of the world, or from sea to sea, and from the rivers to the end of the earth. At that time the second Adam will give laws for the government of his dominion, and they will be just and good, and man redeemed shall share with him in his glorious reign. Hence we hear him say, "Him that overcometh, will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in His throne." This last quotation, is the gospel of the kingdom. And not only so, but every promise, facts to be believed, and commandments to be obeyed, in order to have a home there, is the gospel of the kingdom. We ought to be glad that we can be saved on any terms. They are all of grace. Yes, every blessing from God is grace.—The Gospel Trumpet.

How happy is he born or taught, That serveth not another's will, Whose armor is his honest thought,

And simple truth his utmost skill.—Wotton.

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.

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.

Our next issue will be given over entirely to the report and work of the recent Fonthill (Ontario) May meeting. We have the manuscript in hand and if our plans carry, we promise you something exceptionally good.

Sister Stearns wishes us to announce that the Iowa Conference will convene August 22 to last over the 31st, and assures us a program will come later.

There are a few brethren who watch their dates on labels and pay in advance. These are in-

dead friends to the editor.

Bro. Maple believes in advertising. Not only have we been printing many dollars worth of tracts for him, but posters and dodgers as well. He is getting results, too.

Sister Lillian I. Mason, who is teaching at Winnipeg, Manitoba, writes that she has been granted a vacation of three months by her board of education, and she will improve the opportunity thus granted by taking a trip abroad. She expects to sail from Montreal, on the "Gramscien" July 3rd. We wish her a safe and profitable journey.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it. Lillian I. Mason, \$2.00.

Elder Halstead Severely Injured in Fall Down Stairs.

Elder David T. Halstead, who was 88 years of age on May 22nd fell down an entire flight of stairs at the White Boarding House at midnight Tuesday night and sustained injuries that are apt to result fatally. Eld. Halstead has boarded at this hostelry since early in February, after his return from South Dakota, where he had spent several months. He had no children with whom to live and found accommodations at the boarding house, where he had kindly attention from Mrs. Dunlap and Mr. Haskell. He has spent almost all of his time in his room, being able to be up but little, altho' he was active mentally and spent his time reading. At just midnight, Mrs. Dunlap heard a crash in the front hall and hastened out, finding the aged gentleman unconscious on the floor. Mr. Haskell hastened out also and Marshal Shesler, who is a boarder there, also came to the hall, and Mr. Halstead was carried back to his room. Apparently he had left his room to go to the bathroom and had turned the wrong way and fell down the stairs. Dr. Loy was called and made a careful examination, but found no broken bones. There was a gash on the forehead and he was suffering from the shock. At noon he was only partially conscious. It is not improbable that the accident will terminate fatally.

Elder Halstead was the pastor for many years of the Church of God and is one of the old and highly esteemed men of this city. He is a brother of Mrs. Jared Benjamin, who is almost 90 years of age. Since the death of his wife some two years ago Elder Halstead has spent much

of his time with his sister, but her advanced age required the quite constant companionship of her daughter, Miss Mattie Benjamin, and Elder Halstead has been at the boarding house for four months or more.—Republican, Rensselaer, Ind.

Later.—Bro. Halstead died early on Monday morning, June 22. We laid him to rest in the beautiful cemetery at Rensselaer on Wednesday to await his Master's call. Owing to Bro. Halstead's life of usefulness in the ministry of the Church of God, it is thought right and proper to devote one issue of the Herald to a memorial of his life and work. We will therefore withhold his obituary for that number which will be forthcoming. Will those who have known Bro. Halstead please write briefly concerning their knowledge of him as a worker in the vineyard of the Lord. Please send in as soon as possible that the work may not be delayed.

Those desiring extra copies of that issue will please write stating the number desired so that we may know how many extra to print.

Sunday School Workers.

I would like to meet a representative from all of our Sunday Schools at the Church of God in Oregon, Ill., Thursday afternoon, Aug. 20, at 4:00 P. M., following our Berean General Conference.

C. C. Maple.

Illinois Bible School, Aug. 11-20

Among the Brethren. Elder Maple.

Our summer trip among the churches will begin on Thursday, June 25th. Our first visit is Chicago. We hope to interest many new workers in our Berean and Bible School work on this trip. The first quarter of our Michigan Conference year will end Sept. 4-6, with the first quarterly meeting. Plans are being made now for this gathering and we hope to start our fall work in Michigan with this meeting. We wish to say just a word about our Bible Institutes. Oregon, Ill., has announced a series of Bible studies, Aug. 11-18. Our general Berean conference follows. Every young person should plan to be present for the Bible study and also remain for Illinois Conference which follows, Aug. 20-23.

Our young people need the inspiration of these gatherings and the most excellent program now being prepared is worthy of an extra effort upon the part of all to attend.

Brethren, continue to send in

your orders for tracts. We shall be able to supply all orders at once. Send personal check or bank draft. If you send P. O. money order, make same payable on Elyria, Ohio. Address all mail to North Ridgeville, Ohio.

Appointments.

- Argos, Ind., June 29-July 12. South Bend, Ind., July 13. Buchanan, Mich., July 14. Blanchard, Mich., July 19. Buchanan, Mich., Aug. 2, at 10:30 a. m., and 2:00 p. m. South Bend, Ind., Aug. 2, at 7:30 p. m. Oregon, Ill., Aug. 11-23.

Brethren who are in reach plan to meet us at these points.

While it is not customary for an editor to receive and publish an anonymous article, yet the following which contains a report which is good all through may be accepted as an exception to the rule.—Ed.

Dear Bro. Lindsay:

Please insert this item in your columns of the Restitution Herald.

On June 14, two miles west of Roll, Ind., a very pleasant surprise was rendered to Mrs. L. R. Swindler, in honor of her 62nd birthday anniversary, in which all members of the Roll church and Sabbath School were invited to bring baskets, and a sumptuous dinner was spread on the lawn of the beautiful country home of Bro. and Sr. Swindler.

There were 59 persons present, and all left at about the hour of 4 o'clock, after having enjoyed the day immensely, and wishing Mrs. Swindler many happy returns of the day.

This being Bro. Anderson's date at Roll, he and his young son were present. Last, but not least, just before the evening service, Bro. Anderson had the pleasure of baptizing Mrs. Rachael Hodson into our faith. She has been a worker with us for several years, while having been baptized into another faith, we are glad to have her join us, and all believe her to be a good and sincere woman.

Bro. Anderson is very well liked here, which will be shown when it is stated, we have engaged him for another year.

Respectfully,

A Sister.

Hartford City, Ind.

The Sunday School.

By Anna E. Drew.

Greatness Through Service. July 12, 1914. Mark 10:32-45.

Golden Text.—The Son of man

also came not to be ministered unto, but to minister, and to give his life a ransom for many. Mark 10:45.

Time.—Last of March A. D. 30. Soon after the last lesson, and a few weeks before the crucifixion.

Place.—Southern Perea, beyond Jordan, Jesus being on his last journey from Galilee to Jerusalem.

Questions.

Where were Jesus and His disciples going? For what purpose? Jno. 11:55, 56; Jno. 12:12. Why were the disciples amazed? v. 32. (Probably because Jesus was going there while His enemies were so determined to slay him. Only a short time before this, in Jerusalem, the Jews had sought to kill Him, to arrest Him and twice to stone Him. Jno. 7:19, 32; 8:59; 10:31, 39, and they were at this time making efforts to find Him and kill Him. Jno. 11:57). "They might also have been astonished that He did not use His power to escape these things." Matt. 26:53; Jno. 10:17, 18. "They were afraid."—for His sake or their own? If fear for themselves, yet they followed on in spite of fear. What did Jesus do? Matt. 20:17. "Took again."—when had He told them of these things before? Matt. 16:21; 17:22. Enumerate the things that were to befall Him at Jerusalem. Why to be delivered to the Gentiles to be put to death?"

"Crucifixion was not a Jewish, but a Roman punishment. nor could the Jews at this time punish capitally, at least not without the sanction of the Roman government."

What does Luke say of the understanding of the disciples regarding these things? Luke 18:34; see also Jno. 12:16. In the text in Luke above mentioned, what saying was hid from them?

Who were James and John? v. 35. Matt. 4:21. What request did they make of Jesus? vs. 35, 37. Matthew says that this request was made by their mother, Salome, who was one of the women who ministered unto Jesus, yet it is evident they had set her up on the business. When did they ask for this honor? Matt. 20:20-21, also v. 37 in lesson text. What had Jesus told His disciples shortly before? Matt. 19:28. Do you think this may have led them to ask for this, now that they tho't the time was near? These were considered two chief places of honor. What do you think was the motive, their love for Jesus and desire to be near Him, or selfish ambition or both? Had they any reason for

PROGRAM.

General Conference of Bereans.

To be held in the church of God at Oregon, Ill., on Wednesday and Thursday, Aug. 19-20, 1914.

Wednesday, August 19.

- 7:30—Devotional Service, George Jones, Cleveland, O.
7:45—Address of Welcome, Leila L. Whitehead, Chicago.
7:50—Response, Mrs. Eva L. Stearns, Sac City, Iowa.
7:55—The Object of the Conference, Anna E. Drew, Dixon, Ill.
8:00—Offering. Announcements. Appointment of committees, Special Music.
8:15—Sermon, The Noble Bereans, Eld. C. C. Maple.
Benediction.

Thursday, A. M., August 20.

- 7:45-8:30—Devotional Bible Study. Eld. Joseph W. Williams, Brumfield, Ky.
8:30-9:00—Conference Business.
9:00—Devotional Service. Miss Lulu Rogers, Fairdealing, Missouri.
9:15—Symposium: The Organized Work.
(a). The Local Society, Mrs. Barnabee.
(b). The State Organization, Anna E. Drew.
(c). The General Work, Evelyn K. Harsch.
General Discussion, Led by Eld. Maple.
Music, Recess.
10:45—General Topic: Our Young People.
Paper: Bible Teaching Among the Young, Mildred Coats, Hastings, Mich.
Paper: To Reach and Hold Our Young People, E. H. Wichern, Cleveland, Ohio.
Address: The Church and Young People, Leila E. Whitehead, Chicago, Ill.
General Discussion, Led by Mrs. Stearns.
12:00—Dinner.

Thursday, P. M., August 20.

- 1:15—Business Session.
2:00—Devotional Service. Leland Roose, Sac City, Iowa.
2:15—Paper: Suggestions for Local Societies, Miss Mary Elton, Cleveland, Ohio.
2:30—Discussion of Tract Work, Led by M. T. Aslaksen, Adeline, Ill.
2:45—Paper: The Berean Department in Our Church Paper, Frank E. Siple, Adrian, Mich.
3:00—Address: Our Weekly Bible Lessons, Mrs. Emma C. Railsback, South Bend, Ind.
3:55—Closing Song.

In addition to the above program of Berean work, we wish to call attention also to the Illinois Bible School which will meet just before our Berean Conference, beginning Aug. 11, all Bereans will plan to attend the Bible School.

For copies of the program or information regarding the same, address Miss Anna E. Drew, 625 N. Galena Ave., Dixon, Ill., or C. C. Maple, North Ridgeville, O.

thinking Jesus would regard them as more fitted for these places than some of the others? They had been chosen with Peter on several occasions to accompany Jesus where the others were left out.—mention the occasions. Mk. 9:2; 14:33. How did Jesus answer this request? v. 38. "It was anciently the custom at great entertainments for the governor of the feast to appoint to each of his guests the kind and proportion of wine they were to drink; and what he had thus appointed them, it was thought a breach of good manners either to refuse or not drink it up. Hence a man's cup, both in sacred and profane authors, came to signify the portion, whether good or evil, which befalls him in this world." Luke 22:42; Jno. 18:11. "Be baptized with the

urative expression of the same thought, coming from the power of calamity to overwhelm." How did they answer Jesus? Was v. 39 fulfilled? James was the first of the apostles to suffer martyrdom, Acts 12:2, and John lived a long life of labor amid persecutions and exiles in Patmos. Acts 5:40; Rev. 1:9. According to tradition he was immersed in a caldron of boiling oil and compelled to drink a cup of poison. But if this was true, he survived these and died at a good old age. What did Jesus say as to the right of these places of honor in the kingdom? v. 40; Matt. 20:23. Notice how Jesus was never carried beyond His honor to one thought of self. What effect had this conversation upon the other apostles, toward James

and John? v. 41. What fault does this show in them? How does Jesus show them an example of false and unworthy ambition? v. 42. What did He teach as true greatness? vs. 43, 44. A desire to serve and help, not to rule and be honored. What is the understanding of "shall be your minister?" A true minister is one who advances other's interests even at the sacrifice of his own. What example of true greatness had they before them? v. 45. Jesus not only served others but gave His life a ransom for all. 1 Tim. 2:6. Why is service the way to and the proof of greatness?

Vocation and Avocation.

Our spiritual vocation should be of such a character and such strength as to enable us to make our calling and election sure.

Our spiritual avocation should be of such a nature as to enable us to work out our own salvation with fear and trembling, letting our light so shine that others may see our good works (something done) and thereby be led to glorify our Father which is in heaven. Nothing short of this is dangerous ground to stand upon and tends to invite failure on our part, of gaining the crown of life. A failure which to us will prove a great loss in the end.

L. S. Bronson.

Selling Kisses.

How to make both ends meet is one of the problems confronting the churches over the country to day, and especially the smaller ones. In many cases more or less questionable methods are resorted to, to raise money. For example, the papers tell of a case at Coapke, N. Y., where at a church fair the Ladies' Aid Society had a tent on which this announcement was displayed: Miss Emily Lawson Will Sell Kisses—Price 25 Cents Each.

Of course the kisses went like hot cakes. The managers had taken in \$43 and would have taken in more had not one of the young men after investing his quarter, made the remark, that "There's only one trouble with that girl's kisses; she needs a shave." Upon this hint the tent was raided and the alleged 'girl' turned out to be a man in disguise. Thus the scheme, which was immoral on its face, proved to be a deliberate fraud in the bargain.—Sel.

Oh, keep thy conscience sensitive; No inward token miss; And go where grace entices thee; Perfection lies in this.

—Faber.

July 1, 1914

tracts. We shall...
July 12...
July 13...
July 14...
July 19...
Aug. 2, at 10:30...
Aug. 2, at...
Aug. 11-23...

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Lindsay: Please insert this item...
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A Sister...
City, Ind.

the Sunday School

by Anna E. Drew.

itness Through Service...
1914 Mark 10:32-45

Text.—The Son of man

The Throne of David.

The Messianic movement of the Old Testament is one of its most prominent and interesting features. This Messianic movement proceeds on a variety of lines, and has many ramifications. Pre-eminent among these is that phase of the subject that views Messianic developments on the line of the kingdom of God and in the person of Messiah as king. This Messianic monarch, coming to light first (as some think) in the prophecy of Jacob (Gen. 49:10) and in that of Balaam (Num. 24:17), is finally restricted to a king of the Davidic line.

In the Old Testament, David comes before us as the chosen and the anointed of God. 1 Sam. 16:1-13; Psa. 78:70-72. With David God made a covenant and granted to him special promises as regards his seed and the sure and everlasting establishment of his kingdom in the line of his direct progeny. 2 Sam. 7:11-16.

This promise made a profound impression on David. This is seen in his prayer that follows, especially in the closing words: "And now, O Lord, Jehovah, thou art God and thy words are truth, and thou hast promised this good thing unto thy servant. Now therefore let it please thee to bless the house of thy servant, that I may continue forever before thee; for thou, O Lord Jehovah, hast spoken it; and with thy blessing let the house of thy servant be blessed forever." (28, 29).

And again: "He hath made with me an everlasting covenant, ordered in all things and sure." (23:5).

That these royal promises, concerning the seed of David had reference outside the ordinary succession of the throne becomes apparent from the wording of the original and from future developments upon it—as seen, e. g., in such Psalms as the 2nd, 45th, 72nd, and 89th. The regal incumbent in whom all these predictions should finally meet and culminate was to be a most extraordinary person. Besides which there is the strict universality and perpetuity of his reign.

With the prophets, this Davidic promise and this Davidic person are not lost sight of. Ever and anon there come thro' the prophets inspired additions to the original covenant. Sometimes even centuries after David himself had fallen on sleep, they refer to a coming Messianic monarch. At times they even call him David. See Isa. 9:6, 7; Jer. 23:5, 6; 30:9; Ezek. 34:23, 24; 37:24, 25; Hos. 3:5.

Thus far in the history of the Israelitish race, it is certain that (in their comprehensive and eter-

nal fulness) these promises have never come to realization. In the old Davidic dynasty, e. g., these promises were never fully realized. The Davidic throne never became perpetually established. There came a time indeed when one Zedekiah sat on David's seat. Instead of some repetition of the kingly covenant that should yet further make sure the ordinary Davidic succession, there was pronounced upon the kingdom the irreversible word of ruin. To him who occupied the throne, the voice of prophetic denunciation declared: "And thou O deadly wounded wicked one, the prince of Israel, whose day is come in the time of the iniquity of the end, thus saith the Lord Jehovah: Remove the mitre, and take off the crown: this shall be no more the same; exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it; this also shall be no more, until he come whose right it is, and I will give it him." Ezek. 21:25-27.

Amid the dense gloom that accompanied this thunder cloud of national and kingly doom, there yet beams forth the far-off light of Another who was at some time to come. The kingdom, to be sure, would be overthrown. As a kingdom, it would remain overthrown until the coming of him who had a right there to. And to him God would give it.

We turn now to the New Testament and to "great David's greater Son." Here we find that so far as fleshly descent and kinship are concerned, Christ is seen to be directly related to David. He "was born of the seed of David according to the flesh." Rom. 1:3 He is both "the root and the offspring of David." Rev. 22:16. As such, he "hath the key of David." (3:7). The first book of the New Testament is "the book of the generation of Jesus Christ, the son of David." Matt. 1:1. This title, the son of David, is one often applied to the expected Messiah; Matt. 12:23; 22:42; Mark 12:35; Luke 20:41; Acts 2:30. It is also directly applied to Christ himself as being that Messiah. Matt. 9:27; 15:22; 20:30, 31; Mark 10:47-48; Luke 18:38, 39. And when Christ made his triumphal entry into Jerusalem, the people not only hailed him as the son of David, but likewise shouted, "Blessed is the kingdom that cometh (the kingdom), of our father David." Mark 11:10.

Previous to our Lord's birth there had come to Mary the angelic annunciation concerning her Son soon to be born:

"He shall be great, and shall be called the Son of the Most High: and the Lord God shall

give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:32, 33.

Here is One who is to be king. Throne, reign and kingdom are alike mentioned. The throne is to be the throne of David. The reign is to be over the house of Jacob. The kingdom is to be eternal.

The child is born "King of the Jews." Matt. 2:2. He grows up and is hailed as the son of David. He speaks of his kingdom. Matt. 13:41; 16:28; Luke 19:12-15; 22:29, 30; John 18:36. In accordance with prophecy, Zech. 9:9, he offers himself at Jerusalem as Messianic king. Mark 11:1-10. He is rejected and slain. Over his cross is placed the inscription, "Jesus of Nazareth, The King of the Jews." Jno. 19:19.

The Davidic heir is dead. Apparently the promises have failed. Either this, or else the future holds new developments that shall place the Christ on David's throne where eternally he will reign over the house of Jacob. For "Jehovah hath sworn unto David in truth: He will not turn from it: Of the fruit of thy body will I set one upon thy throne." Psa. 132:11.

Certainly he will not turn from it. What he has sworn must be made good.

Now, David's throne and kingdom were on earth. They were never anywhere else. We have no promise, and so no expectation, that they will ever be anywhere else. The divine promise, however, extended the borders of the kingdom beyond those of David's time, making them co-extensive with the world:

"He shall have dominion also from sea to sea. And from the River unto the ends of the earth." Psa. 72:8.

But not only was the kingdom to be extended in space until the whole earth was included. It was likewise, as we have noted, to be extended in time until eternity is included. And the time must yet come when the true Davidic heir shall take the Davidic throne—on earth. Then over the ransomed Israel of all nations and tongues and tribes and peoples, he shall reign without end. Any interpretation (so-called) that removes the king to some far distant realm, from which as an absent monarch he shall rule in some partial degree, nullifies practically the entire bent of the Davidic promises, turns the language used in to so many empty sounds and fails utterly to grasp their magnificent sweep in time, space and reality. The reign must be, and will be, here on earth where David himself reigned; only it

will be world-wide and eternal, and on the earth as finally renewed. The Nobleman has gone to receive the kingdom, but it is only to 'return.' Luke 19:12. When he thus returns, then 'the kingdoms of the world shall be come the kingdom of our Lord and of his Christ, and he shall reign forever and ever.' Rev. 11:15.—G. L. Young in The World's Crisis.

Dying and Living.

If a man die, shall he live again? Job 14:14.

The above question asked many centuries ago has agitated the minds of men all along down the ages. We naturally love life, and cling to it; hence we have been too easily deceived by the serpentine lie, Ye shall not die. But we find that men and women do die. Paul said that death reigned from Adam to Moses, and we can say from Moses to this present time. Who has not stood by the bedside of some dying friend or relative and when the last spark of life had gone out, then the question comes to us, Will they live again? Who can we go to in this sad hour for a word of comfort? If we ask the infidel, he answers, They are dead, they will never live again. All this talk about a resurrection to a future life is nonsense. Man actually dies and that is the last of him.

We stop here and ask the gentleman, How do you know? Is it any more unreasonable that we live again than that we now live? Paul in his masterly argument before Agrippa said, Why do you think it incredible that God should raise the dead? Let us ask the philosopher. He is wise. He has studied the question. But he answers, We do not know; our vision is too short; we cannot penetrate the future and know. He may live and may not. We cannot tell. But one did come that answered Job's question and proved his claims by giving life back to those that were dead. Christ said, I am the resurrection and life; he that believes in me, though he is dead, yet shall he live again. St. John 11:25. He gave life back to Lazarus that had been dead four days. He also gave life back to the daughter of Jairus. Mark 5:41. But all this appeared to be blasted and lost when the powers of darkness had come upon him and wicked hands took him and nailed him to the cross. Then when the last spark of life had gone out and he lay cold in the tomb, I imagine that the king of darkness walked to and fro before the tomb and soliloquized as follows: At last my victory is won. I have slain the prince of life, when he was

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born, knowing something of his future. I sought to slay him in infancy, but they hurried him over into Egypt, and my plans were miscarried. But I never lost sight of him from that day until this. Sure, I got Adam, though he lived most a thousand years. I got Methuselah. He lived the longest of any but I got the old man at last. I followed Noah across a drowned world and got him, and now I have slain the Prince of life—got him dead, dead, dead, and in the narrow confines of the tomb, sealed with a big rock, and the faithful Roman soldiers to guard him. Surely my victory is complete.

But when the third day had come, a mighty angel descends from heaven and rolls away the stone, and he that was dead, comes forth alive holding the keys of death and hell. Yes, the old devil has been for the last six thousand years dragging the human race down to his prison house of death and gloating over his captives. But he is performing his task. A friend holds the key to his prison house of death. Christ tells John when on Patmos, I am he that was dead, and behold I am alive for ever more, and have the keys of death and hell. John said that Christ would destroy the works of the devil. Yes, Christ will soon come, bind the strong man, spoil his goods, unlock the prison doors, and set the captives free.

John Weeks.

Kerens, Texas.

Filled With Wonder.

When I think of the number of vicissitudes thro' which our Bible has passed in its many translations and revisions, the many efforts of its professed friends to make it read to suit their peculiar views, and the many desperate efforts of its enemies to destroy it, I am filled with wonder that it has reached us in this late age of the world with so little of its vital truths obliterated or purposely hidden from the common people, who have no knowledge of the ancient languages in which it was first written.

In some respects its professed friends have done more to hide its real teachings on some vital points than all the denunciations of its open enemies. While I am willing to credit the translators and revisers, and many of the commentators, with a conscientious desire to develop in our language the correct ideas of the original, I am fully aware that they are all human, and are liable to have preconceived opinions which cannot be sustained by any positive statements of the Holy Scriptures, and yet are so

imbedded—or fixed in their minds, from being taught from childhood up, that it is very difficult for them to surrender such belief, even when there is not a single passage in the Bible to sustain it, and many positively to the contrary.

The more we learn of the exact teaching of the Holy Scriptures, and the manner of treating some points by the transcribers, translators, revisers and commentators, the more obvious becomes the proclivity to bolster up some favorite practice or belief, which is not taught in said scriptures, by hiding from the general reader some points which if properly understood, would not only be inimical to, but absolutely destructive, of their pet theory or practice.

When King James ordered the Bible translated into the English language—(or rather revised, for it had been so translated years before, in different forms)—he gave the revisers certain rules by which they were to be guided in their labors; and one was that they were to avoid any rendering which would come into contravention to practices of their national church. When they reached the New Testament and came to the Greek word baptizo, which means to dip or immerse, they were at a loss how to construe it, for the reason that their church had substituted sprinkling for immersion; so they went to the king and explained their dilemma to him, and he told them to Englishize the word and let it pass; thus hiding from the common people its real meaning. Read Rom. 6:4; Col. 2:12. The enormity of the deception is plain to every intelligent mind. But those early revisers are not alone in endeavoring to hide the real truth and bolster up points of common belief, which are heathen traditions, and are contrary to Bible teaching; for the revisers of the present day are guilty of the same act, and to a much more glaring extent.—Alpheus Davison in The Last Days.

Text Book on the Coming of Christ. Chapter II.

We are admonished to keep alive this hope of the Lord's coming.

Luke 21:34-36. Take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. 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.

Heb. 10:37. For yet a little while, and he that shall come, will come, and will not tarry.

Jas. 5:7, 8. Be patient therefore, brethren, unto the coming of the Lord. Stablish your hearts; for the coming of the Lord draweth nigh.

Phil. 4:5. Let your moderation be known unto all men. The Lord is at hand.

1 Jno. 2:28. And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming.

1 Cor. 1:7. So that ye come behind in no gift; waiting for the coming of the Lord Jesus Christ.

1 Jno. 3:2. 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.

Phil. 3:20. For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ.

Tit. 2:13. Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.

Col. 3:4. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.

Chapter III.

The Lord would have His people to be in continual expectation of His Coming.

Matt. 24:42. Watch therefore; for ye know not what hour your Lord doth come.

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

Luke 12:35-40. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when He will return from the wedding; that when He cometh and knocketh, they may open to Him immediately. Blessed are those servants, whom the Lord when He cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. Be ye therefore ready also; for the Son of man cometh at an hour when ye think not.

Rev. 1:3. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand.

Rev. 3:11. Behold, I come

quickly: hold that fast which thou hast, that no man take thy crown.

Rev. 22:7, 10, 12, 20. Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book. And he saith unto me, Seal not the sayings of the prophecy of this book, for the time is at hand. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus.—John E. Rodd.

Complete Obedience.

People want their own way in everything. Doing something just a little different from the direct command seems to be a natural inborn characteristic. We see it manifested by a child when very small. This spirit of determination to have our own way has wrought havoc in more than one case. We need not go back to the day of Samuel and Saul and the Amalekites to find an illustration of this truth, for the church today suffers because of this. Individual Christians lose many times a great blessing and a rich experience because of an unwillingness to do all the Lord says.

It is only in perfect obedience that we get real peace of mind, and heartfelt satisfaction that the Lord is approbating us in our daily life. Paying money will not take the place of praying. It is, do whatever God says do.

Don't try to have your way unless your way is God's way. Do not try to please yourself, only as you know it pleases the Lord. Let your will be to do His will, then stubbornness and disobedience will be a thing of the past, and you will have the best assurance that your life is pleasing him whom you profess to love and follow. Then in the end it will be said from the lips of the blessed Savior, "Well done."—Sel.

Talk of hair-cloth shirts, and scourgings, and sleeping on ashes, as means of saintship. There is no need of them in our country. Let a woman once look to her domestic trials as her hair-cloth, her ashes, her scourges,—accept them,—rejoice in them,—smile and be quiet, silent, patient, and loving under them,—and the convent can teach her no more; she is a victorious saint.—Stowe.

Few men suspect how much mere talk fritters away spiritual energy,—that which should be spent in action, spends itself in words. Hence he who restrains that love of talk, lays up a fund of spiritual strength.—Robertson.

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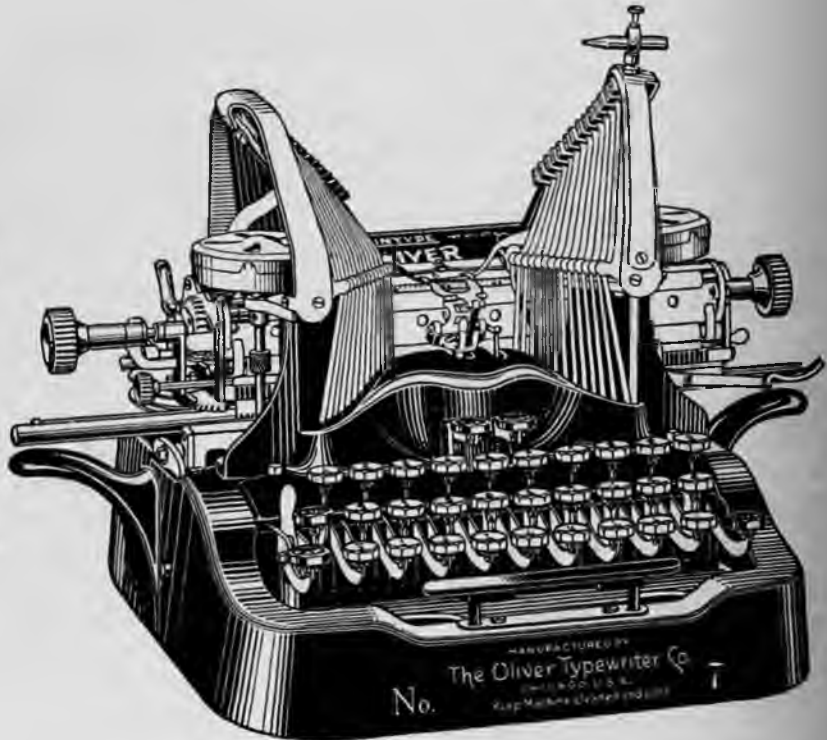
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Be of good faith, my dear Friends, look not out at any thing; fear none of those things ye may be exposed to suffer, either outwardly or inwardly, but trust the Lord over all, and your life will spring, and grow, and refresh you, and ye will learn obedience and faithfulness daily more and more, even by your exercises and sufferings: yea, the Lord will teach you the very mystery of faith and obedience; the wisdom, power, love, and good-

ness of the Lord ordering every thing for you, and ordering your hearts in everything.—I. Pennington.

However dark and profitless, however painful and weary, existence may have become, life is not done, and our Christian character is not won, so long as God has anything left for us to suffer, or anything left for us to do.—F. W. Robertson.

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THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, July 8, 1914.

Number 39.



THE
"TRUTH
SEEKERS"
CLASS
of the
CHURCH
at
FONTHILL.



Eric P. H. Bouk
who is now past ninety years
and without whose likeness
this report would not be com-
plete, since his long life has
ever been spent in useful-
ness with this church.

Perfection.

"Till we all come unto a per-
fect man, unto the measure of
the stature of the fullness of
Christ." Eph. 4:13.

The word "perfect" is used
with reference to spotless, un-
blighted, undefiled conditions. It
is also used in referring to fully
finished, or completed conditions.
That the words "perfect man"
(a man of full growth,—Roth.) in
the above text have reference to
God's standard of fullness or
completeness of development is
evident from the explanation,—
"unto the measure of the statu-
re of the fullness of Christ."
"Fullness of Christ." Not the

Christ in his incompleated condi-
tion, but the full or complete
Christ.

That Christ was not at first
perfect or complete is taught by
Heb. 2:10:—"It became Him...
to make the captain of their sal-
vation perfect (complete,—Roth.)
thru' suffering." Also 5:9:—"Be-
ing made perfect (having been
made complete—Roth). he be-
came the author of eternal sal-
vation..." Few presume to as-
sert that Christ was ever imper-
fect in the sense of ever being
defiled or sinful. Peter assures
that Christ "did no sin, neither
was guile found in his mouth."

But that he was imperfect in
the sense of being incompleat
is further evidenced by Paul
who says, "We see Jesus who
was made a little lower than
the angels for the suffering of
death." But, having suffered
"death in the flesh" he was
"quickened by the spirit" unto
a perfect man, even the "sec-
ond man," "the last Adam, a
quickening spirit," in the ex-
press image of His Father," from
whom he was given "to have
life in himself." "Made higher
than the heavens," "crowned
with glory and honor," abiding
at God's right hand "in the ho-
ly of holies,"—the abode of
God's own perfect self. Spiritu-
al, immortal, incorruptible, di-
vine,—these describe feebly to
finite minds. God's perfect, fin-
ished, completed man, who is
fully engaged in the works as-
signed him by his God.

"Bringing many sons unto
glory" is a labor suggested in
Heb. 2:10. "Perfecting the

saints," "edifying (building) the
body of Christ, till we all come
in the unity of the faith and of
the knowledge of the Son of God
unto a perfect man." is a pro-
gressive work suggested in our
subject text. These scriptures may
have much reference to the
present life, and indeed they
do, but they also point definite-
ly to the finished people who
"sh'ld be like him," who has
"been made perfect."

Such high goal is manifestly un-
attainable by the unassisted ef-
forts of any who are "conceiv-
ed in sin and born in iniquity."
But for the toddling child of
hope who daily hurries along
the pathway after its Master;
who, though now and anon be-
comes lost in the bramble thick-
ets, or bewildered among the
cutting, bruising rocks, yet when
emerging, with assurance press-
es onward unmindful of the
bloodstains and smarting wounds
—for such there is abundance of
assistance from that perfect One
who now is our High Priest. It
is true it is a mistake to enter
the thickets or rocky fastnesses.
And perhaps a keener or more
experienced eye would not thus
mistake the Savior's path. But
it is also true that a faith that
remains fervent amidst the in-
creased hardships and suffer-
ings of such wanderings is a faith
that is born of implicit confidence
in the Great Leader. And "faith
is reckoned for righteousness,"
while "their sins and iniquities
(of unrighteousness), I will re-
member no more." It is the
law of the new and perfect man
toward those who are being



Bro. F. L. Austin.
whose untiring efforts and un-
selfish service have made the
Fonthill Church a strong in-
strument in the hands of
God. No one will be more sur-
prised probably than he at
seeing his likeness, since this
cut is provided without his
knowledge or consent.

led unto perfection.
Let all truth seekers "draw
nigh unto God" by that better
hope which "makes perfect" Heb
7:9, and so be coming "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
fullness of Christ."
F. L. Austin.

**Report of the Tenth Annual May
Meeting of the Church of
God, Fonthill, Ontario,
Canada.**

The Church of God at Font-
hill, Ont., Can., held their annual

May Meeting from the 29 to 31st of May. The opening service commenced on Friday evening when Bro. Connor of Cleveland, Ohio, gave us an address on the subject of 'Faith.'

Saturday evening Bro. Connor spoke again on the glory of Christ's Coming Kingdom. Matt. 25:31-32. Quite a goodly number turned out, also quite a number gathered on balconies and other nearby places. As we were afterwards informed, Bro. Connor's voice could be distinctly heard for some distance. The weather during the three days was all that we could have wished or desired. Saturday night and Sunday morning many of the brethren and sisters and friends scattered abroad, began to come in by carriages, motor cars and electric cars, and very early Sunday morning we had the satisfaction of seeing a well filled house. Sunday School at 10 a. m. was the first on the program. At eleven a. m. a very powerful sermon was delivered by Bro. Connor, selecting for his subject the great image as found in Dan. 2. To many of us, the unfolding of this most wonderful dream is filled full of interest, especially as to its later fulfillment. And surely we rejoice to belong to a people that "Whosoever readeth let him understand." After the morning service a large number remained to commemorate the Lord's death till He come. Bro. Reece of Jordan conducting this service, showed the importance of realizing our own personal worthiness in thus partaking; Bro. F. L. Austin having assured all that the matter certainly rested for each and all to decide for themselves.

Luncheon was served in the basement to two hundred people. Nothing apparently was overlooked to provide for the many friends.

At 2:30 Bro. Rennard of Niagara Falls, N. Y. took charge of the social meeting. This service gave a splendid opportunity for all who wished to give some practical experience of Christian Life. These social talks bind us closer together in Christian love and fellowship.

At three p. m., Bro. F. L. Austin, pastor of the church, gave us a grand discourse on the perfected Christ, the Head, His body also which is the church. Col. 1:24, being developed unto the same condition, the work of the ministry for the perfecting of the same unto a perfect man. Eph. 4:12, 13. This was much appreciated by the brethren.

After a short intermission the evening meal was served.

At 6:45 p. m., the young people's meeting was opened by Sr. Mattie Railton. Quite a number

of essays and speeches were prepared for this service. Bro. John Railton gave a talk on the Old Covenant. This service proved a great success and extended fully half an hour overtime.

Bro. Connor rose to give his closing address and his first remarks were that he had been put to his wit's end to know what subject to select, for the young people had entirely covered the many phases of Christ's coming kingdom, upon which he had intended speaking. We are truly thankful that we have men among us, who are so full of God's truth that they are able and fully qualified to speak on any subject when brought face to face with such conditions. Bro. Connor then went on to speak of Christ as our Prophet, Priest, and King. And who among us was not well satisfied? We have much evidence in believing that greater blessing and profit follow after every May meeting and may it be ever our desire to go forward until the greatest and best of all gatherings, when He, our Prophet, Priest and King shall dwell among us.

J. H. Fletcher. Sec.

CLASS PHOTOGRAPH.

Truth Seekers Class and Their Friends in Attendance at the 10th annual May Meeting of The Church of God, Fonhill Ont., Sunday, May 31st, 1914.

From the reader's left to right, their names are as follows: (names of visitors being enclosed in parentheses).

First Row: Sarah Clark, Muriel Bradley, Florence Lloyd, Nellie Haines, Joseph Fletcher, President; Blanch Gaylor, Pearl Anger (Phoebe Herbert), Irene Weldon.

Second Row: Albert Fletcher, Ernest Shute, Arthur McClellan, George Elliott, John Railton, William Matthews, Horace Haines.

Third Row: Emma Jones, Mrs. Ernest Shute, Ruby Austin, Mattie Railton, Stella McClellan, Mabel Misener, Violet Singer, Mrs. Horace Haines, (Miss Hoople).

Fourth Row: (William Austin), (Flora Griffin), (Frank Bunn), (Earl Moore), (W. L. Moore), Faye Eastman, (Ernest Jeffries), Lida Eastman, (Walter Becker), (Enid Teeft), (Mary Austin), Thelma Ball.

At corner of church at left, Charlie Fletcher. In rear, F. L. Austin, Teacher.

The writer being requested to take charge of the Young People's Service for the May Meeting outlined a lesson on Steps or Waymarks along the Path of Salvation. Different phases of the subject were assigned to a number of the Young People.

both local and at near by places, covering the entire progress of man from the first man Adam to the New Heavens and New Earth, or all things made new. It is with some hesitancy that these articles are offered for publication as the writers had no knowledge that they would be so offered, but at the request of others, permission was granted, and we tender them herewith, hoping they may be of some value to the reader. The reader will take into consideration that these products are from Young People whose ages do not exceed 21 years, with the exception of one, and so far as I am aware, they are all composed by the signatures given.

Mattie Railton.

The First Man Adam.

When God created the heavens and earth, there was no one to live upon the earth or till the ground. But once there was a mist went up in the air and watered the face of the whole earth and out of the dust of the earth God created man and breathed into his nostrils the breath of life and man afterwards was called Adam.

And then God planted a garden in Eden and placed Adam there to till the ground. There was a river running through the garden to water it and God placed every tree there that was pleasant to the eye and good for food. There was the tree of life and the tree of knowledge of Good and Evil. And God told Adam that he could eat freely except of the one of knowledge of good and evil, and if he ate of it he would surely die.

Out of the dust of the ground God formed every beast of the field and every fowl of the air and brought them all unto Adam and whatever Adam called them, that was the name thereof. So Adam named every beast of the field and every fowl of the air.

God saw that Adam should not live alone, so created a helpmeet for him. A great sleep fell upon Adam and while he was sleeping, God took a rib out of him and closed the flesh up again, and the rib which God took from Adam formed a woman and she became the wife of Adam, and was called Eve.

Now the serpent was more cunning than any beast that God had created and the serpent said to Eve, "Yea, hath God said ye shall not eat of the trees of the garden?" Eve said unto the serpent, "We may eat freely of the fruit trees except of the one of knowledge of good and evil, and God said

should not eat of that, or even touch it lest we should surely die. The serpent said, "You shall not surely die, but your eyes shall be opened and you shall be as gods knowing good and evil."

When Eve saw that the tree was pleasant to the eye and good for food and that it would make her wise she partook of the fruit and she gave it to Adam and he partook of it and their eyes became opened and they knew they were naked. So they got fig leaves and pinned them together for aprons. Then they heard the Lord walking in the garden and they hid themselves in the brush, and the Lord called Adam and said, Where art thou? Adam answered and said, "I heard thee coming and I was ashamed of myself. And God said, Who told thee that thou wert naked? Hast thou eaten of the tree I have forbidden thee to eat of? And Adam said, The woman who is with me gave it to me and I partook of it. And God said to Eve, What hast thou done? And she said, The serpent told me that we would not die but it would make us wise so I partook of the fruit. Then the Lord said unto the serpent, Because thou hast done this, upon thy belly shalt thou crawl, and eat dust all the days of thy life, and I will put unfriendliness between thee and the woman. And he said unto the woman, Thou shalt be in sorrow all the days of thy life, and thy husband. He said unto Adam, Because thou hast eaten of the tree I commanded thee not to eat of, cursed is the ground thou standest upon, and thou shalt eat in sorrow all the days of thy life. Thorns and thistles shall it bring to thee and thou shalt eat of the herb of the field. So then he clothed Adam and Eve in coats of skin and sent Adam from the garden of Eden to till the ground.

And so death entered by disobedience which one man committed by not doing the will of God; but not only death for himself, and wife, but for the whole world to come.

Rom. 6:23, says, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Mary Austin.

Age, 12 years.

The Call of Abraham.

In Gen. 12:1-3, we find that God makes a promise to Abram. "Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred and from thy father's house, unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee, and

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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.

Abram believing God, removed and went into the land of Canaan, he and Lot, his brother's son. Lot decided to separate himself from Adam, so he chose the Valley of the Jordan for his family and flocks. Then God spoke unto Abram after Lot had left him and told him to look east and west, north and south. All the land he saw was to be a possession of his and his seed forever. God also told him that his seed should be as the dust of the earth. This certainly would not be easy to number because no man can number the dust. If Abram had not had faith and believed in what God commanded and had not obeyed these commands, he would not have received these promises and the land of Canaan.

In Gen. 15:5, God again speaks unto Abram. "And he brought him forth abroad and said, Look now toward heaven and tell the stars, if thou be able to number them, and he said unto him, So shall thy seed be." And Abram believed in the Lord.

Further on in the 17th chap., we find that God changes Abram's name to Abraham, meaning a father of many nations for he said, thou shalt be a father of many nations. He again speaks and makes the covenant of circumcision with Abraham; that every male child that is eight days old and he that is bought with money, also any that is born in his house should be circumcised.

When Abraham was an hundred years old a son was born unto him, and he called him Isaac.

God tests Abraham as we find in the 22nd chap., commanding him to sacrifice Isaac, but Abraham believing that God was able to raise Isaac from the dead, did not fail in this test. As he was going to slay Isaac, God stopped him, seeing that Abraham was obeying him, as we find in Gen. 22:11; "And the angel of the Lord called unto him out of heaven, and said, Abraham Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

How many of us would have stood and overcome this temptation as Abraham? Do you think many of us could have such faith in God? No I think there are very few of us.

Paul in writing in the Roman letter said that the gospel of Christ is the power of God unto salvation to every one that believeth. He again says: The just shall live by faith. In Eph. 4:4-7, Paul says, There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism. One God and Father of all who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ.

As Abraham through faith worked out his salvation, so should we do likewise, having faith, and believe in all the promises of God and obey and work out his commands and also gain our salvation.

Blanche Gaylor.

Age, 15 years.

God's People of the Old Covenant.

The Covenant given to Abraham was the Old Covenant in point of time, and the one given to Moses, the New; but the one given to Moses is always spoken of as the Old Covenant, and the one given to Abraham the New Covenant.

In Exodus 3:6-8, we read of the great promises God gave to Moses concerning the children of Israel. "Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows, and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites." Here we read of what God promised to the Israelites. He promised to lead them out of the land of bondage, across the Red Sea, and into a land flowing with milk and honey, not literally flowing with milk and honey, but a rich and productive land.

Israel was God's chosen people, and he really did lead them out of Egypt. But before he could do this, they must learn to trust him and to have implicit faith in him. To do this, God sent the ten plagues upon the Egyptians, in this way teaching the Children of Israel of his great and mighty power. When their faith was strong enough,

Moses led them across the Red Sea, and when they reached the other shore, they sang a song of triumph, for they knew that they were free.

When they reached Mount Sinai, Moses went up into the Mount, and there received the laws from God that were to govern this great nation. But the people would not listen to the commandments of God, and murmured against Moses. For this reason they had to wander through the wilderness for forty years, and all this time they that were learning valuable lessons that they would need in future days.

Now we will consider for a few moments some of the most striking characters in this people of Israel.

The first will be Abraham. Abraham is always spoken of as being the father of the faithful. He even had enough faith in God to offer up his son Isaac, through whom he knew all the promises were to be fulfilled. He was willing to do this, because he believed that if he slew Isaac, God could raise him from the dead again. How many of us have as great faith as that?

Moses was the great leader of the Israelites. He led them across the Red Sea and through the wilderness. Going through the Sea is a type of baptism. The people were literally buried with Moses in the cloud and in the sea. The sea was on either side and the cloud was over them. In the same way we are buried with Christ by baptism and we rise to walk in newness of life.

David was a wonderful King. He also had a large amount of faith in God. When he was pursued by his enemies and had to flee for his life, he did not kill King Saul when he was sleeping, but he had faith that God would keep him safe.

Solomon was the wise man and wrote the famous book of Proverbs.

The Israelites did not obey God, so he led them into captivity by the hand of the Babylonians and they have never existed as a nation since. But He has promised that He will bring them back to Jerusalem, and one king will rule over them, and that one King will be Christ.

In the same way, He will gather the faithful of all nations and give the rich reward which will be Eternal Life.

John A. Railton.

(Speech).

Christ, the Second Adam, The Perfect Man.

That there is more than one Adam is certain from 1 Cor. 15:45-46, which reads, "And so it is written, the first man Adam

was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual." The last Adam here spoken of is Christ as shown in the next verse. "The first man is of the earth, earthy; the second man is the Lord from heaven."

That Christ was not perfect from the beginning is evident from Heb. 2:9. But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that he by the grace of God should taste death for every man. Christ was not perfect as long as he could suffer death. But we find that Jesus was perfected, from Heb. 7:28, which reads; For the law maketh men high-priests which have infirmities, but the word of oath, which was since the law, maketh the Son, Christ, who is consecrated forever more, or as the margin reads, who is perfected for evermore. We can so find here that Christ was made a high priest, which was after his resurrection.

We learn how Christ became perfected from the 8th and 9th verses of the 5th chapter of Hebrews, which says, Though he were a Son yet learned he obedience by the things which he suffered. And being made perfect he became the author of eternal salvation unto all them that obey him.

Again in the 2nd chapter of Hebrews and the 15th verse: For it became him for whom are all things, and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. It shows here also that he became perfect through suffering and that his reward for the suffering was to make himself perfect and become the captain to lead many sons unto glory.

All through his ministry Christ endeavored to do God's will, for by one suffering he hath perfected forever them that are sanctified. In Heb. 2:10, we learn that Christ perfected himself and in Heb. 10:14 that after perfecting himself, he will perfect many sons.

Like as the first Adam imparted imperfect or mortal life to his people, so Christ, the second Adam will impart perfect or immortal life to his people.

Ruby Austin.

When we have learned to offer up every duty connected with our situation in life as a sacrifice to God, a settled employment becomes just a settled habit of prayer.—Erskin.

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.

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.

EDITORIALS ON LAST PAGE.

The Resurrection and The Life.

It was in the early season of the year when the earth was putting forth its verdure and clothing itself with the beautiful garb of summer time that our Lord Jesus Christ put off the garments of death and put on the eternal robe of immortality. Christ died for our sins according to the scriptures. So the virtue of the great Sacrifice

exists not so much in the suffering which our Lord endured by which he was made perfect but by death and resurrection.

His dead body had been placed in a tomb, the stone at the entrance had been sealed, and the place guarded and watched by his enemies. Quietly and peacefully for three days Jesus slept in the linen bandages and rocky walls of that tomb. No sound broke the stillness of the air and no voice was heard in that dark vault but after three days the tomb was empty, and an angel said, "He is risen." 1 Cor. 15:3-5.

The resurrection of Jesus was a great triumph over death, the only real triumph yet beheld by men. Others had come to life from the grave before Jesus did, but he came to life to die no more. An angel said, This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven. Acts 1:11. Now is Christ risen from the dead and become the first fruits of them that slept. In his resurrection, we see obedience crowned with everlasting life and joy unspeakable, because he overcame sin and is raised from the dead for in his name forgiveness of sins is proclaimed, and life becomes possible by his example, his help.

If he had not risen, there could have been no redemption for us. He died and rose again, not to keep us from dying, but to redeem us from the power and dominion of sin and death. Stella McClellan.

The Gospel of the Kingdom.

In Gen. 12:7, we read of the Lord appearing unto Abraham and saying, "Unto thy seed will I give this land," This lesson contains the covenant made with Abraham, and teaches us that as truly as God will be their God, "He will give to Abraham and his seed all the land of Canaan for an everlasting possession." Everlasting meaning eternal, it follows therefore, that all the land of Canaan in Asia has been promised to Abraham and his seed as their inheritance. How could the promise refer to some land above the skies when it positively says "this land—even giving the boundaries of it—from the river of Egypt unto the great river Euphrates. The inspired Stephen certainly knew what land was meant, and he described it to the wicked Jews as "This land wherein he dwelt." Acts 7, and 4. And scripture actually testifies that Abraham went into the place which he should after receive for an inheritance. And that land upon which he dwelt is the land of the promise.

We are not to suppose that the Jews who came into the land under the law of Moses were the seed referred to in this promise for they possessed it but a little while, and even then, at their highest prosperity they were strangers and sojourners upon it as all their fathers were, and none of them possessed it beyond a natural lifetime. It is to Abraham and his seed that the promise was made. He saith not "and to seeds", as of many, but "and to thy seed," which is Christ. Here it is testified with positive clearness that Christ is the seed or son spoken of, so we see the promise is yet to be fulfilled.

We read in Matt. 8:20, "Jesus saith unto him, The foxes have holes and the birds of the air have nests; but the Son of man hath not where to lay his head." In this lesson we learn that although both Christ and Abraham sojourned upon that land, yet neither of them obtained the promised possession of it; and the Blessed Saviour had not where to lay his head; no, not even a burial place for he was laid in Joseph's tomb.

But whatever doubters may say we know that the promises cannot fail for the Lord will perform the oath which he swore to Abraham. In Acts 1:11, we read, "This same Jesus which is taken up from you into heaven shall so come in like manner." This shows that although the Saviour ascended to heaven without taking possession of the land yet he will truly and literally return to this earth, at the resurrection of Abraham and the other righteous dead, and will stand upon that very land which the Father has sworn to give him for an everlasting possession. His first coming to that land was in humility as a suffering lamb, but his next coming will be in great glory; as a mighty lion.

"Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10. This shows us that in order to receive the benefits of the atoning death of Christ, you must believe and obey the gospel of the kingdom. The Saviour and his apostles in all their ministry preached only The Gospel of the kingdom. Also a solemn curse was pronounced against man or angel who shall dare to preach any other gospel. It is only this one gospel that the Saviour has commanded to be preached in all the world. Now truly believing in the Son is with such faith believing what he preached, namely, The Gospel of the Kingdom. This gospel—as plainly proved—teaches that in the morning of the resurrection, the Lord Jesus will personally re-

turn to the earth and establish here his eternal kingdom, in which he will give endless life and happiness to all that in the faith and obedience are redeemed by him by the precious blood of Christ who died for our sins and was buried and rose again the third day according to the scriptures.

In order to be saved, we must first believe the gospel of the kingdom, then be baptized for the remission of sins, and continue afterward to walk in newness of life. Thus at the resurrection morning an entrance shall be ministered to you abundantly into the everlasting kingdom which Daniel says shall be under the whole heaven, shall fill the whole earth and shall never be destroyed, but shall stand forever. The one seed that receives the promise is Christ and in him all believers, who constitute his body. All that are united to Christ by faith are in and through him Abraham's seed, and heirs of the promise made to Abraham, and the Saviour's prophetic title, "King of the Jews," or "King of Israel," will thus be fulfilled by his reign on the throne of David, in Jerusalem, over the restored twelve tribes of Israel, when he returns, as he has promised in the Gospel of the Kingdom.

Faye Eastman, Fenwick, Ont.

Individual Faith.

Faith is the assurance of things hoped for, the evidence of things not seen. Faith therefore, has to do with those things which we cannot see, yet hope for. And the things which we are hoping for are the things which God has promised. Hence, personal faith in God rests in full assurance that the things promised will become a living reality. Faith therefore is a dependence on the truthfulness of another. Faith has one close friend called trust. Faith is a basis of things hoped for.

Jesus is the source of our faith and must be until its completeness. Saving faith is something more than simply believing there is one God, or a general knowledge of Bible truths. We find the devils have this faith. We find that to believe in one God we do well, the devils do that and tremble.

A large vessel before crossing the ocean has to prepare for many unknown and unforeseen dangers, taking such things on board necessary to future conditions. Saving faith steps in the Gospel boat, then launches out into the ocean of God's great plan of salvation. Such is the faith that is required as a condition of the gospel. Faith cometh of the word of God. By grace

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we are saved through faith, or justified by faith.

Faith without works is dead, and faith begets obedience. We see with the eye of faith and are as confident of them as if already in possession of them. The question has often been asked, "Then what shall we do to be saved?" The scripture very clearly states that faith, repentance and baptism, followed after by right living will eventually lead us to immortality and eternal life.

Albert Fletcher.

Repentance.

Christ commanded his disciples to go into all the world and preach the gospel, he that believeth and is baptized shall be saved, but he that believeth not, shall be condemned.

After Christ had ascended to the Father, the apostles were in an upper room at Jerusalem and there appeared unto them cloven tongues like as of fire and they were all filled with the Holy Ghost and spoke with other tongues as the spirit gave them utterance. The Jews could not understand this and accused them of being drunk. But Peter stood up and said, "Ye men of Judea and all ye that dwell at Jerusalem be this known unto you and hearken unto my words, these men are not drunken as ye suppose," and he went on to show them that they were no more under the law. But Christ, their Messiah whom they had crucified, and God had raised to life again. This is recorded in Acts 2:32. This Jesus hath God raised up whereof we are witnesses, and you Jews must rest assured that God hath made that same Jesus whom ye have crucified both Lord and Christ. They were much troubled at this saying, and said to Peter and the other apostles: "Men and brethren, what shall we do?" Listen to the answer of Peter. He says, "Repent and be baptized everyone of you in the name of Jesus, for the remission of your sins." And the record says, there were added unto them three thousand souls that same day.

When Philip joined himself to the Ethiopian, he was reading about this same Jesus, but did not understand. He asked Philip, who the prophet was speaking about. We are told he began at the same scripture that the eunuch was reading, and Philip preached unto him Jesus. Then the eunuch asked to be baptized. Yes, said the apostle, if thou believest with all thy heart thou mayest. The eunuch complied with the requirements: he believed, repented, and put on Christ.

The same thing happened to

the jailor at Philippi, when he asked Paul and Silas, "What must I do to be saved?" He was told to believe, and he did and was baptized.

So likewise we, as Paul tells us in Rom. 5:22-23: "But now being made free from sin, we are children of God and have fruit unto holiness and in the end everlasting life. For the wages of an unbeliever is everlasting death. But the gift of God is eternal life thro' Jesus Christ our Lord. So dear friends, let us press toward the mark for the prize of the high calling of God in Christ Jesus and run the race set before us, looking unto Jesus, the author and finisher of our faith. The Christian life is a daily sacrifice and the strongest are liable to err. As Paul says, Let us give the most earnest heed to the things which we have heard, lest at any time we let them slip. But thank God, if we do fall, let us go to him in prayer and he will forgive. For we have an advocate with the Father, even Jesus Christ the righteous.

Let us do as the poet says of Daniel:—

Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose firm
And dare to make it known.

Grace Rennard.

Niagara Falls, N. Y.

Baptism.

Baptism is one of the steps to salvation. It was commanded by Christ, given in Mark 16:15-16. "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."

It was practiced and commanded by one of the apostles, Aest 2: "Now when they heard this they were pricked in their hearts and said unto Peter and the rest of the apostles, Men and brethren what shall we do then to be saved. Peter said unto him, 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."

Its mode was immersion as taught in Acts 8: "And he commanded the chariot to stand still and they went down into the water, both Philip and the eunuch, and he baptized him."

Rom. 6:5. Buried with him in baptism, wherein also ye are risen with him from the dead. This also corresponds to the meaning of the word. Its importance is shown in Gal. 3:27-29:—"The like figure whereunto even baptism doth also now save us, not the putting away of the filth of the flesh, but the ans-

wer of a good conscience toward God, by the resurrection of Jesus Christ."

From the above we conclude that baptism is one of the necessary steps to salvation.

Mabel Anger.

Age, 13 years.

Virtue.

Virtue has many meanings, but the meaning of virtue spoken of in the second epistle of Peter, 1:5, "And beside this add to your faith virtue." Peter knowing that faith if it hath not works is dead, being alone, so to be strong in faith requires work, and work requires strength. Without strength it is difficult to work to our full ability.

Many of the men of the Old Testament had great faith, in fact, many of them had greater faith than the people living in the time Peter wrote this epistle, for they had not as much evidence of God's great plan. Now these men were justified by their works, not by their faith alone. And by those works their faith was made perfect.

Many a time would they have fallen away from the truth, but for the fact that they were strong in virtue or courage. And we as Christians are liable, the same as Jesus' disciples, when they heard their Master was dead, to be discouraged, when great temptations or troubles overtake us, but like them, our faith will be all the stronger if we use our virtue to overcome them, and like the men of old, may we step by step, go on to perfection, so that when Jesus comes, He will find us ready to meet Him.

Sarah Clark.

Knowledge.

After virtue comes knowledge. Knowledge is one of the important steps necessary for man unto salvation as it tells us in 2 Pet. 5:8-11. 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. It also tells us in 2 Pet. 3:18, to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and forever.

Knowledge is further shown in 1 Tim. 2:4. Who will have all men to be saved and to come unto the knowledge of truth. In Col. 3:10, it tells about putting on the new man renewed in knowledge after the image of him.

Knowledge is essential to faith. In Rom. 10, it says: Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am

meek and lowly in heart. This requests them to learn and gather more knowledge of Christ.

Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me.

Mat. 28 instructs the apostles to go and teach, or give knowledge, to the nations and baptize in the name of the Father, and of the Son, and of the Holy Ghost. Paul dwelt two whole years in his own hired house and received all that came, which means he gave knowledge unto all who came. Preaching the gospel of the kingdom increases knowledge, concerning the things of the Lord Jesus Christ.

Pearl Anger.

Temperance.

Temperance which means self control, is being temperate in all things, either in word, thought, or action. Our thoughts, words and actions go to make up character, and it is important that we give great consideration to the development of it. To be a true follower of Christ, we must keep our minds pure from sin and degradation of the world, which enables us to overcome the temptations that come to us all.

After commencing the Christian walk of life, after faith, we are told to develop the different graces: virtue, knowledge, "temperance," patience, Godliness, brotherly kindness and charity. We should be temperate in all our worldly undertakings. Life without temperance would be futile. We are also promised that God shall be always with us, leading us if we will but do his will. The promise is given us in 2 Pet. 1:4:—"Whereby are given unto us exceeding great and precious promises and that by these we might be partakers of the divine nature."

If our hearts and minds continue to grow in the knowledge of his truth and righteousness, gifts will continually be added until we receive the last and best, which is eternal or everlasting life.

Violet E. Singer.

McNab, Ont.

Brotherly Kindness.

We who have been baptized and are trying to be followers of Christ must add to our faith the seven graces found in 2 Pet. 1:7. Brotherly kindness is the sixth grace and is Christian love to our brethren.

Jesus says, "A new commandment I give unto you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. Be kindly affection-

ed one to another with brotherly love, in honour preferring one another." "For, brethren, ye have been called unto liberty, only not use liberty for an occasion of the flesh, but by love serve one another." "For all the law is fulfilled in one word even in this. Thou shall love thy neighbor as thyself."

"If there be therefore any consolation in Christ, if any comfort in love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like minded." "Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem others better than themselves."

Paul says when exhorting the brethren at Thessalonica, "But as touching brotherly love, ye need not that I write unto you, for ye yourselves are taught of God to love one another."

"And this commandment have we from him, that he that loveth God, love his brother also."

Florence Lloyd.

Charity.

A blessing or a curse. Most congregations are called upon to administer charity, and it is well that it should be so, for the poor are in a sense a spiritual asset. Sympathy, if deprived of an object soon dries up. A great task of the church is to administer to the needy, and this one thing the church or any of us should not overlook. Charity given to the right person can be made of great value, but there are different classes of the poor, which we should judge when administering charity. In dealing with one class of the poor, a mistake can hardly be made; these are the precious, pious poor who can be trusted. To give charity to this class is always a work of satisfaction, filled with the joys of sacrificing and reaping the rewards of gratitude. A poor, worn-out parent, whose children are dead, and who lingers on in weakness and illness, charity given to such is a deed of mercy and love, and to such, charity should be given; and the sun is as unlikely to rise, as she is to abuse the kindness she receives.

But there is another class of the poor with whom our dealings are far less satisfactory. These are the submerged ones that have fallen through their own foolishness. They are shiftless and inefficient and show no improvement from year to year. We often see with sorrow, the children of this class growing up to join the ranks of the unemployed or the criminal class. We feel constrained to suspect them of making the most of their misfortunes of being willing to live

on the bounty of others of possessing other sources of income, and of making appeals for charity of which they are loathe to tell. These poor misguided human beings are pitiful. Their woes are so patent and in such sharp contrast to our own comfortable homes, that we would be less than Christians if we refuse their appeal. It is the true and enlightened method of dealing with such cases that I will try to point out to you. Most of these cases of distress are made known when in the greatest need, generally in the winter, when the cost of living is high and employment scarce, when they come to your door starving, to be fed, shivering, to be warmed. Then what would they do if you did not administer to charity and help them along?

Every person has a right to sufficient air, light, wholesome food, warmth, shelter, and simple comforts. He has a right to get them for himself, if that be possible, and that should be possible in these times, as every man should be given a fair chance, even if he is unable to find that chance for himself. If there be not enough earning power in the family to support it in comfort, then the natural resources of the family, relatives, for example, should be discovered, and then, if provision cannot be found to satisfy their needs, then charity should be performed and when we speak of charity it makes us think of brotherly kindness which we should show to one another, as we read in 2 Peter: 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.

Lida Eastman.

Age, 14.—Read by Lottie Ackerman, Niagara Falls, N. Y.

The Second Coming of Christ.

In 1 Thess. 4:16, we find that the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first.

Paul tells us in 1 Thess. 1:10, to "Wait for His Son from heaven, whom God raised from the dead, even Jesus, which delivered us from the wrath to come."

Unto them that look for him shall he appear the second time without sin unto salvation. Heb. 9:28.

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. Jno. 14:3.

Then shall the King say unto

them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. 25:34.

In the following seven thoughts we can see how untrue the teachings of some doctrines are as to Christ coming spiritually to another world to inherit a sky kingdom. This doctrine is the fruit from people of immortal soul belief.

1. The same Jesus that was once dead is to come again.
2. It is to be his second coming.
3. At which time the dead in Christ are to be raised from their death condition.
4. They together with the living saints are to be caught up in the clouds to meet the Lord and to be received unto himself.
5. We are to look and wait for him.
6. At his coming we are to receive the blessings prepared for us.
7. His coming again to earth is as certain as that he has gone into heaven.

Christ said, If I go and prepare a place for you, I will come again, and the disciples looked steadfastly toward heaven as Jesus went up. And behold two men stood by them in white apparel which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts 1:11.

Jesus said in John 13:33,—Whither I go, ye cannot come, but the beautiful word which follows this in the same verse,—I will come again, and receive you unto myself—made the disciples feel that they had a blessing to hope for after all. And while he was away from them personally, he promised them a comforter, "Even the Spirit of truth."

Jesus says in Jno. 14:19: Because I live ye shall live also. Watch therefore; be ye also ready, for in such an hour as ye think not the Son of man cometh. He will come.

Behold I come quickly, and my reward is with me. Rev. 22:12.

The teaching of Christ is, The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Matt. 16:27. This reward is after the resurrection of the sleeping dead who have been faithful to Him.

Fred Culp. Niagara Falls, N. Y.

Oregon Bible School, Aug. 11-20

The First Resurrection.

During the cold winter months when the ground is all covered with snow, everything is looking as though it was dead and would have no more life. By and by as the sun begins to warm the earth, then all nature begins to break forth into new growth, leaves and blossoms, it is then we wonder at the great change that is taking place.

The Bible speaks so much about our great enemy death, but it also speaks a great deal about our greatest friend life.

Sin has caused all the sickness and sorrow, and much of the present looks dark and gloomy. But when Jesus comes again with the key to unlock the graves, our wonder will be much greater at the great change that will take place.

God has told us to study these wonderful things that will take place at his return because he knows if we do, we shall be looking for such things. Many are already resting until the change comes.

The wise fruit grower likes to grow some early kinds of fruit because he knows there is more value in them, and is careful to keep them separate from the late kinds.

Some well meaning Christians have got the resurrections mixed up. But God who is all wisdom has been very careful, for we find his word teaches more than one resurrection, each differing from the other.

His word says, Blessed are those who take part in the first resurrection. These, he says, are a kind of a first fruit more precious, and are called his bride and will live and reign with him a thousand years. This is called the first resurrection; such can die no more.

If we sow to the spirit, we shall reap life everlasting, but if we sow to the flesh we shall reap a mortal body, a later fruit liable to corruption.

These are called the two resurrections. Every one will be raised again according to his order.

Charlie Fletcher.

Age, 12 years.

Reign of Christ.

At the first resurrection Christ raises his sleeping ones that have taken his name and been faithful unto him. His people which are spoken of in the Bible as being the bride, become joint heirs with him and have the great reward of helping Christ rule in his kingdom.

Daniel's prophecy says, "I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and there was given him dominion

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ion and glory and a kingdom, that all people, nations and languages should serve him. His dominion shall not pass away and his kingdom shall not be destroyed. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

Rev. 11 says: "And the seventh angel sounded and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and he shall reign for ever and ever." "And it shall be in that day that living waters shall go out from Jerusalem, half of them toward the former sea and half of them toward the hinder sea, in summer and winter shall it be. And the Lord shall be King over all the earth, and in that day shall there be one Lord and his name one." Zech. 14.

Psalm 72. He shall judge thy people with righteousness and thy poor with judgment. Thy mountains shall bring peace to the people and the little hills by righteousness. He shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure throughout all generations. In his days shall the righteous flourish and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring gifts. Yea all kings shall fall down before him, all nations shall serve him."

Hab. 2:14. For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.

Micah 4. In the last days it shall come to pass that the mountain of the house of the Lord shall be established in the tops of the mountains and it shall be exalted above the hills and people shall flow unto it. And many nations shall come and say, Come let us go up to the mountain of the Lord and to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths. For the law shall go forth of Zion and the word of the Lord from Jerusalem. And he shall judge among many people and rebuke strong nations afar off, and they shall beat their swords into ploughshares and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they

learn war anymore.

Jesus "will reign until he has put down all enemies under his feet. The last enemy that shall be destroyed is death. And when all things be subdued unto him then shall the Son also himself be subject unto Him that put all things under Him that God may be all in all."

Mattie Railton.

Read by Arthur McClellan.

The Second or General Resurrection.

As in Adam all die even so in Christ shall all be made alive. That there are two resurrections spoken of in the Bible seems certain. It is stated: That there is a resurrection of the dead, both of the just and the unjust. They that have done good unto the resurrection of life; and they that have done evil unto the resurrection of condemnation. The first resurrection is the one most desired, for 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 Christ and reign with him a thousand years. But the rest of the dead live not again until the thousand years have expired.

We can now see that the second resurrection does not take place until about a thousand years after the first. The condition on which the people are raised is not as good as the condition of the first, for they are raised mortal; in other words, they are raised fleshly beings, liable to death, for they that sow to the flesh shall of the flesh reap corruption.

During the period of his one thousand year reign, Christ and his resurrected ones will set up his kingdom, establish his laws and in a general way prepare for the second resurrection, and as the majority of the people are to be raised in the second resurrection instead of the first, we can see more clearly the importance of Christ raising the just and righteous ones first, so that they will be ready to receive them, for many of these people will not readily submit to this new rule.

Now as Christ knows that many of these people will not submit to his rule, a person would naturally wonder why Christ would raise them up again. Now this is one of the reasons. When Adam sinned, it not only brought death upon himself but upon the whole human race, for all have sinned, not because they wanted to, but because they were born in sin and could not escape it. Or in other words sin and death by sin was passed upon all, be-

cause of one man's disobedience.

Now God is not as is most generally supposed, going to raise them up to judge them for the sins they committed before death for they received their judgment for those sins which was death, for the wages of sin is death: and God will not judge them for those sins twice. It is stated that he will judge them for those sins which they shall commit, not have committed. Now God is going to raise them up free from their past sins, giving them the same choice as he gave Adam. That is of either serving or obeying him, or following after their own desires, thus making them each responsible for their own sins.

A statement to this effect is found in Isa. 45:20. 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.

Now the people who follow after their own desires and wishes after their resurrection instead of serving Christ will be cast into the lake which burneth with fire and brimstone which is the second death, from which there is no release, for they shall sleep a perpetual sleep and shall not wake.

After the wicked or unbelieving ones are destroyed, there will be no more curse, but the throne of God and the Lamb shall be in its place and his servants will serve him, for the nations shall walk in the light thereof, and the kings of the earth will bring their glory and honor unto him, and they shall eat of the tree of life, which will bear twelve kinds of fruits and will yield her fruit every month, and the leaves of this tree are for the healing of the nations. 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 shall all pass away.

Joseph Fletcher.

New Heavens and New Earth, or, All Things Made New.

I think to us all that title will sound very beautiful, and if we will study about the New Heavens and the New Earth, we will find greater goodness and more grandness than it would be possible for us mortal creatures to comprehend.

Furthermore we should constantly bear in mind that by living good lives and serving God, we will be in a fit condition to partake of the pleasures

of the New Heavens and the New Earth about which I have written a few lines.

In the beginning this world was both good and beautiful, the first trouble being caused by the serpent which was more cunning than any beast of the field which the Lord God had made.

We are all familiar with the story of the serpent tempting Adam and Eve in the Garden of Eden in which were all kinds of fruit for food and a river to water the Garden. They were free to partake of the fruit within their grasp except the tree of knowledge of good and evil. As a punishment for their yielding to the temptation, God placed the curse upon the earth. Since then, death, sorrow and suffering have abounded in the world and there is little hope of this being banished or decreased until the King comes to reign.

I am sure all will agree with me that it is necessary for things to be made new, or in other words, to prepare for that wonderful display of love when God shall condescend to dwell with men. The material world must undergo a purification, which shall be effected when his enemies are destroyed at his coming. During that happy time men shall yield submission to their Savior. The curse of barrenness pronounced at first upon the earth for their disobedience will be removed and instead of the thorn shall come up the fir tree and instead of the brier shall come up the myrtle tree. Then also the present region of clouds and storms will be destroyed and new heavens will take their place.

Satan will be bound and cast into the abyss and will deceive the nations no more. Implements of war will be beat into implements of husbandry and nation shall not lift up sword against nation, neither shall they learn war any more. And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountain and shall be exalted above the hills, and all nations shall flow unto it and they shall beat their swords into ploughshares and their spears into pruning hooks. They shall build houses and inhabit 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.

Violence shall no more be heard in God's land, wasting nor destruction shall not exist between its borders. Harmony will prevail among all men and even a-

Continued in Supplement.

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Editorials.

News of the sad death of Mrs. Ralph T. Eland, daughter of Bro. and Sr. J. M. Lewis, of Edison, Neb., has just come to us. She fell the length of the cellar stairs of her home, breaking her neck in the fall. Their home was in Lincoln, Neb., but she was buried near the old home at Holbrook, Neb.

Our visit to the Camden (Ill.) church on Sunday, June 28, was indeed a very pleasant one. Our congregations throughout the day were large and attentive. The forenoon and afternoon sessions were held at the Independence Schoolhouse, and the evening session, at the home of Bro. and Sr. Vincent for the

accommodation of Sr. Vincent, who has been a sufferer for some time from a tumor enveloping the kidney of the right side. Sister Vincent's patience and firm hope have won many laurels for the truth in that locality.

We called on Bro. Busby who lives at the home of his daughter, Mrs. Morgan. He is now in the eighties and in very feeble health. He is a member of our church at Ripley, Ill.

We stopped over on Monday night at Kewanee, Ill., to get acquainted with a brand new niece.

All along the way we found those of the faith still strong in it.

Bro. and Sr. Wm. Laning, Florence, Herman and wife, came to Camden from Ripley by auto to be at our meeting, and Mrs. Mary Cooper and Lettie Long

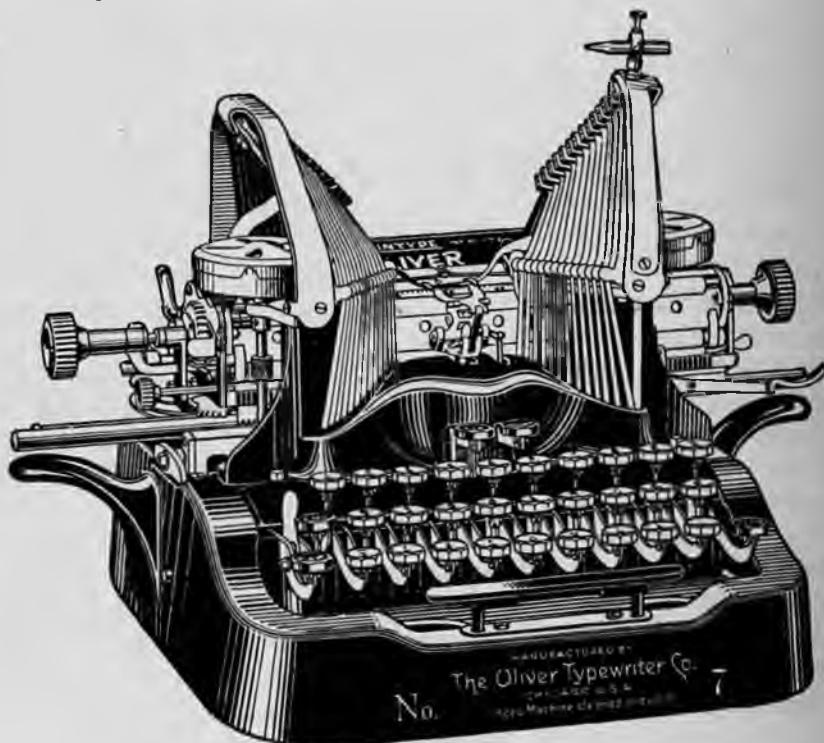
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even continue in force our popular 17-Cents-a-Day purchase plan, the same as on previous Oliver models.

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It is a significant fact that the typewriter that introduced such epoch-making innovations as visible writing, visible reading, Printype, etc. should be the first to introduce automatic methods of operation.

The OLIVER Typewriter Co. Oliver Typewriter Building CHICAGO

and friends drove over on Saturday for the same purpose. We had a good meeting together.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it. Mrs. A. M. Siple, \$5.00 Mrs. F. M. McCrory for others, \$3.00.

The subjection of the will is accomplished by calmly resigning

thyself in everything that internally or externally vexes thee; for it is thus only the soul is prepared for the reception of divine influences. Prepare the heart like clean paper, and the Divine Wisdom will imprint on it characters to His own liking.—De Mo'inos.

Not so in haste, my heart; Have faith in God and wait; Although He linger long, He never comes too late.

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Volume 3

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THE RESTITUTION HERALD.

Continued from page 311.

Among the brute creation, peace will be found. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid and the calf and the young lion and the fatling together and a little child shall lead them.

They shall not hurt or destroy in all my holy mountain for the earth shall be full of the knowledge of the Lord as the waters cover the sea. The Lord will wipe away tears from off all faces and the rebuke of his people shall he take away off the earth.

At the coming of Jesus, the curse will be removed and paradise restored, of which a glorious vision was given to the apostle John, the account of which is recorded in the 21st and 22nd chapters of Revelation.

John said: I saw a new heaven and a new earth, for the first heaven and the first earth were passed away and the sea was no more, and I, John, saw the Holy City, New Jerusalem, come down 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.

The bride of Christ collectively are the blessed and holy that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years.

The New Jerusalem as seen by the apostle has 12 gates, three on the east, three on the north, three on the south, and three on the west and names written thereon which are the names of the twelve tribes of the children of Israel. This city is to have an attendance enjoyed by no other for they that serve the city shall serve it out of all the tribes of Israel, and the city lieth foursquare and the length is as large as the breadth, and the angel measured the city with the reed 1200 furlongs. The length, the breadth, and the height of it are equal.

Let us in a very vague way try to picture the beautiful new city to come as mentioned in the vision. The streets are to be

of gold, clear as transparent crystal. The foundation is to be composed of precious, dazzling stones of beauty. The walls of the wonderful city are built of Jasper and the gates of pearl.

The redeemed ones will stand upon the sunny banks of the river of life whose waters are wonderfully clear as they roll among the hills of the paradise of God, and upon whose banks shall grow trees of healing for the nations. The grand musicians of the heavens will be there with their golden harps and melodious voices. God's chosen people will walk among Eden's beautiful groves and will recline among its vine clad hills. The days of their mourning are ended. They have shed their last tears. They have heaved their last sigh. Songs and everlasting joy are on their heads and smiles of sweetness linger on their glowing faces. Unfolding glory surrounds them, their sun shall no more go down for their mighty God is among them.

His glory fills the whole earth. The sky is clear and the soil is free and the sun brightly shines on a world that is fair and good.

May God help us all to fit ourselves to be among the righteous in that beautiful city of Jerusalem and may we hear our Lord and Master say, "Well done, thou good and faithful servant, enter thou into the kingdom prepared for you from the beginning of the world."

Irene Weldon.

Thorold, Ont.

The Sunday School.

By Anna E. Drew.

Blind Bartimaeus.

July 19, 1914. Mark 10:46-52. Compare Matt. 20:29-34.

Golden Text.—Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Then shall the lame leap as a hart and the tongue of the dumb sing. Isa. 35:5-6.

Time.—The last of March, A. D. 30; not long after the last lesson.

Place.—Jericho, 15 or 20 miles

northeast of Jerusalem, in the valley of the Jordan, 5 miles west of the river. Jesus approaching Jerusalem, a few days before his trial and crucifixion.

Parallel.—Matt. 20:29-34; Luke 18:35-43.

Questions.

To what city had Jesus and His disciples now come on their journey to Jerusalem? "Jericho was a very ancient city, the first conquered by the Israelites when they entered Palestine. In the days of our Lord, Jericho was an important city having been embellished by Herod the Great. Hence it was a city of great wealth and remarkable beauty, where there were many merchants and many priests, and where many kinds of palm trees and fruit trees abounded. The many palm trees gained for the town the name of 'city of palm trees.'"

Whom did they pass soon after they left Jericho? v. 46. Compare Matt. 20:29; Luke 18:35.

How did the blind man know it was Jesus? Luke 18:36, 37. Why called "Jesus of Nazareth"? Luke 4:16. How did the blind man address Jesus? How was He the "son of David"? Jer. 23:5, 6; Luke 1:32, 33. What did the multitude do? v. 48. Why?

Did this stop the cry of the blind man? What was Jesus' command? With what words did they encourage the blind man? What effect had this upon the man? v. 50. Why did he cast away his garment? (That it might not hinder him in obeying Jesus' call). What application to those out of Christ, from this? "Just so the sinner must cast away hindrances, rise from old associations, and come to the Savior, aided and encouraged by those who have been with Him and learned of Him."

What question did Jesus ask him? What was the blind man's reply? See revised, also John 20:16, with marginal rendering. Rabboni was the most honorary title used among the Hebrews when addressing eminent men. Was his request granted? Why? Did he receive more than physical healing? v. 52. Luke 18:42, 43. What expressions in these texts show this? What effect had this miracle upon the people? Luke 18:43.

Is our golden text to be taken literally? To what time does it refer? Isa. 35:4; Luke 21:27, 28. Is there such a thing as spiritual blindness? Eph. 4:18; 2 Cor. 3:14, 15; 4:4. To receive sight, what must the spiritual blind do? Jno. 8:12; Psa. 119:105; Isa. 8:20. Must they throw aside those things that hinder as did Bartimaeus his garment?

What are some of the hindrances? 1 Jno. 2:9-11; 2 Pet. 1:9,—what are "these things" in this text? Luke 21:34,—"the cares of this life,"—mention others.

What are some of the things our eyes should be opened to? Matt. 25:33, 42, 44; Luke 21:25-28, 36. Heb. 2:1; Eph. 4:31, 32; 1 Tim. 6:11, 12; 2 Tim. 2:22, 24; Jas. 1:22. Mention others. What is the result of opened eyes, and following Jesus? 2 Cor. 4:6; Acts 26:18; 1 Pet. 5:4. Can we afford to neglect the study of Gods' word, since it is a "light unto our path"?

Reports.

Report of Indian Bereans.

The Indiana Berean Business Meeting was held on Wednesday, June 10, 1914. The meeting was opened with singing and prayer. The secretary's report was read and approved. The treasurer not being notified in time, did not send a report, but a brief summary was given by Sr. Emma Railsback. The report of the Argos Bereans was given, showing John Railsback, teacher, and Leora Roose, secretary. They meet every two weeks at homes. They had nineteen meetings and had thirty-one lessons. The average attendance was eleven.

North Salem sent no report, but we find they have discontinued their meeting to begin again later.

Bourbon sent no report, but Sr. Rouch reported they have meetings every two weeks at homes.

South Bend reported forty-two meetings during the year, with an average attendance of fifteen. Sr. Emma Railsback and Bro. R. O. Cuffle are teachers. Their interest has been good.

A motion was given to continue sending the Herald to five isolated people, and was carried. Election of officers was taken up next. Sr. Emma Railsback was elected president, Sr. Verna Shafer, secretary, Sr. Flo-

ra Harris, treasurer, and Sr. Rosa Rose, corresponding secretary. Adjourned.

Verna C. Shafer, Sec.

**Among the Brethren.
Elder Maple.**

Our meeting opened at Argos, Ind., last night. Four came out at the first service to make the good confession.

Bro. Paul Hatch of Chicago is with us to assist with the services.

We had the pleasure of spending a few days with the Chicago brethren over Sunday, June 28. Several came in from Aurora. We had the pleasure of speaking twice. Our meeting at Argos will continue (D. V.), until July 12.

We call special attention to the Berean program for the general conference at Oregon, Ill., Aug. 19-20. We have arranged with the Oregon church to hold a series of special services then beginning Friday, Aug. 7. (D. V.) Brethren will please keep our appointments in mind and try and attend services held near them.

Appointments.

- Argos, Ind., July 1-12.
- South Bend, July 13.
- Buchanan, Mich., July 14.
- Blanchard, Mich., July 17-19.
- Fontz School House, dates following.
- Buchanan, Mich., Aug. 1-2.
- South Bend, Ind., Aug. 2.
- Oregon, Ill., Aug. 7-24.

We hope to visit several points in Michigan from July 13 to Aug. 7. The church at Blanchard will be ready to start building on July 20. A special service on the 19th will mark the opening of the movement. Address all mail North Ridgeville, O.

Letters.

Dear Bro. in Christ:

I am a little late in sending in my renewal, however here it is. I cannot get along without the paper. The Sunday School lesson is such a help and there are such good talks by so many able brothers and sisters which are good food for the minds of us who hear only a few sermons once a year. I think you do splendidly with the paper, and I know you have a great deal to contend with in your work. May the Lord bless you and yours in the work.

Your brother and sister in Christ,

W. F. and Amelia Gross.

Sunday School Workers.

I would like to meet a representative from all of our Sunday Schools at the Church of God in Oregon, Ill., Thursday afternoon, Aug. 20, at 4:00 P.

M., following our Berean General Conference.

C. C. Maple.

To Members of the Iowa State Conference,

Greeting:—

Our annual meeting at the Waterloo camp ground is called a conference. Every member should be deeply interested in the success of that meeting,—that it do good by making us wiser and better.

Two propositions should be considered:—

1. The items, the ideas, the teachings of the Bible that tend to make us wise unto salvation.

2. The things which may be considered essential to the building of a Christian character, or making us better.

The first briefly stated is "What ought we to know?"

The second, "What should we do?"

Now, with these two propositions in view, if your mind is perplexed on any subject, if there is any subject upon which you desire to learn more, whether it refers to what you would like to know, or what you should do as a matter of duty; will you write out these different things and mail them to me at Cedar Falls, Iowa?

We want every member of the conference and also those who intend to come to our meeting in August, to do this.

There are many questions that come to us upon which we may desire light. These should be talked over. Sometimes questions arise in our daily life where we hardly know what our duty is—these could be presented for advice, and helped by the instruction given in the Bible, if properly considered.

Where much preaching constitutes the program, unless it helps to instruct and build up the life, the real object and spirituality of the conference is defeated. Not more preaching, but more practice.

Reader: What the conference will be in August depends much upon you. Suggest some of the things which you would like to see done, or would like to hear more about that in your opinion we need to make us wiser or better.

Don't put this off, but think about the conference and write out your suggestions and send them to me soon.

Your brother for more light and a better life.

A. J. Eychaner.

- Illinois Bible School, Aug. 11-20.
- Illinois Bible School, Aug. 11-20.
- Illinois Bible School, Aug. 11-20.

I Know It's Stealing, But I Must Keep Up With My Set.

A young man, the only son of his mother and she a widow, and married but a month, was arrested in St. Louis the other day for embezzlements of \$2000. There is no doubt of his guilt. He confesses it and says his first theft, of \$10, was committed more than two years ago.

The too common explanations of drink and other recognized vices are lacking. Not only his mother but also the neighbors never heard of his gambling; they never knew him to drink; why, he didn't even smoke. He never stayed out late of nights. Yet now he faces a term in prison.

However, an explanation is offered by Arthur Goodyear. He associated with men who spent freely in having a "good time," and he could not "keep up appearances with his set" on his salary of \$85 a month.

There it is. He was "keeping up appearances." He was "putting up a front."

And for what? To win a profitable esteem and respect? They cannot be so won from men whose acquaintance is worth cultivating and whose regard is worth having. Such men have had too much experience to be fooled by a "front."

Young man, don't be fooled! Don't fool yourself about a "front."

A spendthrift is quickly found out. He may be used, but he is never respected. Either he is regarded by his set as an easy mark or they are indifferent to his welfare. In neither case, though they may be "good fellows,"—are they FRIENDS?

Young man just starting in life, or just rising in the world, don't be fooled into believing you can get on faster by putting up a front.

You will hear a lot of loose talk. It's most easy lying. Those who brag about "getting by" are fooling themselves. They don't get by more than once or twice. They are let think so because it suits the game of some shrewder man to let them. That is all.

Young man, don't be fooled! When you find yourself in company whose habits are beyond your means, withdraw from it. Or if circumstances require it, tell the truth. Say plainly that you cannot afford these pleasures, harmless though they may be. You will lose nothing worth gaining. If a man is there whose friendship is worth having, you are in a way to make him your friend.

Young man, do not fool yourself. Worry, anxiety, misery, grief to those who love you, too often

the prison and the brand "convict."—these are the fruits of putting up a front."—Sel.

If thou workest at that which is before thee, following right reason, seriously, vigorously, calmly, without allowing anything else to distract thee, but keeping thy divine part pure as if thou shouldst be bound to give it back immediately,—if thou holdest to this, expecting nothing, fearing nothing, but satisfied with thy present activity according to nature, and with heroic truth in every word and sound which thou utterest, thou wilt live happy. And there is no man who is able to prevent this. Marcus Antoninus.

It is usually vain to tell inexperienced Christians to "go to work," without giving them some further instructions. Most persons do not know when to take hold. They shrink from the responsibility of attempting lines of work on their own judgment, but if given definite things to do, and relieved from all anxiety about planning, then will execute according to the direction given. Experienced workers must furnish the patterns and cut out the work for others. A president, of an Endeavor Society, or chairman of a committee must be like the superintendent of a shop or foreman of a department. He must not say, "Here is work," but "Here is your work; do this; do that." Most persons will respond when asked to do definite things.

You are seeking your own will, my daughter. You are seeking some good other than the law you are bound to obey. But how will you find good? It is not a thing of choice; it is a river that flows from the foot of the Invisible Throne, and flows by the path of obedience. I say again, man cannot choose his duties. You may choose to forsake your duties, and choose not to have the sorrow they bring. But you will go forth, and what will you find, my daughter? Sorrow without duty—bitter herbs, and no bread with them.—George Eliot.

Nothing else but this seeing God in everything will make us loving and patient with those who annoy and trouble us. They will be to us then only the instruments for accomplishing his tender and wise purposes towards us, and we shall even find ourselves at last inwardly thanking them for the blessings they bring us. Nothing else will completely put an end to all murmuring or rebelling thoughts.—Smith.

Bible precepts so glibly spoken are not so easily performed.

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THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, July 15, 1914.

Number 40.

David Thorpe Halstead,

was born in Ohio, May 23rd, 1826. He was the second child of a family of six children, born to Samuel and Susan Webster Halstead. He resided in Rensselaer, Indiana, for the last sixteen years. He has been the minister of the Church of God for sixty years past with the exception of short intervals while in Dakota and Mississippi. He was auditor of Jasper Co., Indiana, for two terms. Died at Rensselaer, June 22nd, 1914, of ailments due to old age.

He was first married to Tresa Reeve, and to this union were born five children,—three daughters and two sons, three of whom lived to adult age. They were Joanna, Eva and Charles. His first wife died at Magnola, Miss. He again married Patience Reed Sharpe in 1880. She died Nov. 22, 1912.

Thus passes a pioneer not only in the development of the western country, but a pioneer in every sense of the word as to the spread of the gospel. Bro. Halstead was fearless in his proclamation of the truth, yet kind and generous toward those with whom he found cause to differ. The large attendance at the church, though the day was oppressive in the extreme on the day of the funeral, attested the worth and esteem in which he was held by all classes. With many a heart-throb we laid him away in the beautiful cemetery, just outlying Rensselaer to await the glorious realization of that hope which he so faithfully preached. The writer acknowledges in the loss of Bro. Halstead one who had many times given wise counsel in time of need. He was a friend whose place will be hard to fill in our affections.

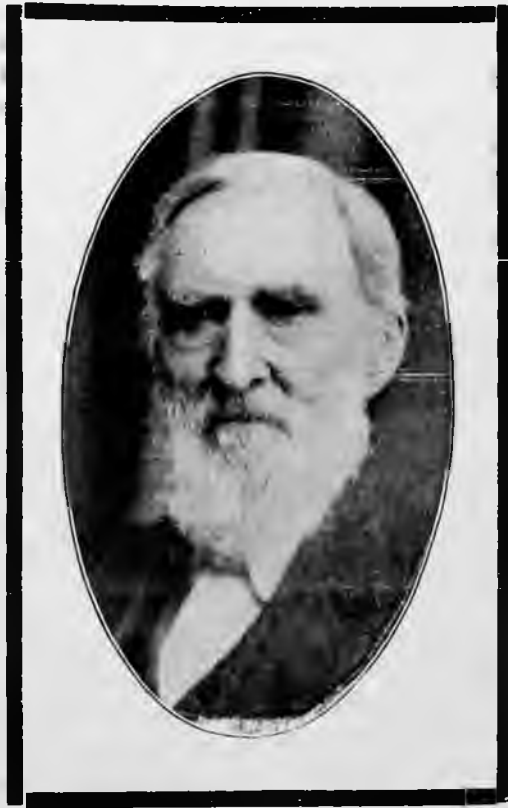
S. J. Lindsay.

Ministers Prepare Encomium on Life of Elder D. T. Halstead.

Rev. David T. Halstead, for sixty years a minister of Christ, fell asleep in Jesus on June 22, 1914. We, the ministers of the Christian churches of Rensselaer, recognizing the splendid citizenship, the exemplary life, and the high character of Brother Halstead, with deep sorrow bow to the inevitable.

We would extend our sympathy to the church that he served so

BORN MAY 23rd, 1826



DIED JUNE 22nd, 1914

Life! we've been long together
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear;
Perhaps 't will cost a sigh, a tear.
Then steal away, give little warning,
Choose thine own time—
Say not "good night," but in some
brighter clime
Bid me "good morning."
---Mrs. Barbauld.

Aged 88 Years, 29 Days

long, and we would express our thanks to our Master for his life, for we feel that he has enriched the lives of all who knew him.

Paul C. Curnick.
J. C. Parrett.
R. B. Wright.
W. G. Winn.

Editor Herald:

At your request I will endeavor to write a few words on the life of Eld. D. T. Halstead.

I have known Uncle David Halstead for fifty years, or longer, for when I was just a boy, Uncle David was a frequent visitor at my father's home.

I am asked to write of him

as a business man and a citizen. As a business man he was not what the world would call shrewd, but an honest man in all that word honest means: not exacting, nor extortionate, winning for himself the love and admiration such a life merits.

As a citizen, he was peaceful and quiet and with a heart of love for all mankind: benevolent, almost to a fault, kind and loving to all, and let me say here, that Uncle David has all ways been my ideal of a man, one whose presence will give you an inspiration to try to live a better life.

Uncle David was not a rich man as the world would call

rich. He always had a comfortable living, but no farms, or bonds or bank stock, nothing of that kind. But looking at him since he is gone, I think he died one of the richest men I have ever known, rich in love for his fellowmen and the Savior, rich in the faith that goes to make a Christian character, rich in the hope of the future, in the hope of the Savior coming to claim his own. Was he not a rich man?

It was my pleasure to be associated with Uncle David very intimately and to do errands for him, which were greatly appreciated by him.

I think I voice the sentiment of the entire community, when I say that truly a good man has gone. May we who are left be inspired to nobler efforts to live for Christ for having had the association of such a life.

William S. Day.
Rensselaer, Ind., member of the Church of Christ.

Dear Bro. Lindsay:

I first met Bro. Halstead when I was a boy about ten years of age in the early seventies, when with my father, J. S. Hatch, I visited Rensselaer. I have met the dear brother many times since and heard him proclaim the truths we hold so dear. In May of this year, I met him for the last time. On returning from a visit in Indiana, I stopped over between trains in Rensselaer and spent a very pleasant time with him at his boarding house. Though weak and compelled to lie down much of the time, he was cheerful and very much pleased to meet one of like faith. Though weak in the flesh and near the close of this mortal life, his hope in the resurrection was strong as ever. He insisted I should take supper with him, which I did, though he in his room, and I in the dining room, and upon taking my departure, bade me be faithful until death or the Lord's return.

Assuredly we can say of dear Bro. Halstead, "He sleeps in Jesus."

J. E. Hatch.
Chicago, Ill.

Bro. Lindsay:

Last evening the congregation here asked me to write you an article about Bro. Halstead. I hasten this morning to comply, but I hardly know what

to write, but will at least give you my opinion of him as I have known him intimately for the last fifty years.

To begin with I will say that I have never met a better man although I am eighty-three years old and have lived in five of the United States at different periods of my life, and have had a large acquaintance among people. He was superior in many ways. He was intensely honest and sincere, never using flattery. He was a great Bible student and could reconcile all parts of the Bible harmoniously. I often went to him for explanation of scriptures I did not understand. He could explain it harmoniously with the whole. The only time he failed was when I asked him what Jesus meant when he said, "One thing is needful." But when I took up that scripture and showed him that Jesus meant that it was needful to love one thing to eat, but was not necessary to love the many things that Martha was preparing, since he did not bid Mary go help her, but said, "Mary has chosen the better part," to sit and listen to him rather than prepare the one thing needful to eat. There are but very few people that understand that what Jesus meant when he said, "One thing is needful," that he meant that it was necessary to love one thing to eat and not the many things Martha was preparing. But I have so understood this scripture from my youth up, and have often so explained it, and all students of language agree with me, with whom I have talked on this passage of scripture. But I must get back to my subject.

Bro. Halstead was the pastor of the congregation to which I belonged for about fifty years, and I always enjoyed listening to him. He always seemed to want to teach just what the scriptures taught. He filled the office of County Treasurer for eight years, before he became the pastor of our congregation, and was highly respected by all of the people. He was ill for more than two years before his death and suffered much, but he bore it all patiently. I enclose a slip of what the preachers of this town did, with reference to his death. There are many more things I would like to write of him, but must get this off or it will be too late for your memorial number.

Yours in the faith.
Mary E. Thompson,
Rensselaer, Ind.

I have known Bro. D. T. Halstead for about thirty years, having first met him at a conference meeting in Plymouth, Ind., when I was a very young man. His

earnest, yet unassuming, kind and gentle manner made a deep impression upon my mind, and soon thereafter, our acquaintance ripened into warm friendship which continued uninterruptedly to the close of his faithful life.

Bro. Halstead was one of the best thinkers and most logical reasoners upon Bible themes I have ever known. He was a man of broad and comprehensive mind and apparently free from jealousies, envies and prejudices. He was not a fluent, ready speaker, so-called, but was deliberate, and conservative in his expressions of thought, and possessed to a marked degree the happy faculty of stating his views upon Bible subjects in plain, simple, Bible language, leaving little room for controversy on the part of the earnest seeker for truth.

But the real richness of the man lay in his profound honesty, sincerity and integrity of heart. He was a man of truth, in word and in action. I have never known a man in whose Christian character I had greater confidence than that of D. T. Halstead. He was as firm in his faith as the rock of ages, never compromising what he believed to be truth with error, nor righteousness with unrighteousness, yet his charity was almost boundless, and his tolerance and kindness with those who were unable to agree with him were sublime.

I love to think of his pure, simple life of Christian devotion and kindness during the years of our intimate relations and friendship. His life has been an inspiration to me.

He has fallen asleep in Jesus, rich in faith and the fruits of righteousness, and leaving to us all a rich legacy—a most Godly example, to inspire, encourage and assist us in our efforts to qualify for the kingdom of God, and although we mourn his death as a great loss, yet we rejoice in the knowledge of his triumphant life, and in the assurance of his future glory.

L. E. Conner,
Cleveland, Ohio.

What changes does death produce! I refer particularly to changes in the living as they look back through memory and review the lives of their recent friends and loved ones. Death seems to be a most complex lens before one's reflecting vision. Through it the good and praiseworthy traits of our deceased become magnified beyond all expectation. We behold as never before the purity or the sacrifice that was in the motive behind life's act. And we wonder why we never saw it in its proper light in time to express appreciation and encouragement

helpful to the doer.

But looking through this same lens, death, the faults and mistakes become diminished, smaller and smaller, till we sometimes wonder if they were realities or mere aberrations of our own mental visions. Till, with regret and remorse we look upon the expressionless face, our hearts aching to make them understand our new vision concerning themselves.

Complex! Magnifying the good and diminishing the mistakes,—all in one look. One wonders if, after all, he is thus seeing more as the Father sees,—with love, and forgiveness, and praise. But let us not do unjustly even in this.

To the writer it always appeared that our late Bro. D. T. Halstead always belonged to that class of exceptionally praiseworthy men. Christianity was his business. He had no other. To him all so-called worldly conditions were either aids or hindrances thereto and must be treated accordingly. How many times has the writer recalled a remark made some fifteen years ago by our late brother. It ran something like this:—When I was younger, I had perhaps as good opportunities of worldly success as these, my neighbors and friends, and think I possessed a partial ability in that direction. But I became firmly convinced that the Christian life with its goal was the greatest and most valuable offer of God to man. And I resolved to make Christianity my first and only affair of life. All other things to be acceptable, must give promise of assisting and not retarding me in this work.

His work is done. The great Judge knows how well. The writer has no right to say, but has always looked upon him as a worthy example for him to study. And I doubt not but to many, his earnest efforts of sixty years or more have become much more appreciated, while his mistakes have been minimized (and rightly so), since on the morning air of a few days ago the word went from door to door that Uncle David Halstead is dead.

And so another life is closed. A life that all along had definite convictions of faith; of right and wrong; of truth and falsehood. But a life that was tempered by faith and love; by gentleness, patience and kindness.

Would that the Church of God were full of such characters throughout the land.

With greatest respect and hope.
F. L. Austin.

As members of the church in Rensselaer, the most of us have grown up under the loving guidance and wise instructions of Bro. D. T. Halstead, or Uncle

David, as we always called him, for he was chosen leader of this church in his early manhood.

He was ever faithful to the flock here and in times of discouragements and heart aches he always had a word of cheer and encouragement. We owe it to Uncle David that our little band has kept together. When he became unable to preach to us from the pulpit, he would sit and we would gather about him. Then when he became physically unable to go to the church we met each Sunday with him in his own home for Bible lessons and communion.

Uncle David always admonished us, as Paul did the Hebrews, that we should "consider one another to provoke unto love and to good works, not forsaking the assembling of ourselves together, exhorting one another, and so much the more as ye see the day approaching."

Bro. Halstead gave his life for the promulgation of the gospel. He expressed himself to some, as he started out in this work, that his aim was to win for Christ, that it was his "business to overcome," and win the crown of life that was laid up for the righteous.

While he administered to us abundantly our spiritual needs, we cannot but wonder as we look back over the last years, if we in turn, did all we could to cheer and comfort him during his last days, while he suffered much. The church will miss him.

From the Membership.

In Memoriam.
By H. V. Reed.

"Lord if thou hadst been here my brother had not died." Jno. 11:21, 32.

On the eastern slope of the Mount of Olives, about two miles from Jerusalem, there was a village called Bethany. It had a profusion of palm trees, and became the place of frequent resort of our absent Lord. It was the home of Lazarus, Martha and Mary. The present name of the town is El Syir, the Arabic form of Lazarus.

It was at Bethany that our Lord made the wonderful promise:—

"Thy brother shall rise again."

These words gave assurance to the weeping ones and brought to view their blessed hope,—"I know that he shall rise again in the resurrection at the last day." (v. 24). The vision of future companionship and reunion, reached over the wastes of time and rested upon an ancient promise: "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. He will

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swallow up death in victory, and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it." Isa. 26:19; 25:6-9.

These words had been read in the synagogue at Bethany, as they gleamed in the scroll of Isaiah the prophet. It had not occurred to the sisters that this promise pertained to the hour that then was, "When the dead shall hear the voice of the Son of God, and they that hear shall live." John 5:25. The whole company came to the grave. The stone was taken away. Then Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me. When he had thus spoken, he cried with a loud voice, Lazarus come forth. Then his words shone forth with divine power: "I am the resurrection and the life."

Long centuries have passed in to the ages gone. The holy dead sleep in the caves and chambers of death. Faith in the eternal promise yet shines, as a star in the darkness of years. "I know that he shall rise again in the resurrection at the last day."

The last day, is the day of His coming and His kingdom. It is the day of immortal victories. The hidden life with Christ in God will then appear with Him in glory.

Over fifty years have passed since the writer became a joint heir with our dear Bro. Halstead, who now sleeps with the dead in Christ. His name is on the spotless page of the Book of Life. His earnest, simple life is written in letters of gold. He will receive his crown of righteousness along with all those who "love his appearing." Our Lord as the first fruits of the resurrection harvest appeared in person to his disciples. So will the dead in Christ arise first, and then appear to those who are alive, (See 1 Thess. 4:13-17) giving assurance of the great truth of their resurrection from the dead, and then, all together they are caught away to meet their Lord. Yes, there is a place of meeting, which our Master went to prepare. It was shown to the prophet of Patmos in Rev., the 4th chap., and in chap. 7, it is again brought to view, when the great multitude in robes of white, with palms in their hands,—"These are they who came out of the great tribulation, and have washed their robes, and made them white in the new covenant blood of the Lamb"—then the few scattered saints will become the multitude that no man can number, showing the results of our Lord's mission thro' his church during the ages, until he comes in glory, and joins them

at their meeting in the air.

The Meeting Place.

"Where the faded flower shall freshen,—
 Freshen never more to fade;
 Where the shaded sky shall brighten,
 Brighten never more to shade;
 Where the sun blaze never scorches;
 Where the star beams cease to chill;
 Where no tempest stirs the echoes
 Of the wood or wave or hill:
 Where the morn shall wake in gladness,
 And the noon the joy prolong,
 Where the daylight dies in fragrance,
 Mid the burst of holy song;
 Brother, we shall meet and rest
 Mid the holy and the blest.
 Where a blasted world shall brighten
 Underneath a bluer sphere,
 And a softer, gentler sunshine
 Shed its healing splendor here;
 Where earth's barren vales shall blossom,
 Putting on their robes of green,
 And a purer, fairer Eden
 Be where only waters have been,
 Where a King in kingly glory,
 Such as earth has never known,
 Shall assume the righteous sceptre,
 Claim and wear the holy crown:
 Brother, we shall meet and rest,
 Mid the holy and the blest."
 —Bonar.

Before meeting Bro. Halstead, I was impressed by the good spirit of his printed articles and the strong individuality and clear cut expression of his correspondence by pen. Our first personal acquaintance was at the Indiana conference at Rensselaer, in October, 1909. From that time I always held him in great esteem. He was one of those aged people whom disappointment and trial have not made pessimistic. He was always cheerful, humble, markedly scriptural in all his teaching; never childish, always preferring others above himself. I never saw him lose his temper. He liked the kind of preaching that deals with sin and righteousness along with matters of abstract faith. His own preaching was always full of brotherly and fatherly love. In controversy, he never was bitter nor unkind, and in cases where we differed religiously, I have no disagreeable memories of unpleasantness to desire to forget.

Where correction was needful, he administered it impartially to dearest friend and most distant from the truth. When necessary, he could rebuke with boldness and voice of a lion. He spoke the words that joined my wife and me for this life, and I

think I shall never forget the scene.

We are confident the fruits of his life indicated the spirit indwelling which is to quicken the saints of God to endless life, and therefore we hope to meet him soon again. May his example inspire us, young and older, to follow him as he followed Christ.

J. W. Williams.

Some five or six years ago, my father, Sr. Elvey, Sr. Whitehead and I, had the pleasure of attending the conference at Rensselaer, Ind. Bro. Halstead met us at the depot and took us to the home of his niece, Sr. Martindale. My parents had known Bro. Halstead for many years. I had read his writings and had often heard the brethren speak of him. I always had a desire to meet him and shake hands with him. I have always been glad of this opportunity.

While at the conference, we heard Bro. Halstead ably defend the Gospel of the Kingdom of God. He has been an earnest worker in the Lord's vineyard for many years. He is resting from his labors, his work is finished. While reading the notice in The Restitution Herald, the words of Paul came to me, "I have fought a good fight. I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day, and not to me only, but unto them also that love his appearing." 2 Tim. 4:7-8.

This applies to others of the old soldiers of the faith as well as to Bro. Halstead. Bro. J. L. Wince was an able defender of the gospel, both by pen and by tongue. Likewise my father. There was nothing he loved so well as to talk of God's plan of salvation, and he would defend it at all hazards. Just a few days before he died, he said, "Tell them I have the hope."

Bro. Halstead is sleeping in Jesus. It is, as it were, but a night's rest. He will hear the trumpet call in the morning of the resurrection and will awake to a new day and receive God's gift, eternal life.

Dear brothers and sisters in Christ, may we all prove as faithful as Bro. Halstead, so that we may meet our loved ones in the Kingdom of God.

Your sister in the one hope of eternal life..

Jessie M. Wilson,
 Chicago, Ill.

In regard to my acquaintance with the Rev. D. T. Halstead who recently passed away, I wish to say that I have known him for over fifty years, and for

the last eight years as a neighbor. As a business man, he carried that same demeanor as when engaged in the ministerial work, always showing a remarkable degree of candor, a firm believer in strict justice in all of his business relations. In his religious life, he exemplified a true Christian spirit, which means that he was a dutiful husband, a good neighbor, always ready to help in time of need. He will be missed by a large number of people as he had a large acquaintance in Jasper Co. I enjoyed his company very much, and have found that his advice was always good and cheering, and a great comfort to me.

Respectfully yours,
 Thos. A. Crockett,
 Rensselaer, Ind.

Dear Bro. Lindsay:

Your letter at hand. It brought sorrowful news to us as Bro. Halstead was a dear brother to us. He was so kind and inoffensive to all. Bro. Halstead and Bro. Hornaday led us into the truth. Bro. Halstead baptized my wife and self. We sorrow not as others which have no hope. We hope we will meet Bro. Halstead in the sweet bye and bye. This leaves us well, the same to all.

Love to all,
 J. Y. Brotherton,
 Roll, Ind.

Another able expounder of the Gospel is laid to rest to await the summons of the great Life-Giver. Bro. Halstead's example of Christian living is worthy of emulation. His cheerful countenance and loving disposition will always be remembered by those with whom he associated. Always kind and humble, yet fearless in the proclamation of the truth, and defense of righteousness.

Like our late Bro. J. L. Wince, the effect of his example and precept is quite noticeable in the congregations where he served regularly.

Ezra and Emma Railsback,
 South Bend, Ind.

The sad news reaches us of the death of our well beloved Bro. Halstead. How we have wished he might stay until the coming of the king. We always think of him as he sat in the business meeting at a conference held in South Bend, Ind., several years ago, and with his calm, gentle, but firm answers, smoothed out a tangle, caught in the passing of some hasty words. I tho't, God needs such men to calm the troubled waters, and he found one ready for the emergency.

Dear old Bro. Halstead, like Bro. Richard Corbaley, was always ready and able to give a

Continued on page 318.

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.

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.

On Thursday, July 2nd, there came to the home of Bro. and Sr. L. H. Nokes, Sac City, Ia., a baby girl, Elsie Leona. We know the many friends of these young people will rejoice with them and pray that health and wisdom and all the good things of life may attend.

It is reported that 27 were added to the church at Argos, Ind., on Sunday, July 5th. Bro. Maple is at work there.

Bro. Eychaner reports that he has not received a single response to his call to Iowa brethren

and asks what can be the matter. Brethren, wake up!

This being a memorial issue, much valuable material has been crowded out until later issues. In the Fonthill issue we feel that we have introduced much new life. These young people will constitute the church of the near future if the Lord delays His coming, and we feel that they must have been receiving some very valuable instruction to write as ably as they have written.

We have on hand a surplus of 100 copies of The Fonthill edition. Friends who wish these for souvenirs or to give to friends may have them for 15c per dozen postpaid.

We present this memorial issue for Bro. Halstead with no view to cast flowers in his way to do him good for it is too late for that. It is done simply to give his friends who loved him for his great worth an opportunity to let their love grow in their expressions of appreciation for the life of such a man.

Bro. Robison, Salem, O., writes that his health is much improved and that he expects soon to favor us with articles for our paper. We are glad to know that he is feeling so much better and that we are to hear from him again through our medium, the Herald.

Bro. Williams is now trying osteopathic treatment to see if he can gain the strength physically which he needs. Much to our regret he is endeavoring to cancel all engagements for Bible school and conference work for the season on that account.

Obituaries.

Died

At Cedar Falls, Ia., Mrs. Nancy Allard, June 25, 1914. She was born in Shefford Co., Canada, Feb. 4, 1827. Moved to Illinois in 1857, where she resided until 1881, when she came to Gladbrook, Iowa.

Three years ago she came to Cedar Falls, Ia., and made her home with Mr. and Mrs. John Thomas until her death.

She was baptized by Bro. J. M. Stephenson Oct. 1867. Her life was that of an earnest and faithful Christian. During her sickness, she was patient and cheerful, and firm in the faith of the gospel. She rests by the side of her husband in the Gladbrook cemetery, awaiting the promised life eternal.

Sermon at the Park Hill church on the resurrection by

the writer.

Oh when will the night of sorrow end, and the day of gladness dawn?

A. J. Eychaner.

The Sunday School.

By Anna E. Drew.

The Pounds and The Talents. July 26, 1914. Luke 19:11-27. Compare Matt. 25:14-30.

Golden Text.—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. Matt. 25:21.

Time.—March 29 or 30, A. D. 30, directly after last lesson.

Place.—Between Jericho and Jerusalem, after the interview of Jesus with Zaccheus.

The parable of the talents was spoken to the disciples on the mount of Olives.

Questions.

Where was Jesus when He spoke this parable? Luke 19:5-7. Why was the parable given? v. 11. Why "because He was nigh to Jerusalem?" Luke 18:31. What was the disciples' hope? Luke 24:21; Acts 1:6. Upon what promises had they based their hope? Isa. 9:6, 7; Amos 9:11. Recall others. Were they wrong in their idea of the kingdom? Only as to time. Acts 1:7.

Whom does the nobleman of the parable represent? A nobleman is one of royal rank. Jesus was the royal son of God, son of David, heir to the kingdom of God, the kingdom of Israel. Jno. 1:49; Ezek. 21:26, 27. What does the "far country" represent?

How did Jesus go to this far country? What was He to receive there? v. 12; Dan. 7:13, 14. After this, what would He do? "Return."—Mark 13:34, 35; Acts 3:20, 21. "It was from Jericho where Jesus and His disciples had been staying, that Herod the Great had before gone to the country of Rome to obtain his kingdom which included Palestine. Again, Josephus relates that on the death of Herod the Great, Archelaus, his son whom he had appointed his heir, repaired to Rome to have his kingdom confirmed over his rebellious subjects. This might be the reason for the subject of this parable, and at Jericho, near which they were, stood the magnificent palace which this Archelaus had built."

Before the nobleman left, what

did he do? v. 13. The pound was the Attic mina, the Roman money then used in Palestine, and was worth one hundred drachmas or denarii, often translated pence, about \$16. What were they to do with their pound in the absence of their master? See revised version of v. 13. It was to be used in carrying on business, to invest in the way which seemed best. What was given in the similar parable in Matt. 25:15? Talents were not coins but weights. They were of different values according to their weight. The Roman talent was equal to nearly \$960. The Jewish talent of silver was twice as much. Who represents the servants? Who represents the citizens? — The Jews. Those over whom He was rightful king.

Was verse 14 true of them? Jno. 1:11. When did the nobleman return? v. 15. 2 Tim. 4:1. What was then required of the servants? v. 15. Rev. 22:12. Rom. 2:6-11. What was the report of the first servant? Of the second servant? Compare Matt. 25:20-23. Had the second been as faithful, accordingly, as the first? What was their reward? What is embraced in this? The approval and partnership with their Master, and greater opportunities for further service and usefulness.

In Matt. 25:21, what is meant by the phrase, "enter thou into the joy of thy lord." What report from the third servant? v. 20. In the account of talents in Matt. 25, what was done with the one talent? The talent being a weight, was buried in the earth. This was a frequent custom in the east where there were no banks. What did the third one give as his reason for keeping the pound? v. 21. What does it mean by "out of thine own mouth will I judge thee"? Job 15:6; Matt. 12:37. What should he have done? v. 23. R. V. With what did he charge his master? v. 22. Matt. 25:24. This charge implies his master was unreasonable in his demand and unjust in his judgment.

What was done? v. 24. What punishment followed the unfaithful one? v. 27; Matt. 25:30. Who were the enemies of Christ? Did a like punishment come upon them? At the destruction of Jerusalem, 40 years later, when more than a million Jews were slain. What universal principle stated in v. 26?

To what, in application, may we liken the pounds and talents? "Your bodily health and strength, your mental gifts and capacities, your money and your earthly possessions, your rank and position in life, your example and influence with others,—all these are your "pounds," and "talents." It is not number that

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is necessary, but faithfulness in using what we have, the improvement of which must be accounted for to Him from whom they were received.

How long are we to 'occupy?' Till He comes. Read Heb. 10:23-25.

Reports.

According to notice, the Northwest Conference of the Church of God met at Corvallis, Oregon, not many in number, but an earnest little band that are trying to be faithful to the end, that they may receive the crown of life promised in Rev. 2:10. Bro. Allard preached in the evening.

June 19, 1914.

Bible Study, 10:00 a. m. Business Meeting, 3:00 p. m. President A. W. Darby in chair. Minutes of last meeting read, corrected and approved. Treasurer's report called for, read and accepted. Report of Evangelist Bro. A. W. Darby:—

Held meetings at the following places: Frankfort, Wash., 5 sermons; Eden, Wash., 6 sermons; Corvallis, Ore., 5 sermons; Nashville, Ore., 3 sermons; Goldtill, Ore., 11 sermons. Preached 9 sermons at Central Point and 2 at Scholls, Ore. Also preached 3 funeral sermons. He put in 54 days and a half and gave 43 discourses and received cash as follows:—

Table with 2 columns: Location, Amount. Frankfort, \$5.00; Eden, 20.00; Central Point, 25.00; E. A. Morgan, 10.00; Conference Treasury, 55.30.

Total, 115.30 Time and expenses, \$122.70, leaving a balance due him of \$7.40, which was ordered paid.

The following were appointed as a committee on resolutions:—Sr. C. H. Belshaw, Bros. H. J. Prosser and D. E. Prutzman.

Remarks made on conditions of churches by Bros. Darby, Allard and Prosser.

Adjourned until 9:30 the next day.

June 20, 1914.

Meeting called to order by the president. Moved that rules be suspended and old Board of Managers be retained the following year. Carried.

Moved and carried that one from each community be appointed to solicit funds to carry on the work. The following were appointed:—E. A. Morgan, Corvallis, Ore., D. E. Prutzman, Nashville, Ore., Bro. Belshaw, Eugene, Ore., Bro. Benson, Medford, Ore., H. B. Hathaway, Felida, Wash., Sr. Brooks, Scholls, Ore., Bro. Frank Smaley, Eden, Wash. Report of Committee on Resolutions.

To the Northwest Conference of the Church of God assembled at Corvallis, Oregon:—

Dear brethren: We respectfully present the following resolutions for your consideration:—

BE IT RESOLVED that we extend to Bro. Hathaway our sympathy for the great sorrow that has bereft him of a companion and wife.

ALSO BE IT RESOLVED that we tender to Bro. Smaley and family our sincere condolence for the bereavement which came to them in the death of Bro. Olmstead.

AGAIN BE IT RESOLVED that we unite in expressing our sympathy to the relatives of Chester Skeels in the loss they have sustained through the death of a loved friend, father.

FURTHERMORE, BE IT RESOLVED that in this manner we appraise Bro. and Sr. Palmer of our sympathy in the loss of those so near to them.

We also wish to extend to Bro. Darby our thanks and appreciation for his work as an evangelist during the past year. And finally we thank the friends and brethren of Corvallis, for the kindly manner in which they have received and accommodated us in their various homes during the meeting of our conference.

Signed,

Mrs. C. H. Belshaw. W. J. Prosser. D. E. Prutzman.

Bro. Prosser preached in the evening.

June 21, 1914.

Bible reading in the morning. Subject, Faith Once Delivered to the Saints. 11:00 a. m., preaching by Bro. Allard. Social Meeting and communion at 2:30 p. m. Preaching in the evening by Bro. Prosser. Meeting will be continued at Corvallis and other places by Bro. Allard. He and Bro. Prosser gave us some splendid sermons and all seemed to think it was good to be there. We also had a good social time. I think we were all strengthened and built up by having come together and met with and experienced the love and sympathy of the dear brothers and sisters of the one faith.

H. B. Hathaway, Sec.

Concerning the Proposed New Hymn Book.

Some months ago the undersigned Committee made a statement to the brotherhood through the Restitution Herald concerning the proposed new hymn book, giving as much information as we were able to give concerning the general character, size and style of the proposed new book, together with the plan adopted for the securing of the funds necessary for the publishing of the first edition.

All are well aware of the fact that we have no funds on hand from which we can draw for such a purpose; nor are we going into the hymn book publishing business as a money making enterprise, but as there has, apparently, been such a demand on the part of the brotherhood for a new hymn book, we, therefore, undertook the work of compiling and managing the publication of such a book, providing the funds necessary for that purpose could be secured.

The plan proposed for the securing of the necessary funds was a co-operative one, in which our brethren who are interested and able to do so were asked to assist in bearing the burden so that it would not be heavy for any one person. Our plan, however, does not seem to have the approval of many of the brethren as very few have communicated with us concerning the matter and made pledges of assistance in the work.

A number have asked when we expect the new hymn book to be ready for use. To such inquiry we can only reply that that depends largely upon the raising of the necessary funds for the work. This Committee will not assume the responsibility of contracting for any work or materials for the purpose until the funds are available, that all bills may be paid promptly. No debts will be contracted by this Committee and then a campaign for raising the funds to liquidate them, made; nor do we feel able to advance the necessary funds ourselves to carry on the work. We do not believe that to be the proper or best way to do the work, even though we were fully able to do so. There is a great amount of work necessary in compiling and publishing such a book, and which we are willing to do, asking no remuneration for our services, and also to advance our reasonable share of the necessary funds in bearing the burden of the work, but this is our limit in that regard. We do not propose to enter into the work and put in weeks or possibly months of hard work in corresponding and collecting materials, securing permits, etc., and then, after the work has been done and matter secured, be compelled to cast it aside on account of not having sufficient funds with which to publish the book. The necessary funds MUST be available first. Then we will enter heartily into the work and do our utmost to present an acceptable book, and at the earliest possible convenience.

We therefore desire our brethren to understand the status of the case and not feel that this Committee is not doing its duty in not having the book ready for distribution as soon as some may have anticipated.

This Committee has no disposition to dictate to our brethren as to what they should or ought to do in this matter, nor to criticize anyone because he or she does not see his way clear to adopt our plan and support us in the proposed work; but we desire to ascertain as soon as possible what the feelings and desires of our brethren generally may be relative to the matter, as we desire either to proceed with the work or be relieved of further responsibility in connection with it.

Therefore, if we do not receive sufficient encouragement from our general brotherhood to cause us to feel that we would be justified in going on with the work, when the Board of Directors who appointed this Committee shall meet in its coming session in August next, we will accept the silence of the brotherhood as evidence that it would not be wise and prudent to go on with the undertaking, and will present our final report to said Board of Directors, and ask to be discharged from further consideration of the matter, and the amounts that shall have been sent to the committee to assist in the work will be returned to the contributors respectively.

F. V. Blakely, Pres. Mary E. Elton, Sec. L. E. Conner,

Committee.

July 1, 1914.

Among the Brethren. Elder Maple.

Thirty-five have been added to the church at Argos since our meeting began ten days ago. Saturday, July 4, as Independence day, we went to the waters of the old Tippecanoe river and buried in the waters of Christian baptism, fifteen.

Our additions at this meeting are many of them young men, heads of families, making valuable additions to the church.

Our children's meetings have been well attended. Several from South Bend, Plymouth, North Salem and Burr Oak have been attending the meeting. The annual conference of the Indiana churches will be held with the church at Argos, beginning Sept. 30. This will be the next event for the church here to prepare for. The church have asked for Bro. H. V. Reed of Chicago and the writer to be the speakers.

The S. S. and Berean work is being well cared for here, the S. S. being in good condition, and several new members of late. The Berean society here disbanded some years ago, but will in the near future be reorganized again. A good Berean service with Bro. Paul Hatch of Chicago as leader was held last Sunday evening.

Continued on page 6.

We leave here Monday. Brethren may get our dates at points we are to visit and should plan to meet with the churches in their efforts to advance the cause.

Below are the appointments as we have them on our list up to Sept. 6.

Appointments.

- July 19. Blanchard, Mich.
 - July 20-21. Fontz School, near Lakeview, Mich.
 - July 22-24. Allen School near West Millbrook, Mich.
 - July 25-26. Blanchard, Mich.
 - July 28-30. Dutton, Mich.
 - Aug. 1-2. Buchanan, Mich.
 - Aug. 2, at 7:30 p. m. South Bend, Ind.
 - Aug. 7-23. Oregon, Ill.
 - Aug. 25 to Sept. 3. Delta, Ohio.
 - Sept. 4-6. Mich. Quarterly Conference.
- P. O. Address, North Ridgeville, Ohio.

Continued from page 315.

plain, lucid answer to a Bible question, and I have often thanked God for the privilege of sitting at their feet and asking and receiving that which fed and satisfied my very soul. How beautiful their rest for they sleep in Jesus.

B. W. and M. A. Woodward. Dutton, Mich.

Dear Bro. Lindsay:

News of the death of our esteemed and loved Bro. D. T. Halstead of Rensselaer, just came to me and I trust I am not overstepping propriety lines in thus sending for publication, sympathy and consolation to the immediate friends and the Rensselaer church, from the churches of the state. Our knowledge of his life work has extended over a period of forty years, and he was ever a faithful worker in the vineyard of the Lord, ever teaching by precept and example to strive to enter at the straight gate.

The life of Bro. Halstead was as an open book before us all, exemplifying the worth that may come of our lives if the will but stimulates the desire. Faith and works, coupled with the great underlying principle of charity, characterized his entire life work for the Master, and truly the spirit beareth witness that he is a son of God. May he sleep in peace to awaken in His likeness at the coming of the perfect day is our prayer.

F. M. McCrory. Plymouth, Ind.

Bro. Lindsay:

I have met Bro. D. T. Halstead only a few times during the last forty years; but have always eagerly read what ever he has written, which has come to my notice. His ideas were generally those that would build

up faith in God, and had an influence for good. He was an able writer and a firm believer in the gospel of Christ, and expressed himself against Creedism aside from the Bible in no uncertain way. My prayer is that God will raise up some young man of principle and faith to take his place.

A. J. Eychaner.

Entered into Rest.

David Thorpe Halstead was born in Ohio, May 23, 1826. He was the second child of a family of six children, born to Samuel and Susan Webster Halstead. He has resided in Rensselaer for the last sixteen years. He had been the minister of the Church of God for 60 years past, with the exception of short intervals while in Dakota, and Mississippi. He was auditor of Jasper Co., for two terms. He died at Rensselaer, June 22, 1914, of ailments due old age. He was married to Tressa Webster Reeve and to this union were born five children, three of whom lived to adult age: Joanna, Eva and Charlie. His first wife died at Magnolia, Miss. He married again, to Patience Reed Sharpe in 1880, who died Nov. 22, 1912. He has long and closely studied the prophecies and died in a strong faith and hope of a resurrection to immortality and eternal life. He was tender hearted, faithful to every trust, unobtrusive, loving truth rather than gain. He is sleeping after a long and tired journey, free from its cares and perplexities. The sleep will be short and dreamless to him.

As the world grows poor to us by the loss of those we love, may it be the means of making us better, both for the duties of this life, and that we may with them merit an eternal record. He sleeps by the side of his wife in the quiet city of the dead, waiting to be called at His coming.

From two that loved him,

Mattie Benjamin, niece.

Emma C. A. Cox, step-daughter.

Although Dead, He Yet Speaketh.

Just received word of the sudden taking off of dear brother Halstead, whom I remember so well in the years gone by. Just forty-six years ago this month, a conference of the brethren was being held in Chicago, and Bro. Halstead not being able to attend, sent a written communication which was read to the assembly, and brought comfort to all present. Now that his lips are sealed, I take the liberty of sending a liberal extract from this, so that others at this

late date may receive benefit from his excellent exhortation. By request of the brethren it was published in the columns of "The Herald of the Coming Kingdom," which I was publishing at that time, in Chicago. Here are his words:

"It would be gratifying indeed for me to be present in person, and mutually share with you in the joys and benefits arising from such a meeting of the children of the one family, united together by one spirit, called in One hope of your calling, to share in one common inheritance, meeting together for the purpose of exhorting, encouraging, comforting and warning each other. I know it would inspire me with new zeal and courage, to hear your words of cheer.

Oh, how applicable the words of the Apostle at this time: "Not forsaking the assembling of yourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." Brethren, is it not evident that the day is rapidly approaching? Do we not each feel the increasing necessity for the words of encouragement and exhortation, that we may hold fast the profession of our faith without wavering? Oh may we, one and all, as children of our Heavenly Father, not only at your meeting, but in all time to come, remember appreciate and do the works of the Apostle as to the object of such meeting together, to consider one another, to provoke unto love and good works.

If we expect to appear with Him in glory, and share with Him in that Kingdom and glory to which we are called, is it not absolutely certain that we have to put off all these works of the flesh, and put ourselves under strict discipline of the spirit. "putting on as the elect of God, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering." Let us keep constantly in mind that we cannot be righteous without doing righteousness, that the unrighteous shall not inherit the Kingdom of God, that it is the meek that shall inherit the earth, that if we suffer, we shall also reign with Him; if we deny Him, He will also deny us.

I humbly desire that I may meet you in that ever-to-be continued meeting of the loved ones, to take place when He who is our Life shall appear."

I remember dear Brother Halstead as a most earnest and devoted Christian brother, and now that his race is ended, I feel sure there is a bright crown of life awaiting him which he will receive very soon now. Let us see that none of us fail to meet him on that great day of rejoicing and rewards.

Your brother in Christ,
Thomas Wilson.

Berean Column.

The Whole Heart.

David says: "Blessed are they that seek the Lord with the whole heart." This is a strong sentence, but it becomes stronger as we realize the full meaning of the Hebrew word, heart. In the original language, this word stands for about everything that is noble and strong in human nature. To seek anything with the whole heart would mean to do so with every power enlisted in that one thing. Just as the athlete seeks for the prize which he hopes to gain, just as the student who covets some special position in scholarship struggles for the coveted goal, just as the man who is seeking some position of honor and trust in the political world puts forth every effort to attain his desire, just as the successful man in the business world must make everything count toward securing the anticipated supremacy, so must we seek God, if we would know him, "with the whole heart."—Sel. by a Berean.

The Bible.

The beauties of the Bible have charmed the critical of all ages. The young have departed from its simplicity of speech only to return in riper years for rapt tuition. The wise have lingered over its perfect sentences, striving to catch the art which was showered upon those unassuming translators who gave its pages to the English-speaking world.

"Men cannot be well educated without the Bible," says Dr. Nott. "It ought, therefore, to hold a chief place in every situation of learning throughout Christendom." "I am of the opinion," says Sir William Jones, "that the Bible contains more true sublimity, more exquisite beauty, more morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they have been written."

The longer you read the Bible, the more you will like it; it will grow sweeter and sweeter, and the more you get into the spirit of it the more you will get into the spirit of Christ.

"The greatest pleasures the imagination can be entertained with," says Sir Richard Steele, "are to be found in the Bible; and even the style of the Scriptures is more than human."

The Bible is authentic. It is old. It is beautiful. It is the only hope we have. If we cast it away, we become brutes of the

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field, both in spirit and in body. The strong take from the weak and perish into nothing—this is all that is offered by those who reject and revile the Bible. Such have exceedingly deep ignorance, exceedingly ill manners, exceedingly bad taste, and exceedingly great folly.

The book of Job is older than any other writing on earth. It antedates the Chinese Empire. It is lost in the mist of years. The histories of Moses are as old as the pyramids, and the pyramids and obelisks proclaim the integrity of the Hebrew leader and chronicler. So let us prize this greatest gift of God to man.

Norris S. Rupp.

A Prophet Like Unto Moses.

For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. Acts 3:22.

Were we to outline this subject, the first point would be: Has the prophet to whom reference is made, yet come? If so, who was he? Or making it still broader:

I. Has this prophecy been fulfilled?

In the twentieth verse of the same chapter we read: For he shall send Jesus Christ which before was preached unto you. Our text following as second verse after, points out that Moses spoke truly when he prophesied of him. Hence we find the first part of our prophecy fulfilled in Christ's advent as a prophet and teacher.

The latter part of the verse, however, has without doubt not yet been fulfilled, for we find that he came unto his own and his own received him not. He was despised and rejected of men.

It is at his future coming that we hope to see him heard in all things, and then also, that those who will not hear him shall be destroyed from among the people.

Scanning the lives of these two characters, Moses and Christ, we find a surprising amount of similarity.

II. Points of likeness.

1. Beginning at their first existence, we find them born alike of parents in lowly estate. In Exodus, second chapter, we read concerning the birth of Moses by parents in Egyptian bondage, thus by inheritance having no honor or position to be desired. Look then if you will at Christ—born of a humble woman, whose husband was a carpenter. A birth not more exalted in man's point of view than that into which the most humble of us have been brought.

2. Our second likeness comes in their miraculous escape from death in early childhood. Moses was born under condemnation of death by a law then existing to ward all male children of the Hebrew people, and his life was preserved only by his mother's carefully hiding him, and three months later, by the benevolence of the king's daughter.

On the other hand, King Herod being jealous of Christ, and fearing lest he should rise up to dethrone him, sought first an opportunity to find him and slay him privately, but when this failed, ordered all children of Bethlehem, under two years of age to be slaughtered, from which our Savior was delivered by the escape of his parents into Egypt.

3. Next in order, comes the refusal by each of that which offered earthly, or more properly, worldly, power and honor. Moses, having been raised and educated in the courts of Egypt, had within his reach the life of a courtier and statesman of wealth and honor. His keen intellect, together with his generous and patriotic spirit, however, caused him to cast aside this temptation and take up a life of sacrifice and service to God, by working in the interest of his oppressed people.

How similar to this we find the temptation of Christ in the wilderness, when he had offered to him all the kingdoms of this world if he would but fall down and worship this evil one, and also how similar and promptly comes his refusal and readiness to obey the will of his Father.

4. We would now mention the likeness of their missions on earth.

The life work of Moses and that for which he seems to have been preserved, was the delivering of his people from bondage. This proved a very great task and his whole life was consumed in its accomplishment, and yet it was not finished. Under this might be mentioned some of the severe tests which he underwent while on this mission; how often the people lost faith in God and even went so far as to make a golden calf to worship while he was away for a short time. But through it all Moses remained steadfast.

Now look at Christ and his life work and we find that it consisted in delivering his people from the bondage of sin. His life also was used and sacrificed in his mission and yet sin is predominant over the world. Among the many tests which he encountered, it will suffice to mention the temptation in the wilderness, and his hour of trial and agony in Gethsemane, but never once did he waver. How nobly these words still ring:

Thy will be done, and not mine.

5. Fifth in order may be stated that each of these two men received from God the Father, power to perform miracles. During the years of travel through the wilderness, the actual necessities of life were lacking at times, and could be provided only by divine power. In such instances, as the absence of water, Moses acted as the miracle worker and brought forth a spring from the rock. The instances of Christ's miracles are too familiar and numerous to dwell upon, so let us view for a moment another similarity.

6. Humility. Regardless of the honors which had been bestowed upon Moses and the closeness to which he had been with God, he was not at all puffed up, but the most meek person upon the earth. Num. 12:3. Regardless of the fact that Jesus Christ was the only son and the favored one of God, and was given power over all things, yet he walked as the humblest of humans and even taught humility by washing the disciples' feet. Jno. 13:4.

7. Each had a part to play in the law which started from their periods. Through Moses was given the first law by which man was judged—the ten commandments. Christ in order fulfilled the law and instituted the law of love, which law shall be in vogue through the remainder of this age. Not "Thou shalt not," but "If ye love me, keep my commandments."

How truly then was the first of the prophecy in our text fulfilled, for although Christ was and is much greater and more divine, yet we cannot study their lives and works without thinking he was indeed like unto Moses.

Frank E. Siple.

The House Mother's Prayer.

In a little old book "Bogatzky's Golden Treasury," is found this delightfully simple and helpful prayer. It is worthy of being copied upon a card and placed in constant sight.

"Lord preserve me calm in my spirit.

Gentle in my commands.

And watchful that I speak not unadvisedly with my lips.

Moderate in my purposes.

Yielding in my temper.

And at the same time steadfast in my principles. Amen."

Sel. by J. M. Wilson.

An Interesting Letter.

Niagara Falls, N. Y.,

Feb. 17, 1914.

To the Editor of The Journal:

I have read with much interest Sam Blythe's "The Old Game" and your "The Time

Income."

I have tried the old game and enjoyed it and believed falsely that it helped me in my business and that I could quit it at any time. As Mr. Blythe says "I was no sot and no souse."

At first my kind of drinking was for the fun of it. Then my system began to need it more and more. I am now 60 years old and until three years ago, believed I could quit drinking at any time. But for three years I have tried hard to quit and now find that I cannot quit.

From about 10 a. m. until noon I "need" three or four big drinks. Then from about 3 until 5 o'clock in the afternoon, I need three or four more drinks, and I find these needs growing. With all this I am a man of respectable standing, whom no one suspects of these hypocritical habits. Every day I realize the stupor and lack of efficiency caused by this drinking. Yet, I can't quit. What can I do? I am afraid of the various "cures."

I do wish that all young men could profit by what they see in older men.

Many of our young men and women are being divorced or are suffering unhappy lives together through the drinking of the young man who believed he could quit. Many of our greatest men have fallen through drink. Today the great corporations so realize the lack of efficiency of the drinking man that they will not employ one who drinks at all.

(Signed), A Sufferer.

Angeline Lent.

Avoid Fretting.

The moment I fret about a thing, I am its slave instead of its master. And there is no slave master in the world like worry. Another master may grudge the dinner hour, but he must give you time for sleep. Another master may grudge the dinner hour but some time you must eat. But worry will work you twenty-four hours a day and spoil your appetite in the bargain.—Pearse.

Man's Highest Duty.

Prophet words are profitable. Clear, strong, brave and unequivocal utterance of the highest truth one knows is a clear duty owed to God and the world. Let us have men and women who dare to be indiscreet, if need be, for truth's sake. No need be, for truth's sake. No need for our time is greater than this one for single-eyed souls who seek only to declare the clear counsel of God, heedless of consequences to the existing order of things.

Knowledge bloweth up but charity buildeth up.—Bacon.

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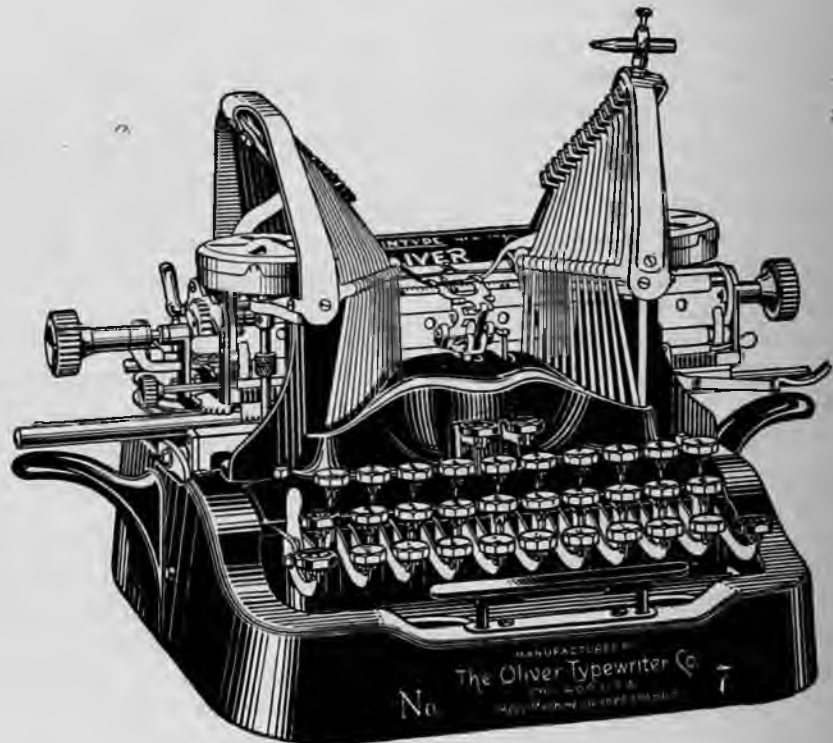
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Perhaps it is a greater energy of Divine Providence, which keeps the Christian from day to day, from year to year—praying, hoping, running, believing—against all hindrances—which maintains him as a living martyr, than that which bears him up for an hour in sacrificing himself at the stake.—Cecil.

There is great fret and worry in always running after work; it is not good intellectually or spiritually.—Kear.

God's Designs.

I cannot believe that the Creator made man to leave him in an endless struggle with the intellectual miseries that surround us. I am ignorant of his designs, but I cannot cease to believe in them because I cannot fathom them, and I had rather mistrust my own capacity than his justice.—De Tocqueville.

There are worse pangs than those of want.—Lytton.

THE RESTITUTION HERALD.

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Number 41.

Jesus Unknown.

A noted speaker in the city of Chicago recently startled the thinking world by discovering to them in the testimony of statistics which he produced, the actual condition of the present day attitude of the masses towards Christ and the Christian religion. He said: "Representing the total population of our young men at 100 per cent, 75 per cent never darkened church doors; of the remaining 25 per cent, 15 per cent represent the casual attendance, 10 per cent, the regular attendance, while only 5 per cent are even nominal Christians.

A test recently made by my own brother in the West with a group of school children whom he chanced to engage in conversation while at their play, all of whom were English speaking, revealed only one who knew anything at all about Jesus Christ. And this one when questioned particularly as to what he knew about Christ, replied: "I know Jesus Christ. I have seen him lost of times. He is dead now, hanging on a stick in the graveyard; you can see him any time." What a shame, what a stigma upon the name of a nation, which bears the symbol of liberty, which even professes civilization, when an American youth, to learn of Jesus Christ, the greatest emancipator, has to leave his American home and go to a graveyard and there learn no better knowledge of Him than that He is a dead mummy hanging on a stick.—Charlotte Whitman in "World's Crisis."

The Line Fence.

A good lawyer learns many lessons in the school of human nature; and thus it was that Lawyer Hackett did not fear to purchase the tract of land that had been "lawed over" for years.

Some of the people wondered why he wanted to get hold of property with such an incubus of uncertainty upon it. Others thought that perhaps he wanted some legal knitting work, and would pitch in red hot to fight that line fence question on his own hook.

That's what the owner of the adjoining land thought. So he braced himself for trouble when he saw Hackett coming across the fields one day.



answered yet? Faith cannot be unanswered.

Her feet were firmly planted on the rock;
Amid the wildest storm she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done, sometime, somewhere."

—Robert Browning.

Said Hackett, "What's your claim here, anyway, as to this fence?"

"I insist," replied his neighbor, "that your fence is over on my land two feet at one end and one foot at least at the other end."

"Well," replied Hackett, "you go ahead just as quick as you can and set your fence over. At the end you say I encroach on you two feet, set the fence on my land four feet. At the other end, push it on my land two feet."

"But," persisted the neighbor, "that's twice what I claim."

"I don't care about that," said Hackett. "There's been fight enough over this land. I want you to take enough so that you are perfectly satisfied, and then we can get along pleasantly. Go ahead and help yourself."

The man paused abashed. He had been ready to commence the old struggle, tooth and nail, but this move of the new neighbor wasn't to be outdone in generosity. He looked at Hackett.

"Squire," said he, "that fence ain't going to be moved an inch. I don't want the land. There wa'n't nothing in the fight anyway but the principle of the thing."—Christian Observer.

Thank You.

It is not a difficult thing to say with the lips, but saying it right down in the heart is another matter. Really appreciating what people do for us and telling them about it once in a while is not a common habit with as many of us as it might be. As a rule, no persons do as much for us as our own folks do, and few get as little thanks and expressed appreciation for it. We men think our mothers ought to be good to us surely; so should our sisters, and our wives, and our children, and their kindness and care and self-sacrificing attention are taken for granted. But no service ought to be taken for granted in that way that we fail to appreciate the good-

ness and love that prompts it. Appreciation is the best, and in many cases the only return we can give for the sympathy and help that come to us from those who are near to us, and that give to live its true joy and satisfaction. Appreciation is easy to show if we really feel it. And usually it is easy enough to feel it if we only take time to think about what other people are doing for us. Ingratitude is all the greater fault, because it is largely a result of self centered thoughtlessness.—Sel.

Kindly Judgment.

Few things help more to make life pleasant and effective than the habit of kindly judgment, and few arts are more neglected. People are constantly saying and doing things which may be understood favorably or unfavorably. Human nature is a sadly mixed thing, and the moral failure we infer, the selfish or malicious motive we suspect, may be there; it has been in similar cases; it may be now. But it is also possible to adopt the kindly view. This failure of our friend to do the thing we had a right to expect is probably due to circumstances beyond his control. He has lacked, not good will, but opportunity. His statement hardly seems to "hold water," but one more fact, unknown now, may show its consistency and candor in a light as clear as day. That most unaccountable thing may be readily and pleasantly accounted for when we know all. And, not knowing all now, we are going to believe it to be "all right," anyway.

The habit of kindly judgment is the habit of choosing the pleasanter, the more creditable, interpretation whenever choice is possible. It is not refusal to interpret. For while we are forbidden to sit as judges upon the actions and motives of our fellow men, we are often obliged to appraise things and men, lest we cast our pearls before swine and build our temples out of

poor stone and bad mortar. Kindly judgment is not what is called charitable judgment. Charitable judgment is when we know the thing to be evil and yet see the extenuating circumstance, or lean to mercy's side by sheer force of forgiving or forbearing or healing love. That is "grace," or unmerited favor. But kindly judgment is not that; it is hardly even "graciousness," it is simple fairness; it is the law which holds every man innocent till he is proved guilty. Have we a right to any other practice? Is not the evil interpretation unfairness, cruelty, malevolence, spiritual robbery? He who casts over my action the evil sheen of suspected evil before he positively knows it to be evil is a thief, robber, a poisoner, and a murderer. The kindly judgment is the only judgment a man has a right to make. Not till he is forced to do so should any man abandon it.—Great Thoughts.

The secret of a certain great man's power, it is said, was that if he gave any one his time at all, he gave him for the moment the whole of it—all his attention, interest and best thought while the interview lasted. It is that sort of giving of one's whole self to the matter in hand that constitutes power. The divided mind lacks force, the straying thought weakens all mental processes. The habit of concentration is strength.

Honesty in dealing with ourselves and one another has been one of the axioms since time began. We cannot afford to be otherwise. It is the best and only way. Being honest saves worry and fretting, it helps make character and it gives us joy in life to know that we have been honest when we might have been otherwise to our temporary gain.

Build a little fence of trust

Around today;

Fill the space with loving work,
And therein stay;

Look not thru the sheltering bars
Upon tomorrow;

God will help thee bear what comes

Of joy or sorrow.—Mary Butts.

Any one can begin a thing, most people can finish one already begun, but those who can always be depended upon to go straight ahead from start to finish are few and far between.

A True Solution of the Peace Problems.

While traveling in eastern Nebraska last summer, I heard of a rather skeptical old Swede, whose mind was somewhat hazy concerning the telephone. He was being urged to install one in his home. Finally a bright thought struck him, and he said, "If I can get one I can talk Swede on, I'll take it."

In the past, many of us have had just about as vague an idea of the possibilities of the human mind, and of its destined conquests in science and invention, as the Swede had of the telephone. Great and various have been the achievements of the past fifty years, but since we now have the aeroplane, the wireless telegraph, and the many other products of man's genius, we have at last almost ceased to marvel. Save in art and literature, wherein the Athenians of the Periclean Age excelled, the world has never been so far advanced as now. In all his accomplishments for the uplift of humanity, one great problem man has failed to solve: that is the one of international peace, which is so essential to the world's greatest prosperity and happiness.

From the earliest history of the race, through all the stages of civilization to the present time, nations have, as a last recourse, resorted to war to settle their disputes. Millions of men have been slain and billions of dollars have been spent in prosecuting these wars. Within the last ten years the Russo-Japanese war and the Balkan War, two of the bloodiest and fiercest conflicts of modern times, have been fought, the latter one ending only the past year. The stories of the awful massacres and atrocities in the Balkans are still ringing in our ears. In the closing days of this war the inhabitants of scores of villages were butchered without mercy. More than 25,000 people were murdered in cold blood. The flower of the countries' manhood was sacrificed in the terrific struggle, thus leaving the old and decrepit, the diseased and degenerate, or as it were, the physical dross of the people to rehabilitate their respective nations. Thus we see the strong and vigorous, the element most needed, are gone, and gone forever.

In our own Civil War 1,000,000 of America's best and most intelligent citizens perished, thus wasting the creative ability which it will take generations to repair. In their last great conflict, the Japanese came out victorious, but as a result of the war, the people are reduced to the very depths of poverty to meet the heavy taxes laid upon

them. While making such remarkable advancement in the things that make for the industrial and physical welfare of mankind, nations have not forgotten to make equally great improvements in their implements and engines of warfare, until they are now far more destructive than ever before in the history of the world. Again the expense of armaments has become so great that many nations are almost exhausted beneath the excessive burden, even in time of peace. It now costs nearly \$15,000,000 to build and equip a single battleship, more than the cost of the whole Athenian navy; and in the time of Pericles, it was mistress of the world. In 1913, the United States alone, spent nearly \$250,000,000 for military and naval appropriations, and this is but a small fraction of the amount spent by the rest of the world. What a blessing to the people it would be, if these wasted millions, instead of being spent in preparation for the slaughter of men and the shedding of human blood, were used for the greater social, industrial and intellectual development of the world. What a cause for thanksgiving, if the horrors of war could be no more!

Truly, the world has a mighty problem to consider. Is there no solution for it? We answer, yes. As this is a Christian nation, it would seem unnecessary to apologize, if, in the course of our discussion, allusions be made to that sacred Book which is by us generally accepted as the inspired word of God, and as our proper rule of faith and practice. As proof of the truth of the Scriptures, let us note a few facts in passing.

More than 2500 years ago the prophet Jeremiah foretold the dispersion of the Jewish people. In the 21st chap. of Luke, Christ himself gives utterance to the same prophecy of Jewish dispersion among the nations of the world, and further tells of the coming destruction of the temple at Jerusalem. Ezekiel and Jeremiah then go further and prophesy the final restoration of the Jews to their own land. These things are all a matter of sacred record. Now as to the fulfillment of these predictions, Secular history itself completely settles this question. It is an undisputed fact that in the year 70 A. D., the army of the Roman general Titus, captured Jerusalem and destroyed the temple, thus fully fulfilling that prophecy.

It is also a matter of current history that there are now 175,000 Jews in Palestine, and the number is rapidly increasing. So we see the prophecy of Jewish restoration is even now in process of fulfillment. These events

just mentioned concerning the Jews are a matter of history and are irrefutable.

In recent years nations have been actively promoting peace conferences and treaties of arbitration as a means to the establishment of peace; but wars still continue. Many of our most ardent peace advocates flatter themselves with the idea that man, in his own power and wisdom, shall be able to bring about universal peace and final disarmament, but they labor under a delusion, and deceive themselves, for never will this Gospel Age see that end attained. God rules the destinies of man.

Listen to the recorded message from his inspired servants and prophets. In the 38th and 39th chapters of Ezekiel and the 11th chapter of Daniel, we are told of the invasion of the Holy Land and restored Israel by an immense army and of its terrible defeat, of but one-sixth surviving, and of its requiring seven months to bury the dead. Daniel 19 tells us that at this time the righteous shall be delivered, and that many that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt.

Again, Paul in 1 Thess. 4, describes the literal descent of the Lord from heaven at his second coming, and the raising of the dead saints. He follows in chap. 5 by telling the Thessalonian church that he need not tell them of the time of the Lord's coming; that they are children of the light; but that when the people shall say peace and safety (have not nations already begun to say it?),—then sudden destruction cometh upon them, and then the Lord will be here. So we have conclusive scriptural proof that there shall be wars up until the time of Christ's second coming and the resurrection of the dead, man's hopes and desires to the contrary notwithstanding.

You may then ask, "When shall we have peace, and wars be waged no more?" After the coming of the Lord, who is the Prince of Peace, and King of kings. In the first chapter of Luke and the 9th chapter of Isaiah, and in Psalms 72:8, we learn that Christ, the Prince of Peace, shall receive the throne of David, which was in Jerusalem that his kingdom shall be everlasting; that he shall reign forever; and that he shall have dominion from sea to sea, and from the river unto the ends of the earth. Isaiah 2 and Micah 4 tell us that the law shall go forth out of Zion, and the word of the Lord from Jerusalem; that he shall judge among many people and rebuke strong nations afar off; that they shall

their spears into pruning hooks; that nation shall not lift up sword against nation, neither shall they learn war any more.

Remember that God, himself, whose promises are sure, has ordained this plan for peace. According to his word, when all the prophecies of Matt. 24 shall have been fulfilled, then will the Lord come in all his power to begin his glorious reign. The last of these prophecies to be fulfilled is the preaching of the gospel of the kingdom of God as a witness to all nations. Then is man bound hand and foot and powerless to hasten the coming of peace? Is he to sit idly down and patiently await the approach of that better day? Most assuredly not. We learn from the scriptures that Christ promised the apostles that in the regeneration when he shall sit in the throne of his glory, they also shall sit upon twelve thrones judging the twelve tribes of Israel.

We also learn that God is now visiting the Gentiles to take out a people for his name; that these are to complete the bride, the kings and priests that Rev. 5: 10 tells us shall reign on the earth. Now it is only through the medium of man that the gospel of the kingdom can be preached to the nations and the necessary number of Christ's co-rulers or officers be prepared. As Christ will not come to begin his reign until the required number have heard and accepted the true gospel and proven worth, is it not plain what we should do? The sooner we fully spread the gospel, the sooner the Redeemer will come and usher in peace. Oh that the world might grasp this thought, and do its utmost soon to fulfill completely that last prophecy, and thus hasten the Lord's coming. This is the one way that we can provide the establishment of lasting peace. We learn from 1 Cor. 15 and from chapters 20, 21 and 22 of Revelation that after a thousand years' reign of Christ and the immortalized saints, the wicked shall be no more. Then the curse now upon the earth shall vanish away, and the new Edenic beauty. There shall be no more sickness and calamity, no more pain and sorrow, no more sin and death.

Do you wish to see the time when men shall no longer pour out their life-blood in murderous war, and heartless massacres of women and children shall be past? Do you wish to see the day when mothers, sisters, and wives shall no more have their hearts torn with anguish by the slaughter of their loved ones? Then will you not accept and spread the news of the Lord's promised kingdom, and thereby

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hasten the coming of that blessed reign of righteousness? For when the great Prince of Peace shall finally come,—then will the nations learn war no more, and there shall be peace.

Lawrence M. Howell.

(The above is an oration delivered by the writer Mar. 5th, 1914, at Valparaiso University, in an oratorical contest on the general subject of "International Peace.").

Thoughts on Human Destiny.

With many persons, the fear of 'endless torment' seems to be the propelling motive that leads them to act in religious matters. They want to escape an 'endless hell of torment,' that they have been taught they will be hurled into at death, if they die impenitent. On the other hand, having been taught that the 'good go to heaven when they die,' they would much prefer to go to heaven, that they might escape going to hell. These stupendous errors of (so-called) orthodoxy, of going to a heaven of bliss, or a hell of indescribable torment at death, are based on another error, equally subversive of truth,—namely, the inherent immortality of the soul. It yet remains to be explained how a deathless soul can die, in order to go to heaven or hell. It becomes somewhat of a complex problem for the wiseacres to solve, when from Gen. to Rev. no mention is made of such a soul, neither is such a destiny awaiting either the good or bad.

In the Bible we find such expressions as 'mortal man,' and 'corruptible man.' Job 4:17; Rom 1:23. But nowhere in the Bible do we find the expressions, immortal man, incorruptible man, immortal soul, never dying soul, deathless spirit, undying spirit, or anything equivalent to them in meaning. It is the height of presumption for beings who are liable to perish, and whose life is compared to a "vapor that appeareth for a little time, and then vanisheth away," to arrogate to themselves the divine nature, immortality. Luke 13:3, 5; Jno. 3:14-16; 2 Pet. 1:4; 1 Tim. 6:15, 16; James 4:14.

So far from any one in the past having gone to heaven at death, (and good men had died from Abel down for four thousand years), Jesus said: "No man hath ascended up to heaven. Jno. 3:13. The apostle Peter said in his memorable sermon on the day of Pentecost, "For David is not ascended into the heavens." "Men and brethren, let me speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." Acts 2:29, 34. To claim that any one besides Jesus has gone to heaven

since he ascended there, is to falsify his words, for he said to his disciples: "Little children: yet a little while I am with you. Ye shall seek me, and as I said unto the Jews. Whither I go, ye cannot come; so now I say to you." Jno. 8:21; 13:33. They are not going to him, he is coming back to earth, to receive them unto himself, that where he is (after his return) there they may be also. Jno. 14:3, 18; Acts 1:19-11; Luke 19:11-15; 1 Thess. 4:13-18. "The righteous shall never be removed, but the wicked shall not inhabit the earth." Prov. 10:30. "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Psa. 37:9. 22, 28, 34, 38; Prov. 2:21, 22.

So far from man living forever in sin and suffering, his Creator took precautions to avert such a calamity, by sending "him forth from the garden of Eden, to till the ground from whence he was taken." The way of the tree of life was guarded by "cherubims and a flaming sword which turned every way" to prevent man's access to the tree of life, lest he put forth his hand and take also of the tree of life, and eat and live forever. Gen. 3:22-24. From the foregoing, it is evident God does not want immortal sinners in his universe. Only holy characters will be invested with such a priceless boon as immortality. Rom. 2:6; 6:23. "And this is the record that God hath given to us eternal life, and this life is in his son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 Jno. 5:11, 12. Life everlasting belongs not to this present time of sin and death, but will be bestowed in the world (age) to come, when death is swallowed up in victory, at the resurrection of the just. Luke 18:28-30; 1 Cor. 15:51-58; Luke 14:14.

Rufus A. Curtis

Study the Scriptures.

2 Tim. 2:15. "Study to show thyself approved unto (whom?) God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Study and attention in this direction is necessary as Paul here has exhorted us to do, and as Christ on more than one occasion has shown by his example and careful teaching.

What says one, Are the scriptures to be understood as being subject to various applications and at different times and at no other periods or occasions?

Yes, we answer. Noah's proclamation of a coming flood is

a part of the Bible but today it is a matter of past history and save as a fulfilled word of God, it is not for us as for Noah's day. The same is true of the angel's message to Lot and the Sodomites. The message of John the Baptist, etc. Some scriptures today are being fulfilled and others to be fulfilled yet in the future. Study to show yourself a workman that needeth not to be ashamed, rightly dividing or placing the different statements of scripture where they belong. See how careful Christ was in thus dividing the word of truth. Matt. 12:47-50. Then one said unto him (Christ), Behold thy mother and thy brethren stand without desiring to speak with thee. But he answered and said unto him that told him, Who is my mother and who are my brethren? And he stretched forth his hand toward his disciples and said, Behold my mother and my brethren. For whoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother.

Why did not Christ go farther, so very easy to have done so, and say father? Listen because Joseph was not his father. Again Luke 4:18-21. "The spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captive and recovering of sight to the blind, to set at liberty them that are bound. To preach the acceptable year of the Lord, and he closed the book and he gave it again to the minister and sat down. And he began to say unto them, This day is this scripture fulfilled in your ears."

This scripture Christ here declared was that day fulfilled in the people's ear, was a quotation from Isa. 61:1-2. But why did not Christ quote the whole of the prophecy in Isa. 61:1-2?

Because he knew how to rightly divide the word of truth. He quoted only that part of this prophecy in Isa. 61, which related to the time in which he was then living and acting. The remainder of it is yet future. Therefore he could not say, this day is this scripture (he then and there quoted) is fulfilled in your ears. The portion he did not quote reads as follows: "And the day of vengeance of our God (that day has not yet arrived) to comfort all that mourn." (Some are yet in tears). To appoint unto them that mourn in Zion, to give unto them beauty for ashes, (that not yet done), the oil of joy for mourning, (they are yet mourning), the garments of praise for the spirit of heaviness, (they are yet bowed down) that they might be called the

trees of righteousness, (not yet grafted back into the olive tree), the planting of the Lord that he might be glorified." That people are not yet sounding the glory of Christ's name. O what a strange mixture of Isaiah's prophecy had Christ quoted all of that prophecy at that time and then said, This day is this scripture fulfilled in your ears.

Reader, do you catch the thought? Then know your Bible and study that you may rightly divide the word of truth, as Paul has taught us and as Christ has carefully shown its great importance by his teaching.

L. S. Bronson.

Dear Bro. Lindsay:

Bro. Joseph Williams preached for the Hillisburg church July 5, and baptized a young man by the name of Alexander McCreary, of north of Kempton, Ind.

Sunday morning Bro. Williams' sermon was, What must I do to be saved? In the evening, he spoke on the coming of Christ, using Matt. 24, as the basis for the sermon. Bro. Williams will be in Indiana until after the Bible school and he will do some more preaching for us. We have written Bro. J. F. Waggoner to do some preaching for us. We have been unable to have preaching regularly on account of scarcity of preachers. We have an excellent Sunday School.

Enclosed find draft for \$1.50, for subscription to Restitution Herald.

Yours respectfully,

William M. Huffer.

We do not know what ripples of healing are set in motion when we simply smile on one another. Christianity wants nothing so much in the world as sunny people.—Drummond.

Prejudices are most difficult to eradicate from the heart whose soil has never been loosened or fertilized by education. They grow there firm as weeds among stones.—Charlotte Bronte.

The most manifest sign of wisdom is continual cheerfulness; such a state and condition, like things in the regions above the moon, is always clear.—Montaigne

Happiness comes from striving, doing, loving, achieving, conquering—always something positive and forceful.—D. S. Jordan.

Riches take wings, comforts vanish, hope withers away, but love stays with us. Love is God.—Lew Wallace.

The Road to Peace.

There is one road to peace, and that road is truth.—Shelley.

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.

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.

With this issue, our advertisement with the Oliver Typewriter Co. closes. Hereafter we will have a little more room.

We want all who are interested in the song book movement to read what the committee has to say about it in this issue. We have many calls for song books. It is the purpose of this committee to put out a good one or none. What will you do about it?

Word comes to us of the serious illness of Sister E. C. Rite-nour of Maurertown, Va. She is

in the sanitarium at Battle Creek, Mich., where upon examination, the physicians have pronounced her case, cancer of the bowels. We regret this bit of news exceedingly and pray that something may be done to stave off this dread disease.

Obituaries.

At the home of Brother Edwin Richards in Hastings, Mich., July 11, 1914, we gathered to perform the last sad rites at the funeral of dear old Sister Richards. Sixty-nine years have been passed together by this aged couple, being united in marriage, Nov. 6, 1845 by Eld. J. Frisby, and hearing him proclaim the gospel of the kingdom, they gladly accepted it and were baptized into Christ by him the following year, and have been faithful followers all these years. They have reared nine children and taught them the way to gain eternal life. We are glad to know some of them at least are strong in the faith.

The daughter Alta fell asleep and I preached her funeral sermon in Middleville, where the family then resided fifteen years ago. The remaining eight children are still living and all but one, Sr. Smith, were present at the funeral.

Caroline Amelia Brainard was born in Ohio, Jan. 30, 1830, and died in Hastings, Mich., July 10, 1914. Bro. Richards is quite active at 91 years of age, but how he will miss the faithful wife. He does not mourn hopelessly for Sr. Richards was faithful unto death, and he with her will receive the crown of life when the jewels are gathered. We commit the entire family to the care of one who has promised never to leave or forsake his own. The text used was Acts 13:36. The funeral services were concluded at the grave in Prairieville, Monday, where others of the family are sleeping.

M. A. Woodward.

The Sunday School.

By Anna E. Drew.

The Triumphal Entry. Aug. 2, 1914. Mark 11:1-11. Read Luke 19:29-44.

Golden Text.—Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee. Zech. 9:9.

Time.—Sunday, April 2, A. D. 30, two or three days after the last lesson.

Places.—Bethany, down the slopes of Olivet, through the gates of Jerusalem, into the court of the Temple.

Parallel Accounts.—Matt. 21:1-11; Mark 11:1-11; Luke 19:29-44; Jno. 12:12-19.

Intervening Events.—Friday, March 31, arrival at Bethany, from Jericho. Saturday, April 1, supper at Bethany with Mary, Martha and Lazarus.

Questions.

What two villages near Jerusalem did Jesus pass through on His journey? v. 1.

Bethphage was a small village at the foot of the Mount of Olives. Bethany was the village 'opposite,' two miles from Jerusalem. Jno. 11:18. The limits of Bethany reached to the Mt. of Olives and joined to those of Bethphage which reached from the mount to the walls of the city.

Whose house had Jesus visited at Bethany? Jno. 11:1. What miracle had been performed here? Jno. 11:32-44. On this last journey, what had taken place at this home? Jno. 12:1-8. What commission did Jesus give two of His disciples when He reached Bethphage? v. 1. What is Matthew's record? Matt. 21:2. What were they to say if questioned for taking the animal?

"Straightway he will send them thither,"—to what place? See revised version. ('He', Jesus: 'him', the animal). Whose prophecy did this fulfill? Matt. 21:4, 5; Zech. 9:9. Who is meant by daughter of Zion? All the inhabitants of Jerusalem. In this prophecy what was the relationship of the one the prophet is describing? (Thy King cometh). What of his character and government? Just, meek, (lowly), having salvation. "Riding on an ass instead of a horse presented him as the Prince of Peace, not a hero of war. The horse was used especially for war, for dignity, for display; the ass for the common uses of peace.

Did the disciples understand "these things?" Jno. 12:16. What did they do when they brought the colt to Jesus? v. 7. What did the multitude do? Matt. 21:8.

"It was near the Passover time and great multitudes from Galilee and Perea, and many foreign Jews from every quarter—both men and women—were thronging the road that led across the fords of the Jordan through Jericho and up the steep ascent over Olivet towards Jerusalem. From verse 9 and Jno. 12:12, we learn there were two streams of people, for when the Galileans and other visitors who had already reached the city heard the shouts and hallalujahs

on Olivet, they streamed out to meet the incoming procession and joined them on the inward march."

What besides their garments did they strew in the way? v. 8. Jno. 12:13. The anniversary of this event is called Palm Sunday. What does John give as the reason that many people went to meet Jesus? Jno. 12:17, 18.

What were the hosannas sung? v. 9. Matt. 21:9. Jno. 12:13; Luke 19:38. Point out from these texts the different words of praise. Hosanna is the Greek word for "save we pray,"—equivalent to God save the king. For what did Jesus' followers praise God? Luke 19:37.

Among the crowds, Luke tells us, were some enemies who objected to the proceedings. Who were they and what did they say? Luke 19:39; Jno. 12:19.

What was Jesus' reply to these? Luke 19:40. What were Jesus' emotions as He neared the city of Jerusalem? Luke 19:41. What was His lament? v. 42.

Jesus wept in pitying love that they through their perverseness and the wickedness of thier rulers had lost an opportunity of mercy which could not be recovered. Luke 13:34, 35; 19:42. What was His prediction? Luke 19:43, 44.

This was literally fulfilled when Jerusalem was besieged by Titus, 40 years later, who surrounded the city with a wall 39 furlongs in circumference, and when this was effected, the Jews were so enclosed on every side that no person could escape from the city, and no provisions brought in. When Titus had also taken the city, and when the temple was burnt contrary to his wishes, he caused the foundations both of the city and temple to be dug up and levelled with the ground, and afterwards, so Socrates relates, the whole was so destroyed that not one stone was left upon another.

What effect upon the city when Jesus made His entrance into it? Matt. 21:10, 11. Why so moved (stirred)? Where did Jesus go in Jerusalem? Mark 11:11. To what village did He and His disciples return for the night? Do you think those who shouted hallelujahs were of the number who a few days later cried "Crucify Him?"

What is Jesus' relationship to us at the present time? Heb. 4:14-16; 7:25. When will He be King? Jer. 23:5, 6. Matt. 25:31.

Notices.

Illinois Bible School and Conference.

The date for this meeting is as follows:

Bible School begins Tuesday morning, Aug. 11, and continues

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until Wednesday, Aug. 19. The General Berean Conference begins the evening of Aug. 19 and continues until the next afternoon.

The Conference begins on Thursday evening, Aug. 20, to continue over Sunday, Aug. 22.

No program other than a general order of service will be prepared until the time of Conference. Bros. Conner, Vanvactor, and Maple will be the speakers. Other speakers may be present and these will be placed on the program to suit the general convenience.—Committee.

Eld. Geo. Aldrich.

We are in correspondence with Eld. Geo. Aldridge of far away Auckland, N. Z., who is in England this summer. He sails from England for America, Oct. 1, and from Vancouver, Nov. 25. While in America, he will visit New York and Boston and no doubt can plan to stop at some of our gatherings or visit some of our churches, providing dates are made early. Bro. Aldridge is the editor of our church paper in Auckland, known as The Bible Banner. It will be a pleasure to meet one of like precious faith from the far away country. Those who are interested, write.

C. C. Maple.

Concerning the Proposed New Hymn Book.

Some months ago the undersigned Committee made a statement to the brotherhood through the Restitution Herald concerning the proposed new hymn book, giving as much information as we were able to give concerning the general character, size and style of the proposed new book, together with the plan adopted for the securing the funds necessary for the publishing of the first edition.

All are well aware of the fact that we have no funds on hand from which we can draw for such a purpose; nor are we going into the hymn book publishing business as a money making enterprise, but as there has, apparently, been such a demand on the part of the brotherhood for a new hymn book, we, therefore, undertook the work of compiling and managing the publication of such a book, providing the funds necessary for that purpose could be secured.

The plan proposed for the securing of the necessary funds was a co-operative one, in which our brethren who are interested and able to do so were asked to assist in bearing the burden so that it would not be heavy for any one person. Our plan, however, does not seem to have the approval of many of the brethren as very few have communicated with us concerning the matter and made pledges of assistance

in the work.

A number have asked when we expect the new hymn book to be ready for use. To such inquiry we can only reply that that depends largely upon the raising of the necessary funds for the work. This Committee will not assume the responsibility of contracting for any work or materials for the purpose until the funds are available, that all bills may be paid promptly. No debts will be contracted by this Committee and then a campaign for raising the funds to liquidate them, made; nor do we feel able to advance the necessary funds ourselves to carry on the work.

We do not believe that to be the proper or best way to do the work, even though we were fully able to do so. There is a great amount of work necessary in compiling and publishing such a book, and which we are willing to do, asking no remuneration for our services, and also to advance our reasonable share of the necessary funds in bearing the burden of the work, but this is our limit in that regard. We do not propose to enter into the work and put in weeks or possibly months of hard work in corresponding and collecting materials, securing permits, etc., and then, after the work has been done and matter secured, be compelled to cast it aside on account of not having sufficient funds with which to publish the book. The necessary funds MUST be available first. Then we will enter heartily into the work and do our utmost to present an acceptable book, and at the earliest possible convenience.

We therefore desire our brethren to understand the status of the case and not feel that this Committee is not doing its duty in not having the book ready for distribution as soon as some may have anticipated.

This Committee has no disposition to dictate to our brethren as to what they should or ought to do in this matter, nor to criticize anyone because he or she does not see his way clear to adopt our plan and support us in the proposed work; but we desire to ascertain as soon as possible what the feelings and desires of our brethren generally may be relative to the matter, as we desire either to proceed with the work or be relieved of further responsibility in connection with it.

Therefore, if we do not receive sufficient encouragement from our general brotherhood to cause us to feel that we would be justified in going on with the work, when the Board of Directors who appointed this Committee shall meet in its coming session in August next, we will accept the silence of the brotherhood as evidence that it would not be wise

and prudent to go on with the undertaking, and will present our final report to said Board of Directors, and ask to be discharged from further consideration of the matter, and the amounts that shall have been sent to the committee to assist in the work will be returned to the contributors respectively.

F. V. Blakely, Pres.

Mary E. Elton, Sec.

L. E. Conner,

Committee.

July 1, 1914.

Reports.

Among the Brethren. Elder Maple.

Our meeting at Argos, Ind., closed with 39 additions. Good interest upon the part of the members of the church marked the event and made the effort a success.

Our Indiana conference will be held with the Argos brethren, beginning Wednesday, Sept. 30, and continuing over Sunday, Oct. 4. We all look forward for a successful gathering.

We came to South Bend for Monday evening, July 13, and spent the evening, the 14th, at Buchanan, Mich. At these points we found many interested in the truth. We had the pleasure of calling on Bro. Blakely and talking over conference work, leaving Thursday morning for Blanchard.

Our first quarterly conference for Michigan will be held at Adrian, (Rasin Center church) Sept. 4-6. Program will appear soon. Brethren in the state should plan on attending and help in the advance of the work. We shall be pleased to hear from others who are going to our general Berean conference at Oregon, Ill.

Appointments.

Dutton, Mich., July 29-31.

Buchanan, Mich., Aug. 1-2.

South Bend, Ind., Aug. 2.

North Salem, Ind., Aug. 3.

Culver, Ind., Aug. 4-5.

Argos, Ind., Aug. 6.

Oregon, Ill., Aug. 7-23.

Argos, Ind., Aug. 24.

Delta, Ohio, Aug. 25-Sept. 3.

Adrian, Mich., (Q. C.), Sept. 4-6.

Address us at all times at

North Ridgeville, Ohio.

A Question.

Some one desiring a reply has asked this question in the Herald: Is it possible for a person to bring forth the fruits of the Spirit (Gal. 5:22-23) and still be in error in essential truth?

Can a person do good work in mathematics and yet be in error, or ignorant of the principles of numbers? Will a man make a quick and a successful trip to Chicago, if in error as to

the locality of that city and starts in the opposite direction to reach it? Did Paul "bring forth the fruits of God's spirit" when in error and ignorant of essential truth, while persecuting Christ and God's people as when his eyes were opened and he saw the truth, obeyed the same, and died a martyr for God? Can we do anything as well in ignorance or in error in the essential truths that always enter into their general formation?

Error and ignorance is only bliss when we are unwilling to see the truth, know it, and act upon it. Therefore, No, is our reply to the question asked in the Restitution Herald of June 24.

L. S. Bronson.

A Question.

Is it possible for a person to bring forth the fruits of the spirit, Gal. 5:22-23, and still be in error in essential truth?

The above question seems to us to be quite ambiguous in the sense of not being classified as to what phase of truth makes it essential. If taken from some certain standpoint of doctrinal teaching, then it would be truth according to the belief of the interrogator, as all do not take the same view as to what constitutes essential truth. Since Bible answers are demanded, we ask from what standpoint? That of immortality of the soul? Holiness as second work of grace? or any other. There are many important phases of truth. For instance, consecration for service brings us into the will of God (1 Thess. 4:3) and love perfected, Matt. 5:43-47, will make us know of the doctrine.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. Jno. 7:17.

Let the Restitution Herald tell us what we are to understand by "essential truth"—(singular). Then open its columns for a brief symposium on the above question and short articles will follow and no doubt be beneficial, as well as instructive.

G. B. Collins.

We leave it to each to choose his own "essentials."—Ed.

Cheerfulness.

What indeed does not that word cheerfulness imply. It means a contented spirit, it means a pure heart, it means a kind and loving disposition, it means humility and charity, it means a generous appreciation of others and a modest opinion of self.—Thackeray.

Life is made up not of knowledge only, but of love also.—Emerson.

Promise of God Made Unto the Fathers.

Let it be understood that by the general term fathers, we mean not only Abraham, Isaac and Jacob, but all the prophets and writers of the old and new scriptures, through whom God has made restitution promises, both fulfilled and unfulfilled. Some of these promises are fulfilled and have been hundreds of years. Others are fulfilling today. While some may be in the distant future. But all will be fulfilled completely in their order literally or symbolically. Most of these promises were made to the literal seed of Abraham. And to these we wish to confine the argument. Hence we will begin away back 1042 years B. C. 2 Sam. 7:10-11. "Moreover I will appoint a place for my people Israel, and will plant them that they may dwell in a place of their own, and move no more, neither shall the children of wickedness afflict them any more as before times." Surely all must admit this prophecy is yet to be fulfilled for God's people, Israel, have been driven from one extremity to another ever since they lost their nationality. Thousands of them have lost their lives by being martyred. God's people, Israel, have been hated and evilly treated by all the nations and especially the Turks and Russians.

But there is a good time coming for this people. for the prophet says: "Behold the days come, saith the Lord that I will make a new covenant with the house of Israel and 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 to bring them out of the land of Egypt." Jer. 31:31-32. Here is an item of the promise of God made unto the fathers yet future in fulfillment. This language to the poor, wandering and cast off Jew is indeed very comforting. For let us bear in mind, it is Israel and Judah to whom this promise belongs, while other places include all the twelve tribes or whole house of Israel.

Another promise of God made unto the fathers in Zech. 8:23. "Thus saith the Lord of hosts in those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is Jew, saying, we will go with you."

Yet we have heard it from the pulpit, God is done with the Jews. But this sad state is to have an end, for in Ezek. 37:21-22. "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 to 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. They shall be no more two nations, neither shall they be divided into two kingdoms any more at all." We are quite certain this grand promise of God made unto the fathers is yet unfulfilled, for Israel is yet scattered among the nations as the daily news teach. And further when Christ was here, for in Acts 1:6-7, the disciples, asked: "Lord will thou at this time restore again the kingdom to Israel?" So we are quite sure Israel had not received the restoration here spoken of at that time and current history gives no account of the fulfillment since the days of Christ. But they are rapidly returning as the recent news show. In 1835 there were said to be no more than 30,000 Jews in the holy land. Today the estimate is 150,000 and in Jerusalem, the estimate is 80,000. Soon our coming king will return and gather the remnant.

Yours looking for his return,
J. D. Scott.
Dyer, Tenn.

Egyptian History Corroborates The Scriptures.

Mentho, an Egyptian historian, says that for some reason, the gods forsook Egypt for a long time and gave it over to the rule of foreigners, these foreigners known as the Hyksos kings. This occurred some time before the day of Abraham. These Hyksos kings are now generally believed to have been Arabs or the shepherd kings, and that is why the Egyptians disliked shepherds. But they were related somewhat to Abraham and his descendents. These kings were still in power during the days of Joseph and this explains why Jacob and his family were so received in Egypt.

Later another king arose which knew not Joseph, and hated the Israelites and oppressed them. The early kings of Egypt who claimed the right to rule had themselves at one time been foreigners in Egypt and conquered the previous inhabitants but they claimed to be the right ful god-given rulers and so despised the Hyksos kings and when they managed to drive them out of the country, after centuries, they destroyed their monuments and tried to obliterate all their records, hence when they came into power, they despised the Israelites and oppressed them because they, the Israelites, were a similar people to these so-called Hyksos rulers. We also find in later times in Egypt, that all the land in Egypt belonged to the Pharaohs

except that which belonged to the priests and the temples.

We know from the scriptures how this came to pass when the seven years of famine occurred during the administration of Joseph. The land was all sold to the Pharaohs for food to keep them alive. Prof. Sayce, in an article in the Contemporary Review, Aug. 1905, says: Out of Canaan had marched the Hyksos, who conquered Egypt. The names of their kings found on the monuments that have survived to us are distinctly Canaanite of the patriarchal period among them, Jacobel, or Jacob..... While the Hyksos kings reigned Egypt was but a dependency of Canaan, and their Egyptian capital was accordingly placed close to the Canaanitish frontier.

It was during the period of the Hyksos rule over Egypt that public granaries were established, which belonged to the Pharaohs, and the official who had charge of them held a very high position in the affairs of Egypt. These granaries were places of very great importance at the time that Moses brought the children of Israel out of Egypt. It was treasure cities or granaries that they were building for the Pharaohs and being driven by their task masters at their work. These treasure cities which they were building at the time have been found and agree perfectly with the description given of them in Exodus, both in regard to their location and the kind of bricks they were being built with.

At Pithon, bricks have been found that measure 15 inches by 7 inches by 5 inches. Some of them are made with chopped straw in them. Others have seeds from the Nile. Others have no straw to bind them together, Nile mud, of which these are composed, requires straw to bind them together to keep them from cracking, for they were sun dried and did not bind like clay and an inscription has been found in reference to how those persons were driven who made those bricks. It reads: The task masters saith to the laborers, The stick is in my hand; be not idle. And they drove the poor creatures so that they had to make the bricks without the necessary binding materials. Prof. Finders Petrie, who has done very much for archaeology, especially in Egypt, says: The position of the fortresses which the children of Israel were building, lies to the east of Goshen. The city of Rameses, now Tell Rohab, is about twelve miles along the narrow valley; and Pithon, now Tellel Maskhuta, is about ten miles further east. The city of Rameses is identified by remains of a town and temple.

Prof. Pinches says: As the rule of the shepherd or Hyksos kings began about 2100 B. C. and finished about 1587 B. C., it is clear that the visit of Abraham, Jacob and Joseph, all fall within this period as will easily be understood; such a synchronism is not without its value. Especially when considering the historical authority of the Pentateuch. That it was during the above named rulers that Joseph entered Egypt has been the opinion of all the best students of Egyptian history; Birch, Burgsch Maspero, Sayce, Naville, Petrie, Wiedermann and many others, and there can be no doubt of their correctness.

Ebers gives a sketch of a drawing of the time of Rameses II. "Long files of bondmen and slaves bending under the weight of heavy burdens passed here and there, or dragged by ropes, attached to sledges, huge blocks of stone which had come from the quarries Chennu and Suan to the site of some new temple. All the workmen were driven by sticks by their overseers. Thick clouds of gnats followed these tormented gangs, who with dull and spirit broken endurance, suffered alike from the stings of the insects and the blows of their drivers. When the reader recollects that these wretched human beings were, with the exception of the breach cloth wholly naked, and exposed to the rays of a burning sun, some idea may be formed of their suffering."

Maspero, another document from a scribe to his superior, a high official of Rameses II, says: I have obeyed your command to give provisions to the Egyptian soldiers and also to the Hebrews who transport the stones for the sun temple of Rameses Miamun, in the southern part of Memphis. An inscription of the period shows the nature of the task.

It is very hard, it states, to make the smooth road on which the colossus is to be slid along, but how unspeakably harder to drag the huge mass like beasts of burden. The arms of the workmen are utterly worn out. His food is a mixture of all things vile. But that which is above all that is wretched, is where he has to drag for a month together over the soft, yielding soil of the gardens of a mansion, a huge block of stone, ten cubits by six. Maspero.

Read Exodus 5, and you will see the perfect agreement of the two accounts.

A. Wallace Mason, M. D

The Hope of the Church. No. 2.

The volcanic storm of the French Revolution was not long in following the Lutheran

revolt at German on the J periods did not the reviv Yet it v of such that ma to say, a speak y ing back had age rebuke, evil dre mendous and mo to aris groom has rec coming When old pas life wh meaning derful of wa praying and the underst on tipt lamps l A m scientis ally to but al fer. II away hence, better with i not ad nor th er see and g his ap himsel er of nal po our L which able t Son c were ing a head was f "L led; also i are i not s go to And for y receiv I am 14:1- A some vines swee ly e ly! In v come the their strai wou sobb brea

revolt and the hard black frost, German nationalism was close up on the French eruption. Such periods of death and convulsion did not seem likely periods for the revival of any ancient hope. Yet it was really in the midst of such dreary moral scenery that many devoted souls began to say, as they did in Israel: 'Way speak ye no word about bringing back the King! After long had ages of blasphemy, sin and rebuke, after a terrible night of evil dreams and evil deeds, tremendous periods of superstition and moral darkness, a cry began to arise: "Hold the bridegroom cometh." The noblemen has received the kingdom and is coming for its manifestation.

When this cry went forth, old passages in the document of life which had seemed without meaning began to glow with wonderful significance. They speak of watching, waiting, fasting, praying, looking, and desiring; and those who began to read and understand and began to use the tip-toe with loins girded and lamps burning.

A man as some mark as a scientist, takes in hand occasionally to mock us and our hopes, but alas, he has nothing to offer. He says we are all melting away into the infinite azure; hence, the professor is nothing better than the gas he plays with in the laboratory. We do not admire the melting process nor the result. We would rather see all the orient crimsoned and glorified by the splendor of his appearing who hath life in himself and likewise the power of giving it freely as an eternal possession. On the coming of our Lord we have a few words which we trust may be profitable to all unbelievers in the Son of God. When the disciples were to be left as a trunk bleeding at every pore, the departing head gave such consolation as was fitting.

"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 do go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself, that where I am there ye may be also." John 14:1-3.

A poor simple child has got somewhat muddled among all vines and skeptics, and says: 'How sweet that reads. But is he really coming personally? Personally! The Lord be gracious to us. In what other way would he come? It is quite possible that the Apostles, notwithstanding all their explicit teaching were straining their eyes as if they would never see him again and sobbing as if their hearts would break.

'Men of Galilee, why stand ye gazing up into heaven? This same Jesus which is now taken from you will so come in like manner as ye have seen him go into heaven.'" Acts 1:10-11. This has the ring of the true metal. Young man, looking for the return of an absent mother, who is your very ideal of grace and loveliness, do you want her back in figure and shadow? Is it a ghost, or a true, sweet woman you are looking for? Wife whose husband, long away in foreign country, is the embodiment of all your belief and trust in the noble and heroic, in truth and valour, in purity and valor, is it the man you are looking for or a phantom? Not a shadow do you desire; you have seen that in the long separation, but you long for the true personal man in the grace and glory of his manhood.

Holy Scripture gives no countenance to agnostic dreaming. The variety of Christianity is not so much phantasmagoria or shadows on the walls of time. They are from incarnation to second advent, all great and supreme realities. Our Lord is indeed a true person, and must be revealed as such. Son of man and Son of God; Son of man, the first born of the new creation, and as such, God's ideal of what humanity should be. Son of God, first born of all creation, born in eternity as well as in time, and declared to be the Son of God with power by the resurrection from the dead, still further to be declared when he appears with the ancient name written upon him and seen with finer vision all the cluster of glories which belong to his nature and rank, to his office and his work. It is surely Jesus the anointed we want. We know something of the promises. A country glorified by renovation, every curve repealed until the desert blossoms like the rose, and the healing rivers run with life; a city so sacred that it needs no temple, and so bright that it needs no luminary; where the streets are shining gold and the blessed river runs from the throne of power on the banks of which the tree of life blooms with fruit unfolding and innumerable companies of saints and angels in glory beyond all speech.

The accessories are all wonderful and all lovely in the proportion of fine keeping, but if the anointed and holy one for whom we sigh as the spring, well he is the center of all the glories. We want the one who loved us with love stronger than death and descended so low for our recovery and washed our sins away by his precious blood and gave us the charter of life eternal by his resurrection from the dead.

The forests of eternity may be grand, the fields and rivers may be transcendent in favor and beauty undefiled, but the face of our Lord will be the glory and charm of every landscape and all things bright and fair will gather splendor and grace from his countenance. His face gives strength to the archangel, his voice awakens the dead, his presence secures the everlasting harmonies and the never fading bloom.

To be continued.

Uncle John.

Christ's Reign.

'Twas in fair Canaan's land, Where Abram, God had planned, That he should dwell, In God he had believed That it had been decreed That he should have a seed In Isaac called.

And Jacob's seed shall have What God was pleased to give— The promised land, Wherewith they shall dwell, Its soil they then will till In numbers, who can tell Like stars above.

Now Jesus, David's Son, Greater than Solomon, Come thou and reign Upon thy Father's throne, Put down rebellion, The world their doom—come And reign in peace.

Then give thy saints a place To rule, a mortal race, Down through the age, Till every knee shall bend To man's most gracious friend, Who loves unto the end, 'Tis Christ our Lord.

Then war shall hide its head, Forever with the dead, To live no more, Swords to the ploughshares go, Where men will reap and sow, God said it should be so, 'They will be done.

When love and peace abound, Wherever man is found On earth to dwell, And lions with the lamb, In full accord with man, Just as it was God's plan, 'They will be done.

Then all that breathe will sing, Praise to their living King, He dies no more, But reigns from shore to shore, His Father to adore, The earth he will restore, Yea, world without end.

Then God's beloved Son, Yields up His work, well done, In times and place, He then resigns His place Unto the God of grace, Who then will fill the place.

And be all in all, L. C. Cattell, Eastbourne, Eng. Age 84, Aug. 23, 1914. (Half blind).

True Worth of Man.

'Proverbs says, "by the blessing of the upright the city is exalted." A good, true, righteous man is a benefit to a city. His own personality may be worth thousands to a community. It is not the man who is rich that adds to the welfare of a city.

He may own banks, factories, stores and palatial homes, and yet prove a dead weight to a city. The second part of the verse we quoted, tells this. It says, "but it is overthrown by the mouth of the wicked." It is what a man is for true worth, for integrity, for nobility of purpose that constitutes his citizen ship, for good or bad. Where a man's ideals are loose, his character depraved, he does not render a real service to a community whatever his wealth may be. "Water seeks its own level," and the level of a community is its citizenship, and to that level the community may go. Factories, railways, architecture, school-houses, churches, will not of themselves exalt a city. It takes virtue, integrity, diligence to do that.—Ohio State Journal.

"Think of These Things."

Many images of wrong must necessarily come to the young; let them not be multiplied in our feverish and morbid fashion of today. Above all, let them be crowded out by constant suggestion of noble images and noble thought, which will work consciously and unconsciously, shaping the dream when the dreamer is least aware. To hold up before the ardent and impressionable young that which they may become in strength, in purity, would surely be better than placing before them this perpetual moving picture show of our civic and national transgressions. I can only believe as I read article after article of exposure, that this continued presentation to youth of the unholiness of life, with our increasing tendency to make education a mere matter of the intellect and of the eye is bound to lessen the moral energy of the race. Would it not be better if we were more diligent in searching history, philosophy, literature, for whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," and in bidding the young think on these things?—The Atlantic.

Remember that no early mistake can be righted by adding to it a later and a graver one.—The Randolphs.

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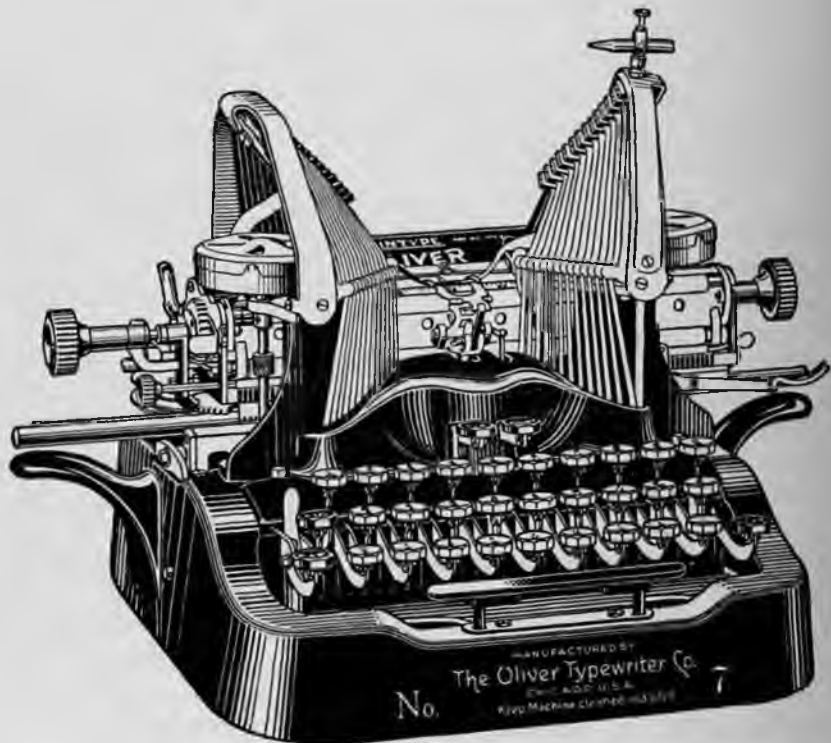
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Liberty.

Liberty is the right to do what the law allows; and if a citizen could do what they forbid it would be no longer liberty, because others would have the same power.—Montesquieu.

The difference between a life without Christ and a life with Christ is the difference between ebb and flood—the one is growing emptier, and the other is growing fuller.—C. C. Hall.

Anger is by no means a sign of a strong character but, on the contrary, that of a weakling whose soul, so far from getting expurgated of its revengefulness, is still more confounded by it.—Seneca.

If we had no faults we should not take so much pleasure in noticing the faults of other people.—La Rochefoucauld.
Fraud and deceit are ever in a hurry. Take time for all things.—Franklin.

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Volume

There girl who old wom post-offi get a le one bee to write ter, "W Polly?"

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THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, July 29, 1914.

Number 42.

Why Not?

There is a pretty story of a girl who, hearing of a little old woman that had haunted the post-office for years hoping to get a letter and never receiving one because there was no one to write, cried out to her sister, "Why couldn't we do it, Polly?"

And the story goes on to tell how they did do it, not only for this lonely old lady, but for many other letterless folks whose hearts were made glad by the sweet inspiration.

It is such a worth-while question for us to ask about a number of things, "Why couldn't we do it?" Why not do some of the little undone kindnesses that make the difference between sunshine and shadow in somebody's life?

Why couldn't we find some of the people, not very far from any one of us, who are longing for a little bit of brightness, to whom a letter or a bunch of flowers, a book, or even a kind word would mean so much?

A young girl came to a strange town to act as a companion to a semi-invalid. The street on which she lived had its full share of young people, and many of them, knowing the invalid, in course of time, met her companion. She was a sweet, refined girl, a lady in the truest sense, yet for some reason these girls who might have done much to make her life happy paid very little attention to her. Probably no one will ever truly realize the loneliness and homesick longing for young companionship that she suffered before someone who understood at last discovered her and took her under a friendly wing.

Just an hour or two now and then out of their merry lives, just an occasional including in some pleasure would have changed it all for her. Does she or some one like her live in your neighborhood?

There was once a young woman who lay upon her bed year after year, bright and uncomplaining, able only to be bolstered up a little and paint pretty things that sometimes found a sale. I wonder if you can imagine what it meant to her when once in a while a group of sweet voiced young people gathered in her sitting room and spent a whole evening singing the hymns she loved and could never go to



PROMISES

When temptations gather round us,
And our hearts are filled with fear,
Then the Saviour's promise cheers us,
"To the end, I will be near."

When affliction's cloud enfolds us,
And loved ones are borne away,
Through the darkness gleams the promise,
"I will be thy help and stay."

Whom God loves, he chastens,
Scourges sons whom he receives;
To our every cry he listens
And assistance freely gives.

When the last dread foe shall claim us,
And earthly friends have nought to give,
Then shall come the words of Jesus,
"As I live, thou too, shalt live."

Though our last long sleep be dreamless
And our pillow be the sod,
Yet we have the certain witness,
"In the flesh shall we see God."

Death may triumph for the present,
But his reign shall not be long;
Through the Saviour's power and merit,
We shall sing the victor's song.

Then indeed shall death be vanquished,
His pale prisoners set free;
All the powers of evil banished,
That God all in all may be.

—J. J. Bronson.

hear. Is there a shut-in one we know, to whom such an evening would come as a blessed heartening-up, a wonderful pleasure long to be remembered? Why couldn't we do it?

We need not sigh for greater opportunities. We need not look far afield for those who have an ache to be comforted or a longing to be filled. They are all about us, sometimes where we would least expect to find them. The eye of love could ferret them out and the heart of love might so easily comfort and satisfy them. Why couldn't we do it?—Sel.

Life is thick sown with thorns and I know of no other remedy than to pass through them quickly. The longer we dwell on our misfortunes, the greater is their power to harm us.—Voltaire.

Listeners and Learners.

There are two kinds of people on earth today:
Just two kinds of people, no more, I say;

Not the rich and the poor, for to count a man's wealth
You must first know the state of his conscience and health,
Not the humble and proud, for in life's little span
Who puts on vain airs is not counted a man.
Not the happy and sad, for the swift flying years
Brings each man his laughter and each man his tears.
No! the two kinds of people on earth I mean,
Are the people who lift and the people who lean.
Wherever you go you will find the world's masses
Are always divided in just the two classes.
And, oddly enough, you will find too, I wean,
There's only one lifter to twenty who lean.
In which class are you? Are you easing the load
Of overtasked lifters who toil down the road?
Or are you the leaner, who lets others bear
Your portion of labor, and wor-

ry and care?

—Ella Wheeler Willcox.

Jesus the Christ.

Much has been written concerning the character, Christ. Learned men have written volumes touching every element of his character. Theological schools have been founded and built up to prove certain things concerning this prophetic personage. And yet the true Christ has his history written in the book we call the Bible. It is true that certain phases of this person have been revealed as Jehovah's purpose was revealed. No revelation has ever been made that did not have for its foundation, the Christ. When our eyes have been opened we can see clearly that the foundation has for its cornerstone the Messiah of the prophets.

He was revealed to Israel as the Shiloh, and unto him shall be the gathering of the people. Moses knew him as the Prophet that would be raised from the midst of his brethren like unto him; unto him ye shall hearken. He was revealed to Isaiah as the child born, the son given. His name was to be called wonderful, counsellor, the mighty God (the might or power of God), the everlasting. Father (the Father of the everlasting age), the prince of peace. He is further identified as the one who should occupy the throne of David.

Jeremiah's prophecy calls him David's righteous branch. The Lord our righteousness. This prophet states that He shall execute judgment in the earth. Zechariah, the prophet says, Be hold the man whose name is The Branch. He shall grow up out of his place and shall build the temple of the Lord. The last of the prophets, speaks of him as the Sun of Righteousness who shall arise with healing in his wings. We have gleaned from a few of the prophets that whoever He may be, He is greater than any who have prophesied concerning him. Moses reveals him as the seed promised to Abraham, who should possess the gate of his enemies and in whom all nations shall be blessed. Abraham knew him as the Christ who would redeem his people.

The prophet Nathan was directed to say to David that his seed should build up his throne and kingdom forever. He is distinguished from David's immedi-

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ate successor as the son who should occupy his throne after he had slept. In this promise, David says, Thou, O God, hast confirmed to thyself thy people Israel to be a people unto thee forever; and thou, Lord, art become their God. This is more than an ordinary or common blessing. It was confirming to God his people Israel to be a people. It is not strange that the old king should break out with such extravagant language as we find in the prayer as recorded in 2 Sam. 7:18-29.

Every true mother in Israel, desired to bring this son into the world. Eve rejoiced when her first son was born and said, I have gotten a man (from) the Lord. She had hoped that the son given would restore them to the garden and the favor of Jehovah. It required 4000 years with careful choosing to produce a son who would overcome and merit the right to a resurrection out from among the dead and a position at the right hand of Jehovah. The promise given the ancients of one who would prevail was at first dim and vague. As the generations went and came, the light seemed clearer until a messenger was sent from heaven to announce to a virgin that she was chosen as the one who should give birth to the anointed and that he should be great and shall be called the son of the highest. The mother was to call his name Jesus. He was to save his people. The simple statement as given by Luke is that the "Holy Spirit shall come down upon thee and the power of the Highest shall overshadow thee, therefore also that holy thing which is born of thee shall be called the Son of God."

No dimness in this statement. Nothing unnatural or unreasonable in the above statement. The conception took place thro' the power of the Holy Spirit.

His begetting could not have been of the flesh for that which is begotten of the flesh is flesh. No flesh begotten child can take the name "Jesus" as given to this child and be traceable back through the languages and be found to be identical with the Father or Yahweh. This is the name given the Branch as recorded in Jeremiah 23:6. The Lord our Righteousness. See margin. He is Yahweh-eloah. No other son of the Adamic race could, according to the scripture, take this name. He is the only begotten son of Jehovah and must of necessity take his name. All other persons who are given this name are false Christs. In the book of the generation, he is recorded as the son of Abraham and the son of David. This book was kept that he, the Messiah, the Christ might be traced back through the promises made

to these two worthies, Abraham and David. This had only to do with the flesh part of the Christ. As the son of Mary, his record must be kept. According to this record he was known as the son of David according to the flesh.

If this did not make him the Son of God according to the spirit, He could have no claim to David's throne.

D. C. Robison.

The Day of the Lord.

After the Lord Jesus at his coming, receives his people unto himself midway in that coming, John next in order foresees heaven opened, "and behold a white horse, and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war,..... and the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean; and out of his mouth goeth a sharp sword that with it he should smite the nations." John adds, "And I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat upon the horse and against his army."

In his prophetic scene which John records, we must not understand that the kings of the earth and their armies gather purposely together to make war with him that sat upon the horse and with his army. To John it gave that appearance as the assembled nations were gazing upward to the heavenly array descending upon them. But the Scriptures do not warrant that conclusion. To them the coming of the Lord will be an unexpected event. They gather for prey and for spoils. But God will make them a prey and their coveted possession a spoil, as we see by further following the Revelation. John says, "And the beast was taken, and with him the false prophet that wrought miracles before him. These both were cast alive into a lake of fire burning with brimstone, and the remnant were slain with the sword of him that sat upon the horse...and all the fowls were filled with their flesh."

Leading up to the foregoing scene in Rev. 16:12-16, John sees three unclean spirits proceeding out of the mouths of the dragon, the beast and the false prophet, working upon the nations, gathering them together in a war fury to a common centre called Armageddon, where the angel will pour his vial of wrath upon them, in a horrible tempest of fire and brimstone, rain and hail, amid great voices, thunderings and lightnings and a great earthquake. It will be the great battle of the great day of God Almighty.

As John was shown the different lines of prophecy leading to the day of the Lord, he beheld the different phases of that day. At one time he beholds people of every caste hiding in the dens and caves of the earth, and hears them calling upon the mountains and rocks to fall upon them and hide them from his face who sitteth upon the throne. He hears the announcement of the kingdoms of this world becoming the kingdoms of our Lord and his Christ. At this time it is inferred to be the rage of the angry nations that fills up the wrath of God and brings down his fury upon a maddened world.

This book of the Revelation is not isolated from other parts of the Word of God. It fits in with symbolism, making the whole Word of God more symmetrical where otherwise it would not be as well to write out everything in complete literalism. If every body understood the whole prophetic symbols in coming down through the ages, we should not have them today. They would be served about as one of the kings of Israel served the Word of God when he took his pen knife and cut it into pieces and threw it into the fire.

But not only in the Revelation but the whole Word of God teaches the coming of the Lord to be a time of increasing wickedness, when evil men and seducers shall wax worse and worse. The Spirit of inspiration teaches expressly that in the latter times, seducers will so turn the Word of God into a lie that some will depart from the faith, turn their ears away from the truth and be turned unto fables. Having forms of godliness make the times more perilous, but denying the power thereof. This is a sufficient reason for turning away from them. As Jannes and Jambres withstood Moses, so do these also resist the truth, reprobate concerning the faith. Jude wrote of this teaching of the apostles, "how that they told...there should be mockers in the last time who should walk after their own ungodly lusts."

Peter mentions this teaching of "us the apostles of the Lord and Saviour, knowing this first, that there shall come in the last days scoffers walking after their own lusts."

Peter tells the gist of their contention in their mocking and scoffing. They ask, "Where is the promise of his coming?" They say in their hearts, "My Lord delayeth his coming," and thrust at the good servants who are giving meat in due season. They put light in the place of darkness, and put darkness in the place of light, and say, Peace, peace, when there is no

peace. Jesus calls them evil servants and says their portion shall be with the hypocrites.

In his talk upon this subject Jesus likens the time of his coming to the days of Noah and Lot. As the time of the flood we read, "and God saw that the wickedness of man was great in the earth, and that every imagination of the thought of his heart was only evil continually... the earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth and beheld, it was corrupt; for all flesh had corrupted his way upon the earth."

In Ezek. 16:49-50, we read: "Behold this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy; and they were haughty and committed abominations, before me; therefore I took them away as I saw good."

The Apostle James makes similar statements concerning the time also when the Judge standeth before the door; and he exhorts the brethren to be patient unto the coming of the Lord. James says, "The hire of the laborers crieth, and the cries of them have entered into the ears of the Lord of Sabaoth." James speaks of the rich men who live in pleasure at the expense of the laborer. And when troubles between capital and labor come to such a pass that the government authorities have to take the matter in hand to settle, it looks as if we could look up and say "this is that" which is spoken in the prophecies. "Thus shall it be when the Son of man is revealed."

As shown in the former part of this article from the Revelation, the nations at the time of his coming will be in a warring attitude; and, upon a gigantic scale will be pushing their armies forward to a last war zone. Using Scriptural phrases, it will be in the land of Israel, upon the mountains of Israel, in the valley of Jehosaphat, in the glorious holy mountain, for prophecy says, "I will gather all nations to Jerusalem to battle." There the king of the north of Dan. 11:45, will come "to his end with none to help him."

There the army of Gog with his allies will shake at the presence of the Lord, and will find graves in the mountains of Israel. All nations will then drink wine from the cup of his indignation.

Prominently visible in that assembly of nations will be the interest of the beast and false prophet. Back of all the proceeding will be an unseen pow

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er pushing the maddened forces forward to the Armageddon onset; for he knoweth his time is short. It is that old serpent which is the devil, and Satan. If there is a Satan at all he will be in the matter.

A Shout From Heaven.

The Lord will roar from on high and utter his voice from his holy habitation, rebuking the nations. It will be his controversy with them. He will plead with them with pestilence and with blood and will rain upon them an overflowing rain and great hailstones, fire and brimstone. He will call for a sword throughout all his mountain. He will call for a sword against all the inhabitants of the earth. "Let all the inhabitants of the land tremble; for the day of the Lord cometh."

The very day Lot went out of Sodom, the Lord rained fire from heaven and destroyed them all. Thus shall it be when the Son of man is revealed. We have the exhortation, "Therefore wait ye upon me, saith the Lord, 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 down upon them mine indignation, even all my fierce anger, for all the earth shall be devoured with the fire of my jealousy."—F. B. Dingley, in *The World's Crisis*.

Golden Gems of Thought.

Sel. by R. E. Lloyd.

Rev. John Cumming, D. D. F. R. S. E., says: The whole prescription at the close of the beautiful chapter (Matt. 6), the ideas of which it would take days to exhaust, is to guard against over anxiety; not against proper and just provision; for if that expression, Take no thought for the morrow, were to be interpreted according to our translation, it would be absurd. We must take thought, for there is not a master of a house of business, who has not to take thought before he can pay what is just, and complete all his engagements and arrangements in the world. We must think, and the man who does not think will soon have to taste the bitter consequence of it. The expression is, — (we have no Greek characters.—Ed.), and if you will refer to a Greek Lexicon, you will find that it does not mean thought but — and vexing anxiety. To take thought of a thing is a Christian duty, but to indulge in irritating anxiety is sin.

Many persons are not satisfied with meeting today's duties in today's strength, but they cast the net into the unsounded future of tomorrow. They draw it in shore, and in it are all venomous reptiles that sting their

hearts with a thousand anxieties. Now what is the use of tacking today's troubles on tomorrow's troubles, when you have only today's strength? God has not promised strength for two days at once, but for each day as it dawns. Sufficient for the day is the trouble, (for that is the translation), thereof. And besides thinking painfully of tomorrow, does not lighten the burdens of tomorrow.

Let us therefore, do the duties of today and draw from the fountain of strength tomorrow, and then we shall find that thus seeking the kingdom of God and his righteousness, today's and tomorrow's things shall be added unto us, for He has promised it. O blessed Lord, help us in all our ways thus to act. Jesus came to Peter's house and saw there what would have surprised a Roman Catholic, if such had been in those days, 'Peter's wife's mother;' and if Peter had been living in modern days, he must have presented a relation who would have made him be cast out instantly as a breaker of the law and covenant of the church, for Peter, it appears from this, was a married man, 'his wife's mother.' And therefore a bishop may be the husband of one wife. Marriage may be and is honorable in all men, minister or laymen, and certainly, if the first pope, so assumed to be, was married, the last pope need not hesitate to follow his example.

If this was apostolic practice, there seems to be a loss of apostolic succession in the want of practice on the part of the modern church of Rome. When our Lord came, and saw Peter's wife's mother sick of a fever, he touched her hand, and the fever left her.

I do believe that of all sins, hypocrisy is the worst—seeking one's ends under the covert of religion, doing the devil's work under the pretense of subserving God's glory—that is, of all sins, it seems to me, the most insufferable. Hence our Lord calls them 'vipers.' Like the cobra capella, which first bites, and then leaves, as the death of a recent unhappy victim at the Zoological gardens in London too well attests, a poison behind that brings the body to the grave, so these Pharisees first injured, and then injected into the wound that they had made by their wickedness, the poison of deadly doctrine that destroys the soul.

Then he added, that every idle word that men shall speak, they shall give account thereof in the day of judgment. "Idle word," is perhaps not the right translation. The Greek words are, —, the strict translation of which is, a word without a work; that is, a word without any meaning, end or object. It

would seem to imply rash, profane, unjustifiable exclamations, and it is meant to teach us that when we speak, we should speak for some use. A person may laugh for his pleasure; he may speak a clever, bright or witty thing for the momentary enjoyment of himself and others that are about him; and that is sinful. The expression here implies speaking or relating what one knows to be true, speaking without any end or object, however trivial, wasting time, doing no good, and peradventure, doing direct evil.

Christ's voice is a living voice. You have heard that many left the Protestant Church because it has no living and speaking tribunal. They say, We cannot learn what is truth. What a pity they should forget so simple a prescription as this: Hear ye Him. Jesus speaks. The Bible is not only, 'It is written,' but, 'The spirit saith.' Hear ye Him, implies that Jesus speaks. You all know there is a freshness and an eloquence in the Bible that you find in no other book on earth. Very few poems will bear to be read often; very few books will bear a second, still less a third reading, but this Book, every time I read it, and try to explain it, it seems to have a freshness that never departs, and like sweet music, it comes down to us with all the force and beauty of the original, unspent by the distance through which it has traversed, breaking on many hearts, and on the thresholds of many homes, in the sweet chimes of mercy and truth, that have met together, and righteousness and peace that have kissed each other. That righteousness that is heard in Palestine is heard still on the streets of every capital, and no one can listen to it without prejudice, without discovery. That as never man spoke like that man, so never was a book written to be compared with this Book that records what he stated.

Nearness to Christ is happiness. The nearer you are, the happier you are. Many a time the cry of 'No popery,' as it is called, is the cry of a violent passion, a ferocious zeal, a persecuting spirit. I would not be at the trouble to undeceive the Romanist of his errors, except I had the thorough persuasion that I had something better to give him. I would not take from the Hindoo his Hindooism, unless I had something better to give him. Man must have a God to worship. He must have something to trust in. Never pull down without contemporaneously building up; never dislodge the error except by the mighty power of approaching truth. Do not make men cease to be popists in or-

der to make them skeptics; for that is but driving out one foul spirit that seven others may rush into his place; but try to make them cease to be victims of superstition, that by the blessing of the Holy Ghost (spirit) they may become the subjects of genuine repentance, and of the gospel of the Son of God.

Precious thought, that Jesus never rebuked a sin without feeling and showing that he felt most deeply for the poor sinner. Of all the misfortunes upon earth, sin is the greatest. It is not for us to denounce when the Lord of glory would not do so. If Christ had been merely a patient martyr, God would not have forsaken him. God never forsook a martyr yet, but the fact that Christ was forsaken is proof he was more than a martyr. He was forsaken, that we might never be forsaken.

To him who has once seen even a shadow only of the Truth, and even but hoping he has seen it—to him, the real vision, the Truth himself, will come, and depart no more, but abide with him forever.—MacDonald.

Never lose an opportunity of seeing anything beautiful. Welcome in it every fair face, every fair sky, every fair flower and thank him for it who is the fountain of all loveliness and drink it simply and earnestly with all your eyes; it is a charmed draft, a cup of blessing.—Kingsley.

A man's true happiness consists only in wisdom and in the knowledge of the truth, not at all in the fact that he is wiser than others or that others lack such knowledge.—Spinoza.

Only to find our duty certainly, and somewhere, somehow, to do it faithfully, makes us good strong, happy, useful men, and tunes our lives into some feeble echo of the life of God.—Brooks.

"Let young people know that the way to purity, character and honor is through reverence to God and His word. Study the life of the Galilean to see these virtues in their simplicity and perfection."

You cannot open confidence as you do an oyster; it expands gently from within in response to a genial, stimulating influence from without, as a bud becomes a rose.—Jordan.

"He who hurts others, injures himself; he who helps others, advances his own interest."

"In warm moments make your resolution and in cold moments make your resolutions good."

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.

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 expect to miss the issue of Sept. 2 since we will be engaged with the Missouri brethren for their annual conference. Please take notice so that you will know why you get no paper that week.

We are working on a tract, Where Are The Dead, for Brother Bronson, which we expect soon to have on the market. This work is all being done by hand, the first large hand set job we have tried, and we find it slow work. This is the second edition of this tract that has been issued. It is

a splendid tract and should be widely distributed. When it is ready for distribution, we will give due notice.

Illinois Bible School, Aug. 11-19. General Berean Meeting, Aug. 19-20.

Illinois Annual Conference, Aug. 20-23.

Notices.

The annual conference of the Churches of God in Mo., will meet at Fredericktown, Mo., Aug. 26-30, inclusive. The program will be carried out from day to day. Bro. Lindsay and Bro. Anderson being the ministers.

All coming please write Bro. W. A. Cooper, Fredericktown, Mo., who will arrange to meet you. If you live in Mo., come and join the conference, if you have not already done so. If you do not live in Mo., come and visit us. We can accommodate all who will come.

Seven years ago, through the efforts of two of our churches in this state, the first conference of the Church of God in Mo., was called with the hope that in this way we could get in touch with every church and every isolated member in the state, thereby enabling us to all work together to spread the gospel.

So far, little has been accomplished; yet it seems that if we could, each and every one of us, come to a full realization of the fact that the Divine command:—"Go ye into all the world and preach the gospel," is just as binding on us today as it was the day it was given, we would welcome the opportunity of doing our share of this work.

Quite a number of our members in various parts of the state have expressed their willingness to help support an evangelist for the state and in this way, the isolated members who can not alone bear the expense of paying a preacher, can have the privilege, not only of hearing the gospel, but of spreading it.

Let each member in the state of Mo., give the subject careful consideration and either come to the conference or write the secretary your promise to help in this matter of supporting a state evangelist, and the Mo. conference will accomplish its original purpose.

Sadie B. Morse, Sec'y.

Reports.

Among the Brethren. Elder Maple.

We are at the Fontz School

House near Lakeview, Montcalm Co., Mich., at this date, July 20. Sunday was a good day for the church at Blanchard. Our Sunday School numbered about 60, and an interesting audience listened to a sermon at 11:00 a. m., on The Jew a Proof of the Inspiration of the Bible.

At 6:00 p. m. we met and marched to the church ground where a service of dedication was held, the Sunday School children and young people taking part in the services. At 7:30, we met in the hall which was filled to overflowing and a program of songs, recitations and a sermon on The Mission of the Church completed the day's work.

We expect to begin work at once on the church lot in preparation for the foundation for the new building. We shall organize our Berean Society here next Saturday evening.

Appointments.

- Aug. 1-2. Buchanan, Mich.
- Aug. 2, South Bend, Ind.
- Aug. 3, No. Salem, Ind.
- Aug. 4-5, Culver, Ind.
- Aug. 6, Argos, Ind.
- Aug. 7-23, Oregon, Ill., Special Meeting, Bible School and Conference.
- Aug. 24, Argos, Ind.
- Aug. 25,-Sept. 3, Delta, Ohio.
- Sept. 4-6, Adrian, Rasin Center Church, Mich., Quarterly Conference of Michigan.
- P. O. Address, North Ridgeville, Ohio.

The Sunday School.

By Anna E. Drew.

The Barren Tree and The Defiled Temple.

Aug. 9, 1914. Mark 11:12-33. Lesson Text, Mark 11:12-26. Temperance Lesson.

Read Matt. 21:12-32. Compare Luke 13:6-9.

Golden Text.—By their fruits ye shall know them. Matt. 7:20.

Questions.

Where had Jesus spent the night after His triumphal entry into Jerusalem? Matt. 21:17. As he returned to the city in the morning, what was his condition? v. 12. What did he see on the way that might provide something for his hunger? Where did it grow? Matt. 21:9. Hence, it was public, not private property. What reason had he to expect fruit on it?

On the fruit-bearing fig tree the fig comes with or even before the leaves. The leaves showed the figs ought to be well advanced,

and since the season of reaping had not yet come, would remove all suspicion that they had been gathered.

What sentence did Jesus pronounce upon it? What happened to the tree? v. 20. Matt. 21:19. Of what was this tree a type?

"Of the Jewish nation, and particularly of the scribes and Pharisees who, with the greatest professions of religion, (like the green foliage of the fig tree) were utterly barren of good fruit."

In the application to intemperance, show how alcohol, like the leaves of the tree has its uses. What are some of the false professions of good fruit which allures the young and inexperienced into temptation? Show how intemperance is barren of good fruits, and what its fruits are. When Jesus and His disciples reached Jerusalem what did they do? v. 15.

"When we read of Jesus and his apostles entering the temple, we are neither to understand it of the holy nor the most holy place, which none might enter but the priests, but of the courts of the temple where only the other tribes were allowed to meet."

When did Jesus before cleanse the temple? Jno. 2:13-16. In these instances, for what purpose was the buying and selling? It was doubtless the pretense of these men in bringing cattle, sheep and doves into the courts of the temple, to serve the convenience of those who wanted them for sacrifice, and of the money changers to accommodate either buyers or sellers with change. "It seems strange that the priests would have tolerated such things, had they not reaped advantages either in form of rentage for the ground or fees for the privileges of their standing." What prophet is quoted? Isa. 56:7. What had these men made the temple? v. 17. What of our places of worship in these days.—are they used only as places of worship? Do you think the suppers and some of the entertainments held in them would meet the approval of our Savior? Do they not destroy the spirit of worship? After driving out the traffickers, what did Jesus do in the temple? p Matt. 21:14. What was the effect upon the Scribes and Pharisees? v. 18. Matt. 21:15.

Of what is the temple a symbol? Read 1 Cor. 3:16, 17; 6:19, 20; 2 Cor. 6:16, 17. Show how intemperance defiles this temple. Show in what way oppo-

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sition is met in cleansing this temple, as it was when Jesus cleansed the literal temple. Did Jesus remain in the city over night? v. 19. What did they see as they returned to the city in the morning? vs. 20, 21. What lesson did Jesus teach from this? vs. 22-26. —The power of faith, prayer and love. "Be thou removed," etc., seems to have been a proverbial form of speech to signify the removing or conquering great difficulties. Have faith, prayer and love any part in the casting out of evils in our land? What were Jesus' disciples to remember when praying? v. 25.

After Christ's crucifixion they would have many trials and persecutions, but in their hearts they must have no wish for revenge toward those who should injure them.

How are we to discern the good and evil? See Golden Text. We cannot tell by the "leaves." What are the "fruits" of the faithful follower of Jesus which will gain for him an abundant entrance into the kingdom of God? Gal. 5:22, 23; 2 Pet. 1:5-11.

Dear Bro. Lindsay:

As I came across a sermon in the Stockton Herald, I want you to read it and write a sermon on that subject, will you please? And to our young brothers and sisters of the kingdom, may you all keep your lamp of faith trimmed and burning. Your articles were all so fine, and I am so glad, for our old soldiers will soon have to lay by their armor and have to rest. God bless you all and keep you. Love to all of you and may we all be ready.

Mrs. Amy Johnson,
Albion, Ia.

Berean Column.

The Promised Kingdom.

The kingdom which is the kingdom of God will be a divine political dominion established on this earth. Rev. 5:10; 11:15. Dan. 7:27 says the greatness of the kingdom under the whole heaven (not in heaven) shall be given to the saints of the most High, or God.

This promise is very closely connected with God's promise to Abraham, Gen. 13:14-17; his promise to Isaac, 26:3-5; and to Jacob, in the 28th chap., and 12-14 verses. Paul in Hebrews 11:8-14, telling of the same promise made to Abraham, Isaac and Jacob, said they all died in faith not having received the promise, but

having seen them afar off and were persuaded of them and embraced them and confessed that they were strangers and pilgrims on the earth and as the promise made to the fathers was in the land of Canaan, or the earth, and as they died without the promise being fulfilled to them, it will necessarily have to be given to them later as God cannot lie. Heb. 6:18.

The kingdom of God will be established on the land promised to Abraham for an everlasting possession, and at that time the kingdom of Israel will be restored. Amos 9:11-15; Ezek. 37:21, 22.

The promise was renewed to David in 2 Sam. 7:12-17, and Psa. 89:3-4. Promising him that his throne should last thro' all generations or last forever and as his earthly kingdom came to an end during the reign of Zedekiah, the wicked king of Judah, and as Ezek. 21:27, says, the kingdom is to be overturned, overturned, overturned, and it shall be no more until he come whose right it is, and I (God) will give it him. That kingdom is still overturned, and the people of Israel were scattered among all nations and are still scattered at the present time, and David's throne is still to be set up in the future.

The kingdom is promised to Jesus and it is he that has a right to sit on David's throne and be king at his second coming when he will establish the kingdom. 2 Tim. 4:1.

Luke, writing of Jesus, says: He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. Luke 1:32, 33; Zech. 14:9; Rev. 11:14.

The way for us to become heirs of the promise is to be baptized into Christ, thus we have put on Christ. If we be Christ's then are we Abraham's seed and heirs according to the promise. Gal. 3:27, 29, but we must suffer with him if we would reign with him. 2 Tim. 2:12. We that have put on Christ through baptism must be overcomers to have part in this kingdom, as Jesus says in Rev. 3:21; he 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. Christ is now in heaven seated at the right hand of the Father on God's throne, a great High Priest, an intercessor for us dear Bereans, so let us be overcomers for him that we may be worthy to reign with him in that kingdom.

Leora O. Roose,
Argos, Ind.

Concerning the Proposed New Hymn Book.

Some months ago the undersigned Committee made a statement to the brotherhood through the Restitution Herald concerning the proposed new hymn book, giving as much information as we were able to give concerning the general character, size and style of the proposed new book, together with the plan adopted for the securing the funds necessary for the publishing of the first edition.

All are well aware of the fact that we have no funds on hand from which we can draw for such a purpose; nor are we going into the hymn book publishing business as a money making enterprise, but as there has, apparently, been such a demand on the part of the brotherhood for a new hymn book, we, therefore, undertook the work of compiling and managing the publication of such a book, providing the funds necessary for that purpose could be secured.

The plan proposed for the securing of the necessary funds was a co-operative one, in which our brethren who are interested and able to do so were asked to assist in bearing the burden so that it would not be heavy for any one person. Our plan, however, does not seem to have the approval of many of the brethren as very few have communicated with us concerning the matter and made pledges of assistance in the work.

A number have asked when we expect the new hymn book to be ready for use. To such inquiry we can only reply that that depends largely upon the raising of the necessary funds for the work. This Committee will not assume the responsibility of contracting for any work or materials for the purpose until the funds are available, that all bills may be paid promptly. No debts will be contracted by this Committee and then a campaign for raising the funds to liquidate them, made; nor do we feel able to advance the necessary funds ourselves to carry on the work. We do not believe that to be the proper or best way to do the work, even though we were fully able to do so. There is a great amount of work necessary in compiling and publishing such a book, and which we are willing to do, asking no remuneration for our services, and also to advance our reasonable share of the necessary funds in bearing the burden of the work, but this is our limit in that regard. We do not propose to enter into the work and put in weeks or possibly months of hard work in corresponding and collecting materials, securing permits, etc.,

and then, after the work has been done and matter secured, be compelled to cast it aside on account of not having sufficient funds with which to publish the book. The necessary funds MUST be available first. Then we will enter heartily into the work and do our utmost to present an acceptable book, and at the earliest possible convenience.

We therefore desire our brethren to understand the status of the case and not feel that this Committee is not doing its duty in not having the book ready for distribution as soon as some may have anticipated.

This Committee has no disposition to dictate to our brethren as to what they should or ought to do in this matter, nor to criticize anyone because he or she does not see his way clear to adopt our plan and support us in the proposed work; but we desire to ascertain as soon as possible what the feelings and desires of our brethren generally may be relative to the matter, as we desire either to proceed with the work or be relieved of further responsibility in connection with it.

Therefore, if we do not receive sufficient encouragement from our general brotherhood to cause us to feel that we would be justified in going on with the work, when the Board of Directors who appointed this Committee shall meet in its coming session in August next, we will accept the silence of the brotherhood as evidence that it would not be wise and prudent to go on with the undertaking, and will present our final report to said Board of Directors, and ask to be discharged from further consideration of the matter, and the amounts that shall have been sent to the committee to assist in the work will be returned to the contributors respectively.

F. V. Blakely, Pres.
Mary E. Elton, Sec.
L. E. Conner,
Committee.

July 1, 1914.

"As a Man Thinketh, so Is He."

As we all know, people are becoming very careful as to what they eat and drink, because of the effect it may have upon their health. Because of this fact, the pure food law has been enacted, and the inspector appointed to see that those violating it are punished. The observance of these rules are supposed to be a great safe guard to health and life. And doubtless they are, but do we ever hear much said about the careful enacting and observance of laws that will safe guard the food we should use in the building up of the mind and purifying the thoughts. Remember character is

formed by the thoughts that enter the mind.

"As a man thinketh, so is he," It is not so much that which goeth into the stomach as that which entereth the mind that rules and governs the mind. How many think you are as careful about feeding the mind as you are the body? And yet how much greater the importance.

Character and thought are not the product of the body, but the mind is the main spring of all thought and action. Food for the mind has the same effect upon it, either for good or bad, as food has upon the body, if not to a greater extent. The effect of food that feeds the mind is more easily and quickly shown in the character than that which appears in the growth of the body and is more easily developed in the acts of life of each individual, either for good or bad. All evil in this world first sprang from food the mind and thought developed. First the thought and then the act. "As a man thinketh, so he acts." As Paul states in Gal. 5:19-21. The results are there: fornication, adultery, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, envyings, murders, drunkenness, and such like. "But the fruit of the spirit (and of a higher life) is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against these there can be no law." And why should there be?

To cultivate the mind for these higher thoughts, we have only to think and feed upon the great pasturage ground Paul has spread out before us recorded in Phil. 4:8, and reads as follows: "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things." "For as a man thinketh, so is he."

L. S. Bronson.

The Hope of The Church.

We read some time ago an article by a learned but not a wise man, who said, concerning our Lord, "He came providentially at such a time, he came spiritually at another time, he came figuratively at another time." Such men would turn the blood of atonement into a figure, and the truth of God into a fable. We never got quite rid of the heartache after the affliction until we turned to a magnificent passage in Hebrews. But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself...

And unto them that look for him shall he appear the second time without sin unto salvation. Heb. 9.

How welcome such a clear authentic voice from heaven, from the source of authority. The dreamer may tell his dream surely, but what is the chaff to the wheat? The sword of the Lord is a fire and a hammer to break the rock in pieces. Once in the confluence of the ages, or in the completion of the periods, he appeared to put away sin.

Others of slender human force had tried to diminish the sum of that great burden and horror which is the shame, the anguish and the ruin, but at last there came one divine force, strong enough, both to put away sin and abolish death. They may linger yet a season, but the iron has stricken into them and in the end they will be thrust from the universe.

Once he came, and in the mysterious manner sacrifice of love purged away our sins, and to them that look for himself shall he appear a second time apart from sin unto the great salvation; that salvation concerning which a great Christian thinker once wrote, after he had long enjoyed the life divine in close communion with God. "Now is our salvation nearer than when we believed." The passage is exceedingly comprehensive for while death and judgment are declared as solemn verities, the Lord delivers his people from the fear of both. He has taken away the sin which gave death a sting, in his first appearing he comes for the glory and salvation of the ransomed. Hence judgment has no terror to those who from mortality or death are to shine in incorruption. There is a passage in the letter of Paul to Titus which will repay a little consideration.

"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, Titus 2:11-13. When the ages or periods, which were not formless specters of an atheistic dream, but missionaries from God had delivered their messages and accomplished their work, there appeared the favor of God providing salvation for all men.

"The day spring from on high hath visited us to give light to them that sit in darkness and the shadow of death." One who was waiting for the consolation of Israel 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 the people Israel. Luke 11:29-32. We learn from John 1 that the Logos had been, through all former ages, the light in the darkness. Lights of nature, providence or supernaturalism; lights of reason, conscience, imagination or love, lights of sun, moon or star, lights of old tradition, stone table or human constitution; there was no lamp burning in the heavens or on earth which he had not kindled and fed with his divine fire. But the darkness apprehended it not. So the Logos or Word of God, took human form or shape and appeared to man with a richer and warmer revelation. No man hath seen God at any time, but the only begotten Son from the bosom of the Father he hath declared him. Surely the life was manifested the eternal life, that men might get into communion with God the Father and with his divine and honorable Son.

It is just at this point that human records begin to glow with divine significance, that we get a true philosophy of history, and from a living distinguished gracious plan in the past and glorious promise in the future. Between the two advents, the appearing in grace and the appearing in glory, we are taught, or put under training that we may live soberly, righteously and godly while looking for the blessed hope. Soberly marks the dignity of men who escape from the frivolous pursuit of trifles and unrealities, to live with high purpose and resolute endeavor.

Righteously, determines the justice and equity which must mark all our transactions with the Jew, the Gentile or the church of God. Godly signifies such a flooding of the human with the divine that we become distinguished by the love which distinguished God. We no longer look on nature and humanity with the narrow vision or half blind of the flesh, but with the large eyes of God who are made partakers of the divine nature. Once he appeared in grace to bring us home to sin-pardoning and life-giving God to open our eyes and turn us from darkness to light and gives us an inheritance among the sanctified. A second time he will appear with the salvation of power that we may shine out in incorruptibility and hear the triumphal music of the kingdom. A peculiar and disciplined people find the power, glory and blessedness for which they have been aspiring and working under divine influences and the leading of the Holy Spirit through God's word.

Many things in Christianity can be and have been vulgarized, but immortality can not be vulgarized. It is the reality of come

ly proportion, of grandeur, of supreme desire. That man, with his regal intellect, his mysterious conscience and his almost divine force of will, should inherit the same corruption as the brutes is surely a miserable ending. Such a goal has a lameness about it which revolts, as well as horror which no language may declare. The philosophers who, in rejection of Christianity lose all hope or prospect of continuance or resurrection, have for some time been trying to make the horror presentable. They miserably fail. They can only promise a grand funeral, and draperies of gold and purple as curtains round the couch of everlasting darkness. What glory is it to the dead who can neither see nor hear, that roses should blow and the nightengales sing over their graves, or the southern wind linger over sepulchers after rifling spire on the way?

We might as well have the gloom of midnight and eclipse and the north wind howling and roaring forever and all elemental forces of wrath and ruin making grim play with the bones and dust of the dead. It is life and day to know that our citizenship is in heaven from whence we look for the divine one, who will change the body of our humiliation and fashion it like unto his own glorious body by the energy of his all subduing power. The divine life which belongs to us is wisely veiled for a season, hid with Christ in God, but when he who is our life shall appear, then we shall appear with him in glory. Col. 3:1, 4.

The spirit in the word and espoused bride say come. Their combined voices call the Lord back from the seat of his priesthood to the throne of his royal power. And surely the nations of the world in their inarticulate fashion call as loudly as martyrs under the altar or church in the wilderness. They are either getting into convulsion or getting into ghastly fear on account of the things which are coming on the earth. And he, the God-man, who once in Palestine spake peace to wind and wave, as the only one who can control the wilder storm which agitates a deeper sea; and bring the vessel of humanity to the shores of eternal rest, and they that have done evil come forth to judgment, or trial, under the rule of the Bridegroom and the overcoming Bride. John 5:28-29; Rev. 20:5-6 and Rev. 3:21; 1 Cor. 6:1-4. Are you in the race for the prize of the high calling of God in Christ Jesus?

Uncle John.

Thoughts on Future Probation.
William H. Huls.

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ah? "When darkness shall cover the earth and gross darkness shall be upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light and kings to the brightness of thy rising." Isa. 62:2-3. How wicked the world is today. Many in each neighborhood seem to be gospel hardened by hearing continually its repeated story. No doubt, have "come to a knowledge of the truth," "to know good and evil," in believing, but not obeying the Lord of glory.

"Faith without works is dead." What a vast number, far too many of this class, will come forth in the second resurrection to be turned into John's lake of fire, to die the second death. This separating or parting and dying will take place one thousand years after the first resurrection and after the second coming of Christ, when he takes charge of the kingdoms of this world. Rev. 11:15. The saints are to be gathered at the beginning of the thousand years at the first resurrection. Rev. 20:6.

The wicked are to be gathered at the end of the thousand years, at the second resurrection. Rev. 20:5. When Christ will appear "in flaming fire, take vengeance on them that obey not the gospel." 2 Thess. 1:8-9. No other time will destruction take place only in John's lake of fire. Christ after his second coming as a thief, during the thousand years will appear in different forms or manners. Restitution times will be occupied between the two resurrections.

The heaven must receive Jesus "until the times of restitution of all things which God has spoken by the mouth of all his holy prophets since the world began." Acts 3:20-21. We can not have restitution without probation.

What for are "times of restitution"? It is to have people restored who can not have a chance in this life to be saved, on account of imperfect minds and defective personalities, and those who are placed under God's circumstances who now can not believe and obey their Creator; such as idiotic or fools, the imbecile, the weak minded and the ignorant heathen world. If there are no times of restitution, or no time for them to believe and obey God, then these people must sleep in death forever without any fault of their own. But God will not allow them to sleep forever. He will raise them by his Son's glorious resurrection, with bodies "good and very good." Isa. 35. On trial or probation to develop their characters to know good and evil, as Adam should have done before he sinned. This is restitution as "spoken of by the mouth of all

the holy prophets." If the believer and obeyer of Christ will be saved, (no other class can be) and the ignorant world will have times of restitution or a glorious golden age (read Psalms 98) who will be last? Let the Bible answer.

"Those who come to the knowledge of the truth," then fall away and sin wilfully." Heb. 10:26. Or all who have been enlightened and fall away. Heb. 6:4-5-6.

"God will have all men to be saved and come to a knowledge of the truth." 1 Tim. 2:4. "Who is the Savior of all men, especially those who believe." 1 Tim. 4:10. All men are in a saved condition after they come to the knowledge of the truth, providing they continue to believe and obey their Creator.

A special salvation God will give only to his Son's wife. The Bridegroom is the only one who has received this special salvation from mortality to immortality, who is prepared for the wedding, soon as the bride comes forth from the dust of the earth, when Jesus comes.

When she will arise and shine in glory as the noon day sun, clothed with immortality. the special salvation, and has put on the wedding garment, the divine nature.

God has given the highest nature in his universe to his only begotten Son. Which nature is almost due to his Son's wife. Where will we go in the history of the Bible, teaching us that God will give this precious immortality, the divine nature to any other beings, only the bride and the bridegroom. Adam was made a perfect human being, a body "good and very good," and had he developed his moral character "to know good and evil" by obedience to his Creator, he would have still continued to be a perfect human being, possessing everlasting life. Now on this point the saints will be equal to the angels, but higher in nature. Christ is now equal in nature with his Father. Heb. 1:3. Higher than the angels. Heb. 1:4. The saints in nature are to be equal to Christ. Phil. 3:21.

God alone and only he possesses immortality. 1 Tim. 6:16. God never possessed immortality to the old world. It was to them as dark as dark could be. It was only brought to light under the gospel age. 2 Tim. 1:10. God promised the old world restitution. He taught it to them by the holy prophets. It was their boon and song of joy. It was their beacon light of glory and their reward for holy living to be restored from the Adamic fall, as their fallen natures were born in sin and in iniquity. Read Psalms 51.

To be continued.

Small Beginnings.

A traveler thro' a dusty road strewed acorns on the lea; And one took root and sprouted up, and grew into a tree. Love sought its shade at evening time, to breathe its early vows; And age was pleased, in heats of noon, to bask beneath its boughs; The dormouse loved its dangling twigs, the sweet music bore; It stood a glory in its place, a blessing evermore. A little spring had lost its way amid the grass and fern. A passing stranger scooped a well, where weary men might turn; He walled it in, and hung with care a ladle at the brink; He tho't not of the deed he did, but judged that toil might drink; He passed again, and lo, the well, by summer never dried. Had cooled ten thousand parching tongues, and saved a life beside. A dramer dropped a random tho't: 'twas old, and yet 'twas new; A simple fancy of the brain, but strong in being true. It shone upon a genial mind, and lo, its light became A lamp of life, a beacon ray, a monitory flame. The thought was small; its issue great; a watch-fire on the hill; It shed its radiance far adown, and cheers the valley still. A nameless man, amid a crowd that thronged the daily mart, Let fall a word of Hope and Love unstudied, from the heart; A whisper on the tumult thrown—a transitory breath— It raised a brother from the dust; it saved a soul from death. O germ, O fount, O word of love, O thought of random cast. Ye were but little at the first, but mighty at the last. —Charles MacKay

Departure in Church Work Plans.

Iowa City, Ia., July 1—A new departure in the line of church activity was begun here Tuesday when the Iowa City Baptist church started plans for the construction of a large club house to be located in the rear of the church and to be opened to the public use.

The club house will contain pool and billiard rooms, and in fact all the modern equipment of an up-to-date club. The house will be open to the public and every thing will be free of charge.

There is nothing like the first glance we get at duty, before there has been any special pleading of our affections or inclinations. Duty is never uncertain at first. It is only after we have

got involved in the mazes and sophistries of wishing that things were otherwise than they are, that it seems indistinct. Considering a duty is often only explaining it away. Deliberation is often only dishonesty. God's guidance is plain, when we are true. —Robertson.

Is there any tie which absence has loosened, or which the wear and tear of every-day intercourse, little uncongenialities, have fretted into the heart, until it bears something of the nature of a fetter? Any cup at our home table whose sweetness we have not fully tasted, altho' it might yet make of our daily bread a continual feast? Let us reckon up these treasures while they are still ours, in thankfulness to God.—Charles.

Let every creature have your love. Love, with its fruits of meekness, patience, and humility, is all that we can wish for to our selves, and our fellow creatures; for this is to live in God, united to Him, both for time and eternity. To desire to communicate good to every creature, in the degree we can, and it is capable of receiving from us, is a divine temper; for thus God stands unchangeably disposed to wards the whole creation. —Wm. Law.

Do not flatter yourself that your thoughts are under due control, your desires properly regulated, or your dispositions subject as they should be to Christian principle, if your intercourse with others consists mainly of frivolous gossip, impertinent anecdotes, speculations on the characters and affairs of your neighbors, the repetition of former conversations, or a discussion of the current petty scandal of society; much less, if you allow yourself in careless exaggeration on all these points and that grievous inattention to exact truth, which is apt to attend the statements of those whose conversation is made up of these materials.—Ware.

The acts of this life are the destiny of the next.—Eastern Proverb.

True glory consists in so living as to make the world happier and better for your living.—Pliny.

Men must be decided in what they will not do and then they are able to act with vigor in what they ought to do.—Mencius.

"Every action brings some kind of fruit."

Thou hast made us for Thyself, O Lord; and our heart is restless 'til it rests in Thee.

Uncle John.
Future Probation.
Liam H. Huls.
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The Rest of the Dead.

Editor and readers of the Restitution Herald:

I see in Present Truth Messenger of July 2nd, 1914, under the name of our venerable and aged Brother, Eld. John A. Cargile, some replies to questions asked him, some of which by your permission, I will review briefly. Would prefer to reply thro' Present Truth Messenger or some of the anti-millennial papers, but am sure what I would say would not be admitted in their papers. Hence ask space in our own paper. But let me admit that I am well aware Bro. C. is much more than my equal in many respects. Speaking of the hot controversy over the millennium, he says: "For that reason, I have refrained from trying to preach or write on the millennium." Yes, Bro. C. my information is that you were once an advocate of the millennium very much as we restitutionists hold it. We think our informant was correct and sure we heard you preach it at Dyer, Tenn., fifteen, or twenty years ago and when we found you had changed upon this subject, it was quite a surprise to us.

But still greater was our surprise when we read in the reply to a Baptist brother and sister in Ark., where you waxed bold and said, "There will not be a wicked man on the earth during the thousand years." If you will call to mind that is about the language used in conversation, more than that, you said, "If you will find it I will yield the point." My reply was, No, I think you would not; so when I wrote you and called your attention to Isa. 65, from vs. 17 to 25, you did not touch the scriptures your attention was called to, but resorted to ridicule, etc. I will once more call your attention to Isa. 65:20, after God creates the new heaven and new earth. Read it, brother, vs. 20. "There shall be no more thence an infant of days, nor an old man that has not filled his days, but the child shall die an hundred years old, and the sinner being an hundred years old shall be accursed." I presume the Restitution Herald will allow you space to reply and locate Isa. 65. Also many other scriptures. What age do you think the sinner will be in at a hundred years old? Not in this age, I presume, nor in the eternal kingdom age. Then it must be during restitution age.

As you will remember, no doubt, many strong, able ministers of the second Advent church advocated the restitution as we do. Oh that old book gotten out by D. T. Taylor and after enlarged and revised by H. L. Hastings. How clear it is on

the personal reign of Christ, right here on earth until his (Christ) reign brings all his enemies into perfect and complete subjection. What a pity you all did not hold on to the glorious doctrine of the restitution. Then we could continue in harmony, walking in the old paths.

"And the rest of the dead lived not again until the thousand years were finished." Let me illustrate. In 1913, my neighbor finished working his corn crop the 20th of June, but the REST of his crop was not finished until the 25th of July. Bro. C., does that language teach that the rest of the work was all done on the 25th of July, or between June 20 and July 25?

Then another, Jones, was to saw out a house pattern for Smith during this summer. June 15, Smith hauled off all the framing, but the rest of the bill was not all sawed till July 10th. Now it seems clear to me you will see the point. The time elapsing between the dates was the time the work was done. So the 1000 years of Rev. 20, is the space of time for the raising up of the rest of the dead.

J. D. Scott.

Dyer, Tenn.

Wherefore art thou troubled and ease down by the words of men or by the temptations thou mayst suffer? Let men think and say whatever they please about thee; let the world bluster, let the devil rage against thee as far as God allows. Do thou lean on the Lord humbly, but firmly and in silence keep thy heart in peace.

In religion, there is a vast gulf between the sentimental and the practical. The qualities of the latter are lasting, those of the former are mere froth.

Every time we do a thing carelessly, failing to put our highest thought and our greatest skill into it, we are lessening our ability to do good work. This is the penalty that unfaithfulness to duty carries with it. But whenever we put our best into our work, exercising care in the slightest detail, we are adding to our powers. This is the reward of fidelity to each opportunity.—B. C. Blessing.

When the hour of trouble comes to the mind or the body, or when the hour of death comes, that comes to high and low, then it is not what we have done for ourselves, but what we have done for others, that we think on most pleasantly.—Scott.

"Love delights to serve; selfishness to be served."

"We need God's power to be little."

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THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, August 5, 1914.

Number 43.

Counted Words of Bible.

Where, When and How a Prisoner Found Their Number.

It is well known that the number of letters, words, verses, etc., contained in the Bible have been counted, but by whom, when or where, is not generally known. Trest's publication, entitled Curiousities of the Bible, speaks of the occurrence as being of Spanish origin, and that the Prince of Granada, fearing usurpation caused the arrest of the supposed would-be usurper, and by order of the Spanish crown he was thrown into an old prison, called the place of skulls, situated in Madrid, where he was confined for thirty-three years with no other companion than rats, mice and other vermin that frequented his dismal cell.

During his confinement, he counted the letters, etc., contained in the Bible, and scratched the several numbers on the stone walls with a nail. When his work was discovered he was furnished with writing utensils and ordered to make a copy of the results of his long and tedious task, and, on its being completed, he finally received his liberty. The following is a correct copy of his great work.

The Bible contains 3,566,480 words, 31,173 verses, 1,195 chapters, and 66 books.

The word and occurs 10,684 times, the word Lord 1,853 times, the word Jehovah 6,855 times, and the word reverend but once, which is in the 9th verse of the 111th Psalm.

The middle verse is the 8th verse of the 118th Psalm. The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet except the letter j.

The finest chapter to read is the 26th chapter of the Acts of the Apostles. The most beautiful chapter is the 23rd Psalm. The 19th chapter of 2 Kings and the 37th chapter of Isaiah are alike.

The four most inspiring promises are to be found in the 10th chapter of St. John, 37th verse, and 14th chapter of St. Matt, 28th verse, and the 37th Psalm, 4th verse.

The longest verse is the 9th verse, 8th chapter of Esther. The shortest verse is the 35th verse, 11th chapter of John.

There are ten chapters in the book of Esther in which the words Lord and God do not oc-



rt thou weary, tender heart?

Be glad of pain.

Sorrow sweet:st things will grow,

As flowers in rain.

God watches, and thou wilt have sun

When clouds their perfect work have done.

Do not cheat thy heart, and tell her,

"Grief will pass away:

Hope for fairer times in future,

And forget today."

Tell her, if you will, that sorrow

Need not come in vain;

Tell her that the lesson taught her

Far outweighs the pain.

—Adelaide A. Procter.

cur. The 8th, 15th, 21st, and 31st verses of the 107th Psalm are alike. Each verse of the 136th Psalm end alike. The 117th Psalm contains but two verses, the 119th Psalm contains 176 verses. There are no words or names of more than six syllables.

It has also been discovered by some person unknown that in Joel, 3rd chapter, 3rd verse, the word girl occurs, and in the 8th chapter of Zachariah, 5th verse, the word girl's is mentioned for the only time in the whole book.

The 8th chapter of Esther, 9th verse, contains 52 t's. The word snow appears 24 times in the old testament, and three times in the new. — Boston Herald.

The Devil Marshaling His Forces.

We clip the following from a Mennonite paper, "The Gospel Herald." It is pretty good, and we wish to endorse it but must say that they surely erred in being represented by "some Mennonites" in this Satanic body.

"The unatholized Indians of South America are difficult to reach, being partly of savage disposition and living in regions which are very unhealthful for Caucasians. Hence the question of missions in South America, as far as it concerns us, is perhaps one of missions among Roman Catholics. The question is pertinent; it is in order to undertake missionary work among Roman Catholics?

"The Protestants of our day are not a unit on this question. It will be remembered that the 'Federal Council of the Churches of Christ in America' which comprises nearly all the leading denominations, including some

Mennonites, refused to adopt the name 'Evangelical' or 'Protestant' which would have excluded the Roman Catholics. The leaders of this modern movement are harboring the hope that the Roman Catholics, in course of time will become a part of this union. And why not? How could the Catholics be excluded, when those who deny the authenticity of the Scriptures and the divinity of Christ are found in large numbers in this federation? But those Protestants who would now look upon the Roman Church as a sister denomination clearly condemn their own past. Quite evidently the leaders in the popular union movement would never have renounced the Church of Rome, had they lived in the era of the Reformation. They are not made of the stuff that made their forefathers go to the stake to give their lives for their testimony against Roman idolatry and superstition. They hold that creed and doctrine counts for little and is of secondary importance."

We only wish to add that there is so little difference in the spirit of modern Protestantism and Romanism that they ought to be able to affect a union. We suggest that the Protestants get them a string of beads, a holy (1) crucifix, some holy (2) water, and a few images and confess their sins to the Priest for the privilege of buying indulgences in sin, and they can have unity. If unity is the only thing they want, they can get it cheaply.

"Think not that I am come to send peace on earth: I come not to send peace but a sword." Matt 10:34. God's people should be in unity but not with Satan's force.

es.—The Gospel Searchlight.

Departed Spirits Are Not Saints.

Text: Heb. 12:23, last clause.

The spirit of man is the vital principle, the mental disposition and superior faculty in man. It is capable of Divine communication, lost at the fall, but recovered, in the regeneration of man. It links him with higher intelligence and is that highest part, receptive of the quickening Holy Spirit (1 Cor. 15:45). It is not an intellectual entity. It does not see, hear or understand without appropriate organs.

"The spirits of just men are made perfect," (the text above) at the resurrection, when we get our glorified bodies joined to our departed spirits. But it really means that just men are made perfect in life, and we come in touch with their spirits in fellowship in heavenly places. Eph. 1:3. Just as we come bodily to the throne of grace, Heb. 4:16.

I have given the above definition of the spirit as I have studied, and learned of John Couch, Canon Faussett, Lord Bishop of Derry, and others. But the Wise Man says, "The spirit goes to God" at death, Eccl. 12:7. And we have no further history of it in the intermediate state.

But what are the saints? Prof. Long says, a saint is a religious, blameless, sacred, holy, consecrated man or woman. David called Aaron a saint, Psal. 106:16, because he was consecrated to the High Priest's office. Daniel and Judah call angels saints, Dan. 8:13, Jude 14. Paul calls all good Christians saints, Phil. 4:21; 1 Tim. 5:10. But in Rev. 5:8, we read, "And when he took the book, the four beasts and twenty-four elders fell down before the Lamb, having every one of them harps, and golden vessels full of odours (incense), which are the prayers of the saints."

And Rev. 13:7, "And it was given unto him (the beast) to make war with the saints, and to overthrow them." And also Rev. 16:5, "For they have shed the blood of the saints and prophets, and thou hast given them blood to drink." And in Rev. 19:8, "The fine linen is the righteousness of the saints." Rev. 20:9, "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city."

If the spirits of our dead were

saints, then the beast could not make war with them, they would be bloodless, and need no fine linen, but are in God and not in camp. These things are in the symbolic heaven and not up where God's throne is.—Garden-shire in Day Dawn.

To the Brethren.

Not long ago, a request appeared in the Herald from one of the members of the committee appointed to look after the publishing of a new hymn book, asking for an expression from the brethren as to the advisability of its publication. As no one has yet said anything through the Herald on the subject, perhaps I may be allowed to say a few words, as I once some years ago, followed to its end such an effort, carried out by brethren.

In 1872, as the date in the book now before me shows, Bro. Thomas Wilson published a singing book of that kind for our church. As I now remember its history, in its rise and fall, it was not a success in any direction. To again attempt a work in the same plan appears to me a needless and costly effort to some one and will at last prove a great failure and disappointment as was the one following the publication in 1872. While it is true we all desire good doctrinal singing, beautiful and inspiring music, yet we have a great amount of all such already published from which we can, and do select, without getting out another new book, the arrangement of which would consist of a selection from these books. Then why not make selection from some of these when we desire to sing?

We all believe we are nearing the end of this dispensation and the day of our Lord's return, and would it not be better for us to spend our money in spreading the truth by evangelistic work and giving books and tracts than to spend it in the publishing of a new song book? Can we not wait until Christ comes to sing our "new song"?

There are many good and true words and songs already in our present books, many of which our fathers, mothers and dear ones gone before us have sung with a love, spirit and a heavenly glow upon their saintly faces that none but heaven and God could paint, and the songs and remembrance of which, yet echo through the vast corridors of memory, that never can be expressed or forgotten as long as life shall last. Oh let us be content just a little while longer to sing the same old songs over and over again remembering those voices that once sang those songs with us in years gone by.

Where can you go to find bet-

ter words and more glorious music than is found connected with them, such as "Lord plant my feet on higher ground;" and "There's a hand held out for me;" "Jesus lover of my soul;" "Throw out the life line;" "The same old way;" "With Christ as our pilot," and many more like unto these, all of which can be found in Pentecostal Hymns, 5 and 6, and much easier and cheaper for us to obtain than to compile them in a new book. It appears to me at this time in our world's history, it would be far better to spend the same amount of money in sending out tracts and evangelists to spread the truth, than spend the same in publishing a new singing book.

This is my feeling on the question. But perhaps I am not correct. I am sure I am but one to speak, but have spoken in love.

Truly your brother in hope,
L. S. Bronson.

Thoughts on Future Probation.
William H. Huls.

Thy desire to be restored to bodies made good and very good to perfect, deathless and sinless humanity. While the promise under the gospel age to the little flock, that these vile bodies be changed to immortality, like Christ's glorious body. No more a natural human body, but a heavenly one, a glorious one, or a divine and spiritual body, and not a perfect human body.

Adam's perfect body before he sinned was the highest human nature in the universe of God. There never will be any higher until the times of restitution when millions will receive eternal life, far beyond what Adam ever enjoyed. Adam and his unborn race had a chance of life eternal had Adam obeyed his Creator. The second chance of life eternal will come through the second Adam. God will have in the future as he had in the past, only higher in order or rank of different beings. Every man in his own order or rank. Every man in his own glory. Every seed his own body. Celestial and terrestrial beings will shine differently in glory. "There is one glory of the sun, another glory of the moon, and another glory of the stars for one star differeth from another star in glory. So also is the resurrection of the dead." 1 Cor. 15:23-38 to 42. The restored terrestrial kings will shine in glory as the moon. (Higher in order in glory than humanity).

The saints of God, the heavenly little flock will shine in glory as the sun. Every man will come forth in his own order or rank, as Christ came forth first by his Father, saints will come forth first by his son; each having the first resurrection. mak-

ing Christ and the saints to come forth in the first order or rank.

God's restored people will come forth in the second order or rank. "Who shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. 8:21. "There is a natural body and there is a spiritual body." The first Adam was natural. The last Adam was spiritual. The first Adam was a living soul; the last Adam was a quickening spirit. The first Adam could not have been made mortal, for had he been so he would have had a dying body before he sinned. Or had he been made immortal, he could not have died. He was made good and very good, beyond mortality or a dying nature, when he and his race could have lived in that condition forever, had he been obedient to his Creator.

The last order or rank will come first in the lake of fire, to die the second death. God will give each seed his own body as it has pleased him. And will carry out his plan or purpose from the beginning, and will have millions of perfect human beings, made good and very good, possessing eternal life.

This is complete restitution to the old world, and a special salvation to the little flock, under the gospel age. When will all this glory take place? After the great judgment day. After the day of the Lord. After the thousand years. After the times of restitution. After the second resurrection. After Christ delivers the kingdoms of this world (then in a glorious, perfect state) over to his Father when God will be all and in all.

When the Father gives the kingdom and dominion under the whole heaven to his Son and his saints. Dan. 7:14-27. "The hour is coming when all in their graves shall hear his voice and come forth. The good will come forth unto the resurrection of damnation. (King James). Those who have done evil things to a resurrection of judgment. (Emphatic Diaglott). Those who have done ill things to a resurrection of judgment. (Revised Version). Those, the vile things have done to a resurrection of judgment. (Original Greek). The ill ones are the ignorant world going to judgment for trial when Christ and the saints will judge or rule the world in righteousness. "For he cometh, for he cometh to judge the world with righteousness, and the people with truth." Psa. 96:13.

To teach them to believe and to obey God and his Son. These people are not the ungodly. For they will never see this glorious judgment day. They will never see the times of restitution. They

will sleep on in death until the thousand years expires, when they will come forth to the second resurrection, to the great day of wrath. Rev. 6:17. "The wicked are reserved (in the grave) to the day of destruction; they shall be brought forth to the day of wrath." Job 21:30-31. Thou treasureth up unto thyself wrath against the day of wrath. Rom. 2:5. What a great contrast, of a judgment day of righteousness and glory; Psa. 98:8-9; and a judgment day of wrath poured out on the wicked in John's lake of fire.

The judgment day of righteousness and equity will commence when Jesus comes to build David's throne, that the rest of the men might seek after the Lord. Acts 16:16. And the heathen shall know that I am the Lord, the Holy One in Israel." Ezek. 39:7. And the scriptures foreseeing that God would justify the heathen through faith. Gal. 3:8. No living person can be saved through Christ, only by faith and obedience.

Dear brethren, how can we preach the good news of the kingdom and leave out the times of restitution? Yes it is good tidings of great joy to all people. It is now great joy to the little flock, a few people. But when Jesus comes, it will be good tidings of great joy to all people. How it fills our hearts with God's everlasting love to know that God will have all men to be saved and to come unto the knowledge of the truth. 1 Tim. 2:4. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more (a) sacrifice for sin. Heb. 10:26. By this we learn that God has done justice to the whole human race. That was the true Light which lighteth every man that cometh into the world. John 1:9. Rockbridge, Ohio.

The Value of Experience.

If considered from a worldly standpoint, the value of general knowledge, whatever its kind or origin, is greatly increased by experience.

Take the business world for example, and it is evident that in every department there is a great demand for "experienced help."

The mechanic with years of experience to back up his knowledge of machinery, is counted of greater value to his would be employer, than the man with a diploma from some institution of learning as his only recommendation.

Experience adds worth to the natural or acquired aptitude for any occupation.

Experience is also valuable in the scientific world.

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Any theory proved sound by experimental tests carries with it an added weight of conviction. The man with a new idea or invention must prove its practical value if he would have it received with any great degree of enthusiasm.

Some people of course, like the Athenians of old, spend their time in nothing else, but either to tell, or to hear some new thing.

Everything that comes along is received from the latest contrivance in cooking utensils to the most advanced speculation in new thought or higher criticism.

But neither the originality of a theory, nor the manner of its reception by the public, is sufficient proof of its soundness.

It may appear reasonable, but if tested by experience and found practicable, it has added much to its real worth.

But not only is experimental knowledge a valuable asset from the worldly standpoint, it is of priceless value when applied to eternal things.

Experience in the ways of God is an important factor in the religious world.

Faith in the promises of God is greatly increased when a person has proved in his own life that he can safely stand upon them. The value of a general knowledge of truth is wonderfully enhanced by experimental knowledge.

The following is quoted from the notes found in an old Bible that belonged to Miles Grant:

"A man in not a Christian in proportion to the amount of truth that he puts into his creed, but in proportion to the amount of truth that he puts into his life."

Experience is also valuable in testimony. A little bit of personal experience added to an exhortation or general exposition of the Word, carries with it an added weight of conviction and also may wonderfully encourage some fainting heart.

It is the person that has tested and proved the power of God to save and to keep in his own life, that can best recommend the Gospel of salvation to others.

The children of God should be living epistles, "known and read of all men."

Then last of all, let us consider experience as a means of declaring the grace and glory of God.

Peter assures the church that the trial of their faith is "much more precious than of gold that perisheth, though it be tried with fire." Why?

As the practical value of any product of a worldly nature is brought out by testing, so the real worth of the grace and power of God is brought out by trial and tribulation.

How could the ability of God to deliver from temptation be proved if there was no temptation?

How could his grace be found sufficient for every time of need?

How could he be proved a comforter in sorrow and affliction if times of sorrow and affliction never came?

Every trial can be made to rebound to his glory by the grace and sweetness with which it is borne.

The person who murmurs and complains beneath the chastening rod has missed a large opportunity to manifest overcoming grace in his own life, and he has also missed a chance to be to the praise of his glory, "who loved us and washed us from our sins in his own blood."

The greater the trial, the greater the opportunity to glorify God.

"And he shall bring forth thy righteousness as the light and thy judgment as the noonday." Cora Vinal in *The World's Crisis*.

Jesus the Christ.

The New Testament writers know the Messiah through the prophetic word and the mighty works of Jesus the son of Mary. His miracles prove to them that his claim to the Messiahship is based upon the prophets, verified by his works. He was the prophet greater than Moses who was to come from among the brethren. They were admonished to hear him. He was revealed to Paul as the unit seed who will redeem his people and bless all families of the earth. Peter confessed him to be the Christ the son of the living God.

Matthew quoting from Isaiah, introduces him as the Emmanuel which means Jehovah with us. Jehovah reveals himself to Abraham as the powerful one. (Ail Shaddai) Gen. 17:1. Israel looked for one who would restore to them the kingdom which had been overturned. Ezek. 21:27. They rejected the prophet's testimony that he was the child born and the son given. Isaiah writes of him as "a tender plant, as a root, out of dry ground. He was despised and rejected of men, a man of sorrow and acquainted with grief. He was wounded for our transgressions. He was bruised for our iniquities. He was oppressed; he was afflicted. He made his soul an offering for sin. He poured out his soul unto death. This prophecy applies to Jesus the Christ. Thus he became a stumbling block to Israel. By their traditions they made the prophetic word meaningless. He was revealed to the mother as the son of the highest. He was to

bear the name of Jehovah which was Yahweh in Hebrew and Jesus in English. The angel promised him the throne of his father David. He was the spiritual Rock of which Israel drank. He was with them in every sacrifice offered. He was the Passover lamb slain the evening previous to their departure from Egypt.

Paul identifies him as Christ our passover who was slain for us. 1 Cor. 5:7. Thus we learn that there is an agreement among the prophets and apostles in regard to Jesus the Christ. John the forerunner of the Anointed, says, I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit and with fire. Matt. 3:11. John recognizes him as greater than himself and Jesus says of John, he is more than a prophet. For this is he, of whom it is written, Behold I send my messenger before thy face which shall prepare thy way before thee. Verily I say unto you, "Among them that are born of women there hath not risen a greater than John the Baptist." This plainly shows that Jesus as a Bible character was greater than any of the prophets. At his baptism the Father says: This is my beloved son in whom I am well pleased. Isaiah in speaking of One says: The Spirit of the Lord God hath anointed me to preach the gospel (good tidings) unto the meek, etc.

Jesus in reading this prophecy applies it to himself. He was the anointed of Jehovah, the Christ. He is the fulfillment of every prophecy. The prophet John says, The testimony of Jesus is the spirit of prophecy. Rev. 19:10. He is recognized by all the writers of the New Testament as the Son of the living God. It was revealed to Simeon, the aged that he should not see death until he had seen x the Lord's Christ. He came by the Spirit into the temple: when the parents of Jesus brought him to do for him after the custom of the law, then took he him up in his arms and blessed God and said, Lord, now let 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. The testimony of Anna, a prophetess, was that Jesus the Christ would redeem Israel. The angel's testimony as recorded by Luke is, unto you is born this day in the city of David a Saviour, which is Christ, the Lord. There was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and

on earth, peace, good will to men. We might multiply testimony showing in scripture language that Jesus the Christ was the only begotten son of Jehovah. Not humanly begotten but begotten of the spirit.

He is the only one of the race who has been born out from among the dead ones. He was Jehovah's Holy One who was not left in the grave and would not see corruption. David fell on sleep and saw corruption. Of himself Jesus says, I am he that liveth and was dead; and behold, I am alive for evermore. He is the true vine and the Father is the vine dresser. If we abide in him and bear fruit he will abide in or with us.

Brothers and sisters in the Anointed, the Lord will soon come. The old cosmos is becoming so corrupt that it must soon pass away. While we wait, let us watch.

Your brother,
D. C. Robison.

Our whole trouble in our lot in this world rises from the disagreement of our mind therewith. Let the mind be brought to the lot, and the whole tumult is instantly hushed; let it be kept in that disposition, and the man shall stand at ease, in his affliction, like a rock unmoved with waters beating upon it.—T. Boston.

Thrice blest will all our blessings be,
When we can look thro' them to thee;
When each glad heart its tribute pays
Of love and gratitude and praise.
—Jane Cotterill.

The men whom I have seen succeed best in life have always been cheerful and hopeful in n, who went about their business with a smile on their faces, and took the changes and chances of this life like men, facing rough and smooth alike as it came.

He who walks thro' life with an even temper and a gentle patience with himself, with others, patient with difficulties and crosses—he has an every-day greatness beyond that which is won in battles or chanted in cathedrals.

You may not be able to solve the problem of evil, but you can keep it from becoming more complicated by leading the right kind of life.

There is a power in friendship that ennobles and uplifts every soul that plays the part of a friend and encourages and helps the one who needs to be befriended.

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.

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.

Bro. Joseph W. Williams expects to be present to take his part in the Illinois Bible School. This insures us of a good school. A large attendance is promised and we see no good reason why this should not be a banner year.

Bro. J. H. Adams, Pres. of the Nebraska State Conference, wishes us to announce their annual conference to be held near Holbrook, Neb., Aug. 29 to Sept. 6 inclusive. A very cordial invitation for the editor to be present is also extended, but for the present we must forego this pleasure.

Announcements.

The Quarterly Conference in Michigan is to be held Sept. 4-6 near Adrian, Mich. Full notice and program later.

Emma Jackman, Sec'y.
F. V. Blakely, Pres.

Illinois Bible School, Aug. 11-19.
General Berean Meeting, Aug. 19-20.

Illinois Annual Conference, Aug. 20-23.

Come and See.

At our little church near Adrian, Mich., the Quarterly Conference will be held Sept. 4-6.

We are sure of a good meeting and shall be disappointed if you do not come and enjoy it with us. Let us know immediately, whether or not you are coming, so accommodations can be provided and then let us know later upon what train to expect you and we will be there. Splendid railroad as well as interurban service to Adrian. All coming from Northern Mich., by way of Jackson, take the Mich. Central R. R. and change cars at Lena-vee J'ct. Those coming via Toledo or Chicago, take L. S. and M. S. direct to Adrian, and any from south central Mich., northwestern Ohio, etc., take D. T. and I. to Adrian.

Your presence will do us good as well as you. For further information address the writer. If it is impossible for you to come, send a message of good will.

This invitation applies to ALL not to Michigan brethren alone.

Frank E. Siple, pastor.
35 Seeley St., Adrian, Mich.

The annual conference of the Churches of God in Mo., will meet at Fredericktown, Mo., Aug. 26-30, inclusive. The program will be carried out from day to day. Bro. Lindsay and Bro. Anderson being the ministers.

All coming please write Bro. W. A. Cooper, Fredericktown, Mo., who will arrange to meet you. If you live in Mo., come and join the conference, if you have not already done so. If you do not live in Mo., come and visit us. We can accommodate all who will come.

Seven years ago, through the efforts of two of our churches in this state, the first conference of the Church of God in Mo., was called with the hope that in this way we could get in touch with every church and every isolated member in the state, there by enabling us to all work together to spread the gospel.

So far, little has been accomplished; yet it seems that if we could, each and every one of us, come to a full realization

of the fact that the Divine command—"Go ye into all the world and preach the gospel," is just as binding on us today as it was the day it was given, we would welcome the opportunity of doing our share of this work.

Quite a number of our members in various parts of the state have expressed their willingness to help support an evangelist for the state and in this way, the isolated members who can not alone bear the expense of paying a preacher, can have the privilege, not only of hearing the gospel, but of spreading it.

Let each member in the state of Mo., give the subject careful consideration and either come to the conference or write the secretary your promise to help in this matter of supporting a state evangelist, and the Mo. conference will accomplish its original purpose.

Sadie B. Morse,
Sec'y.

Obituaries.



Asa B. Griffith.

Bro. Asa B. Griffith was born in Wayne Co., Ohio, January 5, 1837 and fell asleep in Jesus Monday, July 13, 1914, aged 77 years, 6 months and 8 days.

With his parents he moved to Story Co., Ia., in 1853 and located on a farm near Roland. Bro. Griffith was married to Susan A. Thomas at Nevada, Iowa, Oct. 17, 1861. For two years following their marriage they occupied the Griffith homestead on Skunk River. Removing from there to a place near Nevada, they remained several years. In the fall of 1875, having purchased a farm near McCallsburg, they engaged in farming until 1899, when they moved into McCallsburg, where they continued to reside until the fall of 1913 when they came

to Nevada.

Bro. Griffith enlisted in the Civil War at Ontario, Iowa, in Co. "L" of the 13th Iowa Volunteer Infantry, and served under General Sherman in his memorable "March to the Sea." He was also present at the surrender of General Robert E. Lee, and took part in the Grand Review of General Sherman's army in Washington, May 24, 1865. He was mustered out of the service at Louisville, Ky., July 21, 1865.

Many years ago Bro. Griffith embraced the faith of the Church of God in Christ Jesus, and has remained ever since earnestly contending for Bible truth and righteousness. His greatest delight was found in talking about the "blessed hope" of a soon coming Savior and the world wide blessings that were to follow.

Bro. Griffith leaves his widow the faithful companion of more than half a century, three sons, and twenty grandchildren. Also three brothers and a sister.

Before his death Bro. Griffith made full arrangements for his funeral, leaving a request in writing that the writer should take charge of the service and speak from the beautiful and comforting words of Paul found in 1 Thess. the 4th chapter.

G. Eldred Marsh.

Hiram O. Goodsell.

Bro. Hiram O. Goodsell, son of Mr. and Mrs. William Goodsell, was born in Wyoming Co., Pennsylvania, July 27, 1837 and died at his home in Waterloo, Ia., May 18, 1914, aged 76 years, 9 months and 22 days.

While a young man he removed from his native state and located near Harvard, Ill. At the beginning of the Civil War, he enlisted in the 37th Infantry for the defence of his country's flag.

He came to Iowa in an early day and engaged in farming. Twelve years ago he located with his family at Shell Rock where he remained until two years ago when he moved to Waterloo. It was while he was living at the former place that he learned the truth while attending a tent meeting conducted by Bro. Eychaner and the writer in 1907.

In addition to his sorrowing wife, he leaves two daughters, Miss Hazel Goodsell of Waterloo and Mrs. Leonia Hull of Burlington, one brother Ansel, who resides at Bristow, and two sisters, Mrs. R. P. Mead of Aplington and Mrs. Hattie Hill of Hill City, Minnesota.

The funeral was conducted by the writer from the home in Waterloo.

G. Eldred Marsh.

Mary Frances Florer.

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daughter of Bro. and Sister Harrison Bryen, was born April 10, 1853, and after an illness of about three years fell asleep in Jesus, Thursday, July 23, 1914, aged 61 years, 3 months and 13 days. In 1874, he came to Iowa with her parents who located in Kellogg, where she has since made her home.

Her first marriage occurred Sept. 13, 1874 to Mr. George W. Brown. Two daughters were born to this union, both of whom have preceded their mother to the land of shadows. She was married a second time October 10, 1895 to Bro. L. E. Florer, the faithful husband who has attentively cared for her during her long and painful illness, and who with her mother remains to mourn her absence.

In early life she united with the Church of God in Christ Jesus, and has ever remained steadfast to her profession and in her service to God. She rests, awaiting the resurrection of all who sleep in Jesus to endless life.

By her request, the writer addressed the relatives and friends assembled at her funeral, which was held in the Christian Church in Kellogg, on the faith that had comforted her throughout her life.

G. Eldred Marsh.

Thompson Robbins

was born near Pittsburg, Pa., Nov. 4, 1838; died near Biggs-ville, Ill., July 20, 1914. He was united in marriage to Anna Robbins, Oct. 10, 1871. To this union were born five children, all of whom are living. He lived most of his life near Ripley, Ill., having moved north into Henderson Co., some four or five years ago. He was stricken with paralysis in June 1911, and has been a sufferer, more or less since that time until death relieved him. Beside the wife and children, he is survived by two sisters, one brother and many relatives and friends.

Brief services were conducted at the grave, after which he was laid to rest in the Palm cemetery in Schuyler Co.

J. W. Cooper.

Reports.

Dear Bro. Lindsay: Thought I would write and tell you of the great success we have had in our church. Bro. Maple came to our place and commenced a series of meetings, June 29, and lasted until July 12. Thirty-nine were secured in our church, during two weeks, twenty-five being baptized and fourteen by letter.

We certainly had a time of rejoicing Saturday, July 11th. After Bro. Maple had buried ten

candidates in the watery graves, the little band numbering about twenty, autoed over to Brother Waggoner's and took him by surprise. As he and his faithful wife watched us come, he exclaimed, "Surely this must be a vision," being so rejoiced.

Eld. Maple expects to be with us on the evening of Aug. 6th, on his way to Oregon Bible School. This leaves us well, hoping to find you all the same,

Mrs. Frank Boggs, Sec. Argos, Ind.

Dear Bro. Lindsay:

The brethren at Brush Creek or Curtis Church of God in Ohio, made a birthday surprise on Bro. Anderson last Sunday. Nine of us went over. Sister Brotherton and granddaughter, Bro. Vernon and wife and granddaughter, Bro. Hodson and wife and the writer and wife. We went on Saturday, arrived at Milton. We were met by Bro. John Lehman and Bro. Daniel Lehman with carriages and went to Bro. John Lehman's. Bro. Anderson saw us and thought he recognized us. He and family came over and were surprised to see us. But a greater surprise was awaiting him. We all went to church Sunday morning; heard a good sermon from Bro. Anderson, then as he supposed, all went to their homes. But all went to his house with well filled baskets and set a table in a grove near his house, and had all kinds of eatables, plenty and to spare. After dinner, we spent the afternoon in a social, getting acquainted with the brethren. We had an enjoyable time long to be remembered. Monday morning they took us to the train and we all arrived at Hartford City 11:10, safe and sound. Seventy-four were present at the surprise.

Bro. T. R. Swindler. Roll, Ind.

The Sunday School.

By Anna E. Drew.

The Wicked Husbandman.
Aug. 16, 1914. Matt. 21:33-46.
Read Luke 20:1-19.

Golden Text.—The stone which the builders rejected, the same was made the head of the corner. Matt. 21:42.

Time.—Tuesday, April 4, A. D. 30. The last day of Jesus' public ministry. Two days after the triumphal entry and three days before the crucifixion.

Place.—Jerusalem, in the courts of the Temple.

In today's lesson, we have an-

other parable concerning a vineyard. "These vineyards were familiar sights to the Jews of Palestine, and Jesus and His disciples would meet them almost everywhere they went in their travels, and all the details of this parable were matters of common knowledge."

Questions.

In this parable what does the vineyard represent? Isa. 5:7.

God had set apart the nation of Israel and they were to be to the heathen nations round about what a vineyard was in the wild uncultivated regions of the earth.

What was done for this vineyard? v. 33; Isa. 5:2. "Set a hedge about it."—for what purpose? (To protect it). How could this expression be applied to Israel? "Palestine lay between the two great nations of the then known world, Assyria on the northeast, and Egypt on the southwest. Neither could reach the other without going through Palestine along the border of the sea. Each wanted this narrow, intermediate country; neither was willing the other should possess it. So that so long as Israel obeyed God's laws and kept pure the true religion, God would by this means preserve them from outward enemies." Josh. 1:8. For what purpose was the wine-press? The tower?

These circumstances signify that everything had been done that was necessary that good fruit might be brought forth out of the vineyard.

In the parable, who was the householder? (Owner of an estate). Who does it represent? What of God's estate? Psa. 24:1; 50:10-11. What were the husbandmen? "It is customary in the East, as in Ireland and other parts of Europe, for the owner to let out his estate to husbandmen, that is, tenants, who pay rent either in money, or as apparently in this case, in kind." In the application to Israel, who did these represent? "The rulers of the Jews and the nation as a whole." Where did the owner go? v. 33. See R. V. Luke says it was for a long time. He had left everything needful for their work and by his absence gave them an opportunity to faithfully fulfill their duties.

When the time for the fruit drew near, whom did the owner send? Whom do these servants represent? Amos 3:7. What was done to these servants? vs. 35-36; Mark 12:3-5. Was this true of the prophets? 2 Chron. 24:21; 36:15, 16; Acts 7:52; Heb. 11:36-38. What was done last of all? v. 37. Luke 20:13. Whom does this son represent? Heb. 1:2. How did they receive him? vs. 38, 39. Was this the way they talked of Jesus? Psa. 2:2; Matt.

26:3-4; Jno. 11:53. "Cast him out of the vineyard,"—to what does this allude in the application? Heb. 13:12. Calvary was without the walls of Jerusalem in Jesus' time. What question is asked? v. 40. What was the reply? v. 41. Do you think the leaders at this time knew the story applied to them? v. 45. Did they not unconsciously condemn themselves? When was v. 41 fulfilled? About 40 years later by the Roman armies.

What other illustration did Jesus use to enforce the same truth? v. 42. From what Scriptures was this quotation? Psa. 118:22, 23. Who is meant by the stone? Acts 4:10, 11; 1 Pet. 2:6, 7; Eph. 2:20. Was this kingdom spoken of in v. 43, a literal kingdom on the earth? 1 Chron. 28:5; 2 Chron. 9:8. To what nation to be given? Acts 13:46. Explain v. 44. This is an allusion to the Jewish mode of stoning. The place of stoning was twice as high as a man. From the top of this, one of the witnesses struck the culprit and felled him to the ground; if he did not die of this, other witnesses threw a stone upon his heart. "Jesus seems to refer not only to the dreadful crushing of the Jews by the Romans, but also to their general dispersion to the present day. See R. V. of v. 44. When the chief priests and Pharisees perceived Jesus spake of them, how did it effect them?

Apply this parable to our own selves. Show what God has done for us,—how we are made fruitful, what the fruits should be,—if we bear none, what will the result be?

Real happiness consists not in material things round about you, but in spiritual things within you. Not what you have, but what you are, is the true basis of a happy life. What you are, determines your interpretation of things without. You cannot but be wretched if you insist on pulling tomorrow's burden back into the realm of today. 'Sufficient unto the day is the evil thereof. It has been well said that no man ever sank under the burden of the day. It is when tomorrow's burden is added to the burden of today that the weight is more than a man can bear. Never load yourselves so. If you find yourselves so loaded, at least remember this—it is your own doing, not God's. He begs you to leave the future to Him and mind the present.—R. Lunn.

The problems of today are quite enough for our wisdom and energy. Tomorrow shall take thought for the things of itself.

Love keeps no ledger of its services. It only renders them.

The Hope of The Church.

No. 4.

Marriage of the Lamb.

That an event is to transpire in the history of the divine development which will bring the church into union with Christ, represented as a marriage, is clearly revealed in the scriptures of truth. That union is not consummated in this life. It lies beyond the destruction of the harlot of Rome. This is perfectly plain in the reading of Rev. 19:1-7. It is plainly revealed in Matt. 25:1-10, that the marriage is subsequent to the second coming of Christ. The church in this life is merely espoused to Christ. See 2 Cor. 11:2. Does the use of such language in scripture indicate anything, or is it without meaning? Who will attempt to so impeach the wisdom of God's Anointed as to urge that he uses language that is meaningless?

If it means anything, how much does it mean? I answer, the main feature of the accomplishment of the act of the union that makes the man and woman one flesh will find its counterpart in the marriage of Christ to the church. The first act is the espousal. After the espousal, the bride must get ready for the wedding. Is it thus with the bride of the Lamb? Most certainly. When are we espoused to Christ if not at conversion? You ask me: Is there a work to be accomplished in us after conversion to fit us for this exalted position? Most certainly.

After conversion we are commanded to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. 2 Pet. 3:18. After we are converted, we are to add to our faith seven Christian graces or qualifications, in order to attain to a perfectly safe position. See 2 Pet. 1:5-10. Any thing short of these additions will not fit us for an abundant entrance into the everlasting kingdom of our Lord Jesus Christ.

After we are converted we must be sanctified wholly. 1 Thess. 5:23. It is for the purpose that the bride of Christ may have an opportunity to secure an entire preparation for the marriage, that she is espoused before the marriage. The exact character of that prepared state is plainly marked in the Holy Scriptures. It is vain for anyone to suppose he or she will be received as a member of the bride of Christ without an exact Bible preparation for the marriage feast. When it is declared that the marriage of the Lamb is come, it is recorded, his wife hath made herself ready. I shall attempt to show in what that readiness consists. Judging from the talk of some with whom I have come in contact, I am led to conclude that they with many others, ex-

pect to attain unto this most closely wrought union with Christ because they hold a certain set of religious views. On this point doubtless, many are in error that will shut them out of the kingdom in the ages to come.

We all know and acknowledge the value of revealed truth, but a mere intellectual faith in revealed truth will not save us. There is faith, that having no corresponding works is dead. James 2:20. And surely dead faith possesses no saving power. The devils believe and tremble, vs. 10, but such faith as devils exercise will not bring either justification or sanctification. There is a faith that stands only in the wisdom of men. 1 Cor. 2:5.

The wisdom of men is merely the acceptance of religious views from men, because these men preach with enticing words of man's wisdom and that kind of faith makes of those who receive it mere religious partisans. The truth of God spoken in demonstration of the Spirit and of power and is written on the heart, as well as in the Bible, by the sealing power of the spirit of God. In whom after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession. Eph. 1:13-14. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Eph. 4:30.

The above scriptures teach emphatically the necessity that the sealing power of the Holy Spirit must attend the truth to the heart in order that the truth benefit us unto eternal salvation. I am told that we are sanctified through the truth. I most fully and most cordially admit, but I do not believe that a bare intellectual believing of any or many principles of truth will sanctify any one. There is such a position as holding the truth in unrighteousness, recognized by Paul. For the wrath of God from heaven is revealed against all the iniquity and wickedness of men who hold the truth in iniquity. Rom. 1:18. Murdock. The text in James assures us that men may have faith in the corresponding works, it is dead and will not save the person possessing it. The means and mode of sanctification are plainly revealed in the Holy Scriptures. We are bound to give thanks, always to God for you brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit belief of the truth. 2 Thess. 2:13.

Again: Seeing ye have purified your souls in obeying the truth through the spirit. 1 Pet. 1:22.

Thus we learn that the word of truth will do nothing whatever

toward sanctifying us unless it be vitalized into a divine power in our hearts or minds by the spirit of the word. It then becomes a real divine faith, the only faith that will justify, set apart and save. The same faith that Abraham had and all the martyrs. Anything short of this amounts to nothing. No better than a dry, sectarian theory. Those who are satisfied with such theories usually ignore the real work of the word of God, and of necessity, therefore are destitute of that love which is shed abroad in our hearts by the Holy Spirit, which is given us. Rom. 5:5. They have not sufficiently clear perception of the divine character to know what is pleasing to our loving Father, and in the hardness of their unloving hearts they, like Saul the Pharisee, appear to think that they are doing God service when they attempt to forge in their ecclesiastical furnace, hand cuffs, fetters and thumb screws with which they would gladly torture, cramp, and cripple those who refuse to be stretched or shortened as the case might require to fit them to lie down contentedly on their iron bedstead. Isa. 28:28.

We have seen a great deal of this work among a particular class of religionists, and that, too while they are constantly saying: We must be sanctified through the truth. Such certainly need the sanctifying power of the truth of Christ. The recognized bride of Christ will know in all its divine reality and power, that sanctification that is attained by having the word of truth, God's power, Rom. 1:16, word of truth, God's written word in our hearts and minds by the spirit's teaching: when that work is accomplished, it will give the following marked character. For if any one be in Christ, he is a new creation, the old things are passed away; they have become new. 2 Cor. 5:17.

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed and that henceforth we should not serve sin. Rom. 6:17; vs. 1, 11, 17, 18. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. vs. 22. This is clean work.

Do we wish to get rid of our carnality? Do we desire to cease serving sin? All that is necessary is to have the old man crucified with Christ. His death—for crucifixion always brings death—will destroy the body of sin, for the good reason that there is no body of sin in us to demand our service. We wish to bear fruit unto holiness and gain the life of all ages. We must be made free from sin.

If we desire that our works

shall correspond with the requirements of the word of God, we must be created in Christ Jesus unto good works. Eph. 2:10. When the church hath attained to this exalted position she will, at his appearing be presented a chaste virgin to Christ. 2 Cor. 11:2. When she is presented she will be found to possess a character of spotless, sinless purity. Here is the text:—

Husbands, love your wives, even as Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. Eph. 5:22 to end.

This character must be secured early in life, or we shall have no part or lot with the bride of Christ when she is called to the marriage feast. This is the wedding garment, the robe of fine linen, clean and white, the righteousness of saints, in which the bride will be found arrayed when the bridegroom comes. There will be no time given for any to make that preparation after he comes, and he will make no additions to the spotless company that composes the bride at his coming. All who are ready will go in when he comes, and all who are not ready will then be shut out and never participate in the glorious, fruitful, and the exalted privileges of the bride of Christ in endless ages.

The time remaining to the marriage feast is now very short. Almost six thousand years have passed since the work of gathering a people and a bride for the only son of our Father commenced and the last days of the time appointed for the nuptial feast are passing swiftly by and if wholly ready, we shall soon know how blessed are all they that are called to the marriage supper of the Lamb. It may be through suffering that the readiness is wrought in us, but it will richly repay us for all if we may at the end of our trial obtain that age and that resurrection out from among the dead ones, to be associated with Christ in his reign through endless years.

To be continued.

Uncle John.

Promise of God Made Unto The Fathers.

No. 2.

This promise, or promises, are largely future in their fulfillment and are full and complete covering every item that would go to make Israel happy and comfortable even to be hon-

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orable and honored by the Gentile nations. For thus we read, "And I will cleanse them from all their iniquity whereby they have sinned against me and I will pardon all their iniquities whereby they have sinned against me. And it shall be to me a name of joy, a praise and an honor before all the nations of the earth." Jer. 33:8-9. Grand promise indeed. Why all who love Bible truth do not see this promise of God made unto the fathers, is a mystery to us.

When Israel (the Jews) return to Palestine, they will never be scattered and driven out any more, for so we read: "I will plant them upon their land and they shall no more be pulled up." Amos 9:15. Again, "I will cause the captivity of Israel and Judah to return and build them as at the first. Jer. 33:7-11: And I will make them Israel and Judah one nation. Ezek. 37:14-22, and will rejoice over them to do them good.

But, says our anti restorationist; All these good things promised to Israel were conditional and have been forfeited by Israel's failure to serve God. To prove this, they refer us to Jer. 19:11. It says they shall be as a broken bottle that cannot be made whole. Is it possible God cannot make them whole? Let us now see that these promises of God are not resting on the faithfulness of Israel, the Jews, Ezek. 36:21-22. "But I had pity for my holy name which the house of Israel had profaned among the heathen whither they went. Therefore say unto the house of Israel (the Jews), Thus saith the Lord God, I do not this for your sakes (your goodness), O house of Israel, but for my holy name's sake which ye have profaned among the heathen, whither ye went."

How language could be plainer, we fail to see. This restoration of Israel is not contingent upon the faithful obedience of Israel (the Jews), but rests upon God's faithfulness and sovereignty. No indeed, that people are today suffering the chastisements of God because of their rebellion and disobedience, but when that is complete, God will send hunters to hunt them and fishers who will fish them from the holes in the rocks. Jer. 31:10, "Hear the word of the Lord, O ye nations, and declare it in the isles afar off and say: He that scattered Israel will gather him and keep him as a shepherd doth his flock."

God has never scattered spiritual Israel. It was literal seed of Abraham (the Jews), and it will be the same nation and people he will gather. Once more it was the literal seed of Abraham that God made the first covenant with and will be that peo-

ple that he will make the new covenant with, for thus we read: "Behold the days come saith the Lord that I will make a new covenant with the house of Israel and the house of Judah not according to the covenant which I made with their Fathers in the day that I took them by the hand to bring them out of Egypt. This was the Jew's, Abraham's seed that God made this covenant with, and it will be the Jews', Abraham's seed that God will make the new covenant with, for spiritual Israel never went down into Egyptian bondage. Hence can never be brought up, restored to their own land, for it is this spiritual Israel that is the elect bride of Christ.

During the times of restitution God will perhaps destroy the nationality of several nations because they will not bow to the Lord of lords, the King of kings. As Jesus said, They will not have him to reign over them. Jer. 30:10-11 says, Though I make a full end of all nations, he will not make a full end of Israel, (the Jews). See also Jer. 46:27-28. Our anti restitution advocates sometimes get in trouble by coming in contact with the words of Jesus and the apostles. In Matt. 19:28, Jesus' words are full to the point. The twelve apostles are set upon twelve thrones, judging the twelve tribe of Israel. And this is to be when he sits upon his throne. How to get round or cover up this clear language of him who spake as man never spake, is an everlasting task for anti restitutionists.

But for the present, we desist. Yours in the hope of the restitution of all things spoken of by all the prophets since the world began.

J. D. Scott.

Dyer, Tenn.

Too late for place in regular column.

Among the Brethren.
Elder Maple.

Our visits the past week have all been in Michigan.

Fontz School House.

We came to this place on Monday, July 20. Preached two evenings, Sister Emma Cummings is our Sunday School Supt., and the school is well attended, fifty being reported last Sunday.

We met on Tuesday evening before church and organized a Berean Society. We aim to have six in the state of Michigan by the close of the conference year. This is the first to be organized, making the second in the state.

Allen School House.

Three evenings were spent at this place. The farmers were all very busy. Our first audience, thirty; second, fifty-three, and

the third, over sixty. Bro. and Sr. Woodward preached here in days past and organized a good class. Many have died and moved, yet a goodly number of believers still remain. We hope to hold a series of meetings there some time in the future.

Blanchard.

On Sunday evening last, we organized a Berean Society at Blanchard. They will meet every Sunday at 6:00 P. M. We look for a good strong society at Blanchard. The Sunday School is keeping above the sixty mark.

It was voted by the church Sunday to hold Social and Prayer Meetings every Lord's day after the Sunday School, beginning next Sunday.

Sisters Mary E. Munn and Ella Decker will go to Adrian as delegates to the Quarterly Conference, Sept. 4-6.

Grand Rapids.

We spoke one evening at the Fairlawn Ave. Church, and spent the day looking after the interests of the church. We hope to see a church organized at once in Grand Rapids. We are able to secure a good building at a reasonable cost in a good central location. Bro. Blakely has a plan in mind to hold Sunday School, preaching and Communion Service every Sunday morning and a Bible Study on Tuesday P. M.

We hope to hear a good report of Grand Rapids soon.

We came to Dutton today, July 28, for three days.

Quarterly Conference.

The first Quarterly Conference Meeting for the year will be held at Adrian, Raisin Center Church, Friday to Sunday, Sept. 4-5, 1914. Opening session on Friday P. M., at 2:00 o'clock and the business session on Saturday morning at 10:00 o'clock. We hope to meet representatives from all churches and young people's Berean Societies. The program committee consists of Eld. C. C. Maple, chairman; Mrs. Mary E. Munn, Pastor Frank E. Siple of the Adrian church.

Several visiting brethren of other states are expecting to be present. Send for program and watch the Restitution Herald.

Appointments.

Argon, Ind., Aug. 7-23.
Delta, Ohio, Aug. 25-Sept. 3.
Adrian, Mich., Sept. 4-6.
P. O. Address, North Ridgeville, Ohio.

Golden Gems of Thought.
Sel. by R. E. Lloyd.

Rev. John Cumming, D. D., continues in his able and eloquent style: The meaning of the word gospel, you have often heard me say, is good news, derived from the two Saxon words, God

spell. It is the translation of the Greek word —, which meant amongst ancient classic writers, a sacrifice or a thank offering for good news, but in the later Greek authors and the New Testament it denotes the good news themselves.

We have four gospels, why neither more nor less, I cannot say, and these four have always been accepted in every age of the world, and on most conclusive proofs, as the inspired and accredited records of that mysterious, unprecedented, and wonderful biography. The life of the Lord Jesus Christ. I need not say that at a subsequent age additional gospels, called pseudo gospels, were compiled and thrust upon the Christian Church, partly by dreamy monks and fanatics. Some extracts of these I have read and seen, but they need only to be known in order to be repudiated as gross and scandalous impostures. They indicate their human origin, in the first place, in dwelling on alleged grotesque and showy miracles of Jesus. The gospel of Nicodemus is the title of one and the gospel of the Infancy, is another; these and other forgeries expend their resources in dilating upon the wonderful miracles, so wonderful as to be puerile; that Christ, as they say, did when he was an infant. They give all the evidence one could desire, of being absurd traditions. Besides, if that were not enough, they contain in themselves references and allusions to incidents which occurred after the apostolic age and which alone are conclusive proofs that they were written at least two hundred years after the life and death of our Lord and Saviour, Jesus Christ.

If for instance, a document professing to be written in 1780, contained allusion to the Roman Catholic Emancipation Bill of 1829, you would say that document must have been composed after that political event occurred, that it could not have been written prior to it. We may depend upon it, it is ignorance that quarrels with scripture. I find that what were once my difficulties are now my axioms, and that the more I read and study and think, and ponder over this blessed word, the more I am struck with the irresistible evidence of the inspiration of the Almighty.

Gratitude is a fruit of great cultivation; you do not find it among gross people.

The man who is content with little is happy first and stays happy longest.

"The secret of success is constancy to purpose."

God Made Unto The Fathers.
No. 2.

God has never scattered spiritual Israel. It was literal seed of Abraham (the Jews), and it will be the same nation and people he will gather. Once more it was the literal seed of Abraham that God made the first covenant with and will be that peo-

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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By Rufus A. Curtis

Random Thoughts on Exceeding Great and Precious Promises. Very good. Address him at Fountain City, Indiana.

By John Foore

A large assortment which he advertizes at the cost of postage. Write him for samples at 2012 W. Corning Ave., Parsons, Kansas.

My brothers and sisters in the work of the Master:

Will some of you help me aid the poor and afflicted? I have a friend who is out of money and out of a home. He is only twenty-five years old, married last Thanksgiving. While trying to make a happy home, he was taken sick in March and hasn't been able to work since. His loyal wife has made most of the living since, and now she isn't able to work either. I believe it is our duty to help bear their burden. The wife's mother is old and now is laboring to care for them. I am on my way to Sweet Springs to work for money to help them. I am expecting any day to be called to go wait on them myself. I would not leave it all for the poor old mother to wait on them, but I am not able financially, so I shall go to work and send them some.

Is there not a brother or a sister who can help us bear the burden? We must visit the afflicted, the widows, the orphans in their afflictions and keep our selves unspotted from the world.

Send all donations to Mr. E. H. Hir, Cordon, Mo. Brethren this work should not be neglected.

Bertha J. Williams.

Mrs. John Stover.

Higginsville, Mo.

"Nct In On Dying."

A group of medical students, just from work in the dissecting room, sat talking and laughing together for a few minutes before they separated. One, always the gayest and most careless of the party, was particularly hilarious that evening, and somewhat profane in his jesting remarks. As he raised his hand in a quick gesture, he scratched it upon a needle stuck in his coat, where nothing of that kind should have been.

"That isn't a needle you were using in your work tonight?" questioned his startled companions.

"I'm afraid it is," was the hesitating admission, and the entire party, realizing the gravity of the seemingly slight accident, hurried him off at once to the highest skill and authority for treatment.

"And even so he can't be sure of safety," said one of the young men soberly, discussing the matter later. "Did you see his face change when he discovered what he had done? Jim's always pretending not to care a rap for anything serious, but he isn't in on dying."

The speech was in their common vernacular, and the young speaker did not realize that he was preaching a sermon to himself and companions. Gay, reckless, irreverent Jim, making light of many a subject that should

have been held sacred, was popular among his fellows, and his example not always of the best, but when it came to going out of the world—bravely, nobly and unafraid as a man should be ready to go on that journey that all must some time take—he was no leader there. His scheme of life had never taken into account its inevitable ending, and his friends were suddenly forced to admit its utter inadequacy. He "wasn't in on dying."—Forward.

What is meant by our neighbor we cannot doubt; it is every one with whom we are brought in to contact. First of all, he is literally our neighbor who is next to us in our family and household; husband to wife, wife to husband, parent to child, sister to brother, master to servant, servant to master. Then it is he who is close to us in our own neighborhood, in our own town, in our own parish, in our own street. With these all true charity begins. To love and be kind to these is the very beginning of all true religion. But beside these, as our Lord teaches, it is every one who is thrown across our path by the changes and chances of life; he or she, whosoever it be, whom we have any means of helping,—the unfortunate stranger whom we may meet in travelling, the deserted friend whom no one else cares to look after.—Stanley.

We are ready to praise when all shines fair; but when life is overcast, when all things seem to be against us, when we are in fear for some cherished happiness, or in the depths of sorrow, or in the solitude of a life which has no visible support, or in a season of sickness, and with the shadow of death approaching,—then to praise God; then to say: This fear, loneliness, affliction, pain and trembling awe are as sure tokens of love, as life, joy, health, and the gifts of home: ...What can make so much as one jarring tone in all its harmony? In all the changes of this fitful life, it ever dwells in praise.—Manning.

Leave God to order all thy ways,
And hope in Him, whatever be-
tide;
Thou'lt find Him in the evil
days
Thy all-sufficient strength and
guide;
Who trusts in God's unchanging
love,
Builds on the rock that nought
can move.

—Neumark.

The one who did his best has no occasion to waste time in wishing he had done otherwise.—Walter Brooks.

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Volume 3

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THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, August 12, 1914.

Number 44.

True Wisdom.

From an inspired source we are informed that the wisdom of this world is foolishness with God. 1 Cor. 3:19. This seems a hard statement to many people who pride themselves on having ability to reason out the deep things of God's word. But let us stop a moment to consider.

The wisdom from above is said to "be first pure, then peaceable, gentle, and easy to be entreated." This is in wide contrast with worldly wisdom, which is well known to produce in abundance, envy, and bitter strife of an unspiritual nature. James 2:14-16.

The last named specimen has not only robbed great nations of their proudest blood, for the settlement of carnal feuds, but it also compassed the death of the world's Redeemer. Had the leaders of the Jewish nation in his day possessed the first mentioned type of wisdom, they could not have crucified their Lord. 1 Cor. 2:8.

Why this conclusion? The reason is, had the wisdom from above actuated them in their course, peace and gentleness the characteristics of God's dealing with things earthly, would also have been their prominent characteristics.

To the raging sea the Lord said, "Peace be still." So to every sinner is extended the call to accept peace with God. In harmony with this the Psalmist exclaims, "Thy gentleness hath made me great," or enlarged me. Psa. 18:35.

"Nothing is so strong as gentleness,
Nothing so gentle as real strength."—Sel.

Can You Tell a Christian?

"And they took knowledge of them that they had been with Jesus."—Acts 4:13.

Christians may not be loud, noisy, nor make any great show or display of themselves, yet they are not in your company many days before they are found out.

Real genuine Christianity can not hide itself.

In walk, in talk, in dealings, the Christian tells it to the world. He may even tell it by a perfect silence. He or she may speak Christianity to the world by the face, with even closed lips.

A great education, or vast a-

The Depths of God's Love



Could we with ink the ocean fill,
With every blade of grass a quill,
Were the whole world of parchment made,
And every man a scribe by trade,
To write the love of God above
Would drain the ocean dry;
Nor would the scroll
Contain the whole,
Though stretched from sky to sky.

mount of learning is not necessary in order to be a Christian.

We read that Peter and John were unlearned and ignorant, but the people took knowledge of them that they had been with Jesus.

It is the life that tells. One may have a great profession with but little possession.

Advertising may go a long way towards selling goods and getting them on to the market before the people, but if they are a fraud, some one will soon find it out, but a first class article will do a big lot toward advertising itself. A first class Christian is found out, and it is not necessary to blaze away before the people how good and holy you are. If you have been living with some one, or had business dealings with them they can tell about how much holiness you have.

Go and pay that bill you owe, go and settle up that little grudge you have held for some time, go and ask that person to forgive you whom you said unkind things about, then they will take knowledge of you that you have been with Jesus.—Mitchell in *The World's Crisis*.

The Opportunity of the Ages.

What we spend for God we keep; what we hoard we throw away. Dr. Pearson of Chicago, said, "I find the greatest fun in the world in scattering my millions, where it will serve God and help mankind."

When day is done, how soft the pillow that rests the head of man or woman who has filled the day with loving deeds. As they pass the mountain top of life, and begin the decline, they find the way flowerdecked, and beautiful, and the air filled with the voice of birds. Better still, in their inward soul, God speaks his approval, This is my beloved Son, in whom I

am well pleased. Why not? He himself has told us that the Spirit would bear witness with our spirit that we are his children. And if children, then heirs; heirs of God and joint heirs with Christ. I know this is all true, for I have heard his voice and it filled my eyes with joyful tears.

There are Carnegies who give their millions in founding free libraries. Thank God for that, but there is something far better. The day is coming when all the storehouses of knowledge will crumble into dust and be forgotten. That which has to do with the eternities is alone eternal. Better to lift Jerry McAuley from the slums of New York's blackest ward, and make him an evangelist to thousands, than to build every library in the round world.

Here is a story, almost a shocking contrast. Years ago I was resting, during the summer, in a country village in New England. I had a couple of acres of ground and a little cottage, and was happy as a king. Now and then, an old man leaned over the fence, to chat for awhile, so we became good friends. One day he said: "Mr. Adams, I have been wonderfully prospered. All my plans have succeeded. Every thing that has dropped into my lap has turned into gold. Nevertheless, now I am growing old, and all these things have lost their charm. I am perfectly miserable." I will never forget his sad words.

Can you not hear God's thrilling words, "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."

Let us live for God and humanity; then eternal realities will loom up, vast and grand, and the petty playthings of society and worldly business and pleasure will only occupy their prop-

er place.—Henry W. Adams in *Bible Advocate*.

And, as the path of duty is made plain,
May grace be given that I may walk therein,
Not like the hireling, for his selfish gain,
With backward glances and reluctant tread,
Making a merit of his coward dread,—
But cheerful, in the light around me thrown,
Walking as one to pleasant service led;
Doing God's will as if it were my own,
Yet trusting not in mine, but in His strength alone.
—Whittier.

If he falls into some error, he does not fret over it, but rising up with a humble spirit, he goes on his way anew rejoicing. Were he to fall a hundred times in the day, he would not despair,—he would rather cry out lovingly to God, appealing to His tender pity. The really devout man has a horror of evil, but he has a still greater love of that which is good; he is more set on doing what is right, than avoiding what is wrong. Generous, large hearted, he is not afraid of danger in serving God, and would rather run the risk of doing His will imperfectly than not strive to serve Him lest he fail in the attempt.—Grou.

The wind that blows can never kill
The tree God plants;
It bloweth east; it bloweth west;
The tender leaves have little rest,
But any wind that blows is best.
The tree God plants
Strikes deeper root, grows higher still,
Spreads wider boughs, for God's good-will
Meets all its wants.—Barr.

It is a sad weakness in us, after all, that the thought of a man's death hallows him anew to us; as if life were not sacred too,—as if it were comparatively a light thing to fall in love and reverence to the brother who has to climb the whole toilsome steep with us, and all our tears and tenderness were due to the one who is spared that hard journey.—Eliot.

Christ and Melchizedek.

The story of Melchizedek is very strange and briefly told. For a moment he flashes like a meteor across the path of Abraham, coming without warning, disappearing without a trace. A thousand years later a casual reference to him appears in a Psalm of David, and a thousand years after that we find the writer to the Hebrews suddenly digressing to notice this ancient priest-king. This is all we know. Yet he is presented as a greater man than Abraham, having a priesthood higher than that of Aaron, and worthy to be compared with even the Son of God Himself.

The story in Genesis.

Let us look briefly at the incident which connects him with Abraham in Gen. 15. Abraham is informed by a fugitive survivor that his nephew Lot had been captured with all his family and possessions by a band of invaders under Chedorlaomer and other kings, and carried away to the north. Abraham started at once in pursuit with a company of 318 armed and trained servants, a gathering which shows that the patriarch was a man both of wealth and influence, since some of his neighbours were confederates. After a forced march of over 150 miles as the crow flies, he overtakes the invaders, defeats them in a surprise midnight attack, pursues them almost to Damascus, rescues Lot and all the other captives and their property, and returns homewards with them in triumph.

A few miles from his own headquarters at Hebron, he is met in the King's Vale—outside Jerusalem—by the local ruler, who congratulates him on the success of his daring enterprise by the Divine blessing. He also bestows his blessing upon Abraham, and offers him eastern hospitality in the shape of bread and wine. In return, Abraham gives the king a tenth part of the spoil, retaining nothing for himself.

His Name.

The king's name was Melchizedek, which means, "King of Righteousness," and he was king in Salem, which means "Peace." These names are significant of the character and position of one who was also priest of "God Most High," and prefigured a coming and greater King who was to be a Priest upon His throne. Zech. 6:13. It is both interesting and profitable to dwell for a little upon the relationship between the type and anti-type.

No details are supplied regarding the character of this remarkable man, of the extent of his dominion, or the duration of his reign. But it is easy to read between the lines and realize

some of its essential features. He had acquired a good name for fair dealing in lawless times. He was respected for his integrity, his truth, his justice, his wisdom and clemency. His territory had become a refuge for the oppressed, the victims of misrule in neighbouring states, and his services were often in request as an umpire to settle differences between surrounding tribes. More than all, and to account for all, he had knowledge of the true God and reverence for Him, doubtless derived—at least in part—from Shem, the son of Noah, who for 150 years was his contemporary. His reign was in deed, in miniature, a foretaste of that happy time when a King shall reign in righteousness, and princes shall decree judgment. Isa. 34:1.

His City.

He was king of Salem, a name which signifies "Peace," as already noticed. We have thus a wonderful combination of moral qualities embraced in the names of the king and his city. Isaiah happily combines them also when describing that coming time of peace, he says: "Until the spirit be poured upon us from on high. Then...the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever." 32:15-17. The one is the product of the other, and both were made manifest in the character and dwelling place of Melchizedek.

The Psalms contain many similar allusions to the Messiah's kingdom in which the combination of righteousness and peace is also very prominent. "In His days shall the righteous flourish and abundance of peace, so long as the moon endureth." 72:7.

The language of Psalm 76 was already true in Abraham's time: "In Judah is God known, His name is great in Israel. In Salem also is His tabernacle, and His dwelling place in Zion."

And it is not difficult to discern both type and anti-type in the prophetic words of Psa. 85: "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth, and righteousness shall look down from heaven."

His Priesthood.

But Melchizedek had another side than that of a king. He was "priest of the Most High God." Gen. 24:18, Heb. 7:1. This is the first instance in the Bible of a divinely-appointed priest except the heads of patriarchal families, such as Noah. "No man taketh this honour unto himself, but he that is called of God, as was Aaron." Heb. 5:4. Hence Melchizedek was "called of God" to be a priest. His appointment was peculiar. No details are furnished, but it was quite different

from, and in marked contrast to that of Aaron, about 500 years later. It is to expound and elucidate this point—the superiority of Christ's priesthood over that of Aaron's—that Melchizedek is introduced into the epistle to the Hebrews at all, in connection with the writer's argument there. It is of great interest there to observe the reasoning, and the points of resemblance between the priesthood of Melchizedek and that of Christ.

1. The priesthood of Melchizedek was not inherited or transmitted. He did not derive it from his father or any other ancestor, nor did he hand it over to a descendant. In the priestly office he had neither father nor mother, nor pedigree, so far as the history shows. Heb. 7:3. His parentage is a mystery. This disposes of the ancient Hebrew tradition that Melchizedek was Shem, for, if so, then we know who his father was. His priesthood differed from that under the Mosaic law, which permitted none but members of the tribe of Levi to discharge its functions. To transgress this law was a capital offence, punished with death; and so rigorously was the selection confined that even after the return from the 70 years' captivity those whose names could not be found on the official register of genealogy were debarred as polluted from priestly privilege and service. Ezra 2:62. In the sense of Heb. 7:3, they were "without father, without mother."

2. The priesthood of Melchizedek was unlimited in duration. "Having neither beginning of days nor end of life" he "abideth a priest continually." We are told neither when he was ordained nor when he died or demitted office. The Divine statement is timeless in its record. This again is in direct contrast to the Aaronic priesthood, in which the Levites commenced duties when 25, and reached the "age limit" at 50., Num. 8:24, 25. Because of death there was constant change and continual succession in the holders of office, while the term of office was divided into courses, that the duties might not become burdensome. Thus Zacharias, "as soon as the days of his ministration were accomplished, departed to his own house." Luke 1:23.

3. The priesthood of Melchizedek was combined with kingship, a combination which was not allowed in the Levitical priesthood. It was both older and better than the Mosaic appointment, and its superiority is reasoned out with great power in the letter to the Hebrews in this way. Melchizedek received tithes—a tenth of all the spoil from Abraham, and pronounced a blessing upon him in God's name, thereby show-

ing Abraham's lower position. For "beyond all dispute it is always the inferior who is blessed by the superior." Weymouth's version. The descendants of Levi, who were legally entitled to ask tithes, took them from their brethren who were descended from Abraham. But Abraham himself gave tithes to one who was of another pedigree; so that it may be said, in a sense, that Levi gave tithes to Melchizedek, in the person of Abraham. Aaron and the Levites therefore, the descendants of Abraham, occupy the same relatively lower position towards Melchizedek which he did.—J. R. Norrie in "Words of Life."

To be continued.

Smoking Denounced By Many Experts.

Is tobacco injurious to athletes and growing boys? This question is given renewed prominence by the denunciation of cigarettes by Ford, the automobile manufacturer, and by Edison, who has posted in his factory at West Grange the following sign:—

"Cigarettes not tolerated. They dull the brain."

The Medical Times has been interviewing a number of prominent physicians and athletes upon the subject, and finds that they are almost unanimously opposed to smoking. Some of them admit that they have seen cases in which smoking makes no apparent difference. There are famous athletes who smoke, just as there are famous athletes who drink, but they are the exception and it is certain that if a boy who did not smoke was to ask any authority whether he should begin the practice he would be warned against it. Collins, the great ball player, said that as a boy he did not take up smoking, and had never regretted it. He believed that he could keep in better condition without it. Mike Donovan, the former middle weight champion, and for thirty years physical director of the New York Athletic Club, says that while smoking may not affect the wind, it does affect the heart and the nerves. Athletes should not smoke.

What smoking does.

Charles B. Towns, Supt. of the Towns Hospital, New York, hopes to see the day when every school teacher in the country will be compelled to teach the pupils the harmful effects of tobacco and indulgence in drugs. He says that tobacco can do nobody any good, and that it does most people harm. Dr. Woodward, of the Massachusetts Insane Asylum is fully convinced that tobacco produces insanity, and it is on record that the famous Dr. Abernethy declared the moral sense to be stupefied by tobacco. Dr.

J. H. K opinion worst vi Dr. Keel feebles c iation ; lays the every no mon to produce or total forms of chitis, r pepsia, and can from th Tobacco Dr. M es to r er's ch; maligna 50 pe the Uni have hi fy that feet up that mo in mind astray liquor, quently D. Cro nut Lo Conn., smoker palsied Dr. W that ni resistan gainst mortar institu twice as non Paris. of the of the There that t ease, a toris. ing tl which the pa ly du the su Smoke At W. S effect and r ing tl gaine meast than per e smok ty tl per and smok M., Colum there are 1 They circu be r case and colle qual

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J. H. Kellogg says that in his opinion the tobacco habit is the worst vice of civilization, and Dr. Keeley says that tobacco enfeebles digestion, produces emaciation and general debility; it lays the foundation for nearly every nervous disorder now common to the American people; it produces color blindness; partial or total loss of vision, various forms of insanity, epilepsy, bronchitis, rheumatism, asthma, dyspepsia, catarrh, tobacco heart and cancer of the stomach. Apart from that it does little damage. **Tobacco Worse Than Liquor.**

Dr. M. O. Stone of Boston, rises to remark that a tobacco user's chance of recovery from malignant diseases is lessened 50 per cent. The professors of the University of Michigan, who have had long experience, testify that tobacco has a worse effect upon young men than liquor, that more young men break down in mind and body and finally go astray through tobacco than liquor, and that smoking frequently leads to drinking. T. D. Crothers, M. D., supt. of Walnut Lodge Hospital, Hartford, Conn., says that the cigarette smoker is the most degenerate palsied of all users of tobacco. Dr. Wright of London, has shown that nicotine lowers the power of resistance of the human body against tuberculosis, and post mortem examinations at Phipps institute showed that smokers are twice as subject to tuberculosis as non smokers. Dr. Bouchard of Paris, says that tobacco is one of the leading causes of diseases of the heart and blood vessels. There is a very strong suspicion that the growth of Bright's disease, arterio-sclerosis, angina pectoris, and other diseases involving the heart and blood vessels, which has been so pronounced in the past 30 or 40 years, is largely due to the coincident spread of the smoking habit.

Smoker's Growth Stunted. At Yale University, Dr. J. W. Seaver made tests as to the effect of smoking upon students, and reports that non-smokers during the four years of college life gained in height, weight, chest measurement 18 per cent more than the regular smokers, and 12 per cent more than the irregular smokers. In actual lung capacity the non-smokers gained 50 per cent over regular smokers, and 35 per cent over irregular smokers. George L. Meylan, A. M., M. D., medical director of Columbia College, believes that there are very few smokers who are not the worse for the habit. They have irregular pulse, poor circulation, and are inclined to be nervous. He mentions the case of a student who smoked and wanted to pitch upon the college ball team, but was disqualified because of nervousness

and irritability. He gave up smoking, and in three weeks had so greatly improved that he won the coveted position.

Tobacco Heart is common. Another doctor produced figures to show that 80 per cent of applicants for army service in both England and the U. S. were rejected as unfit because of "tobacco heart," and he says that if three quarters of our young men are unfit to fight for their country they ought to be unfit to assume the responsibilities of progenitors of the race. So one might go through the list of authorities interviewed by the Medical Times. There is practical unanimity as to the harmfulness of the smoking habit on the part of boys and youths, the only difference of opinion being as to the effect upon matured men who do not smoke to excess. In many cases it is no doubt difficult to say whether a symptom of nervousness and irritability observed in a smoker is due to cigarettes, or whether the nicotine has not, in fact, some soothing effect. The consensus is however that the smoking is bad, and that the boy who begins it is playing tricks with his health. —Sel. by Dr. Mason.

Dr. A. Wallace Mason adds: "I have had proof for over thirty years that tobacco when indulged in by young men and boys, often injures their unborn children worse than it does the smoker. It gives very often a lowered vitality to the child at birth, and they frequently suffer all their lives from nervous conditions and indigestion, etc."

An Open Letter To a Friend.

Dear Sir: I was an attentive listener to your evening sermon last Sunday evening on "Compliments from the World," given to the church. During that sermon, in speaking of the coldness of the church, you wondered if it would revive, or remain in its present condition, or fall still lower in its interest and inactivity. You then remarked, saying, "I am not now prepared to answer that question."

Well, my friend, perhaps I may, in my humble way, suggest some Bible truths that may help you to solve that problem. Although the evidence I shall give is the same in your Bible as in my own. In order to be as brief as possible, I will here take the position that the present religious coldness and inactivity will not disappear, but will greatly increase. Christ in his day looked forward to this coming condition of coldness, when He asked this question, "Nevertheless, when the Son of man cometh (second time) shall He find faith on the earth?" Hard-

ly worth while to ask such a question by any one if at that time faith and righteousness is to cover the earth as the waters do the sea. Isa. 11:9.

Again, in speaking of the last days recorded in Matt. 24: 11, 12, Christ declared, "Many false prophets (not true ones) shall arrive and deceive many and because iniquity (not righteousness) shall abound, the love of many (not a few) shall wax cold."

Again, in 2 Tim. 4:1-3, we find this earnest charge given by Paul to his son, Timothy,— "I charge thee before God, and the Lord Jesus Christ (what a charge and what characters as witnesses), preach the word (be careful you do the same). (Why Paul?). For the time (in the last days) will come when they will not endure sound doctrine: but after their own lusts (desires or tastes) shall they heap (hire or gather) to themselves, teachers, having itching ears, and shall be turned unto fables." Remember, this is said to be in the last days. But again, more Bible language from Paul. "This know also (something more) that in the last days perilous times shall come, men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, incontinent, fierce despisers of them that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness (professed Christians) but denying the power thereof (by their acts in life); from such turn away." Is all this a testimony that in the last day, the world is to reach out towards God as never before?

Again, turn with me to Rev. 3:1-18, which by all commentators of which I have any knowledge, connect the language there with the last phase or condition of the church before the Lord returns. Please read the whole quotation. But allow me to notice from the 14th to 18th verses. "He that hath an ear, (some appear to have no ear or desire for the real truth), let him hear what the spirit saith unto the churches. And unto the angel of the church of the Laodicean write: These things said the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot (one or the other). So that because thou art lukewarm (a detestable condition), and neither cold nor hot, I will spew thee out of my mouth."

(Nothing pointing forward to much glory for this church condition. Because thou sayest, I am rich with goods (fine houses

and beautiful furniture. I have heard all this.) and have need of nothing, and knowest not (no they do not) that thou art wretched, and miserable, and poor, and blind and naked; (Oh what a sad condition for the professed church of God in the last days); I charge thee to buy gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see."

Again, "As it was in the days of Noah, so shall the coming of the Son of man be. They were eating (feasting) and drinking, marrying and giving in marriage, until the day Noah entered the ark, and knew not until the flood came, and took them all away; so shall (in like manner) the coming of the Son of man be." Matt. 24:36-39. And, "As it was when Sodom was destroyed, even thus shall it be when the Son of man is revealed." Luke 17: 28-30.

My friend, this is the picture God has hung out in the heavens and on the pages of scripture, showing what the condition of the world will be, when Christ, His Son, shall return to earth again. "When they cry peace (glory and safety), then sudden destruction cometh upon them, and they shall not escape." 2 Thess. 5:3.

My friend, I have given you the teaching of my Bible. Before the coming day dawns and the day star of future blessedness comes, a darkness, a religious coldness, far greater than the one which is now overshadowing us today, is yet to come; when because of the lukewarmness of the nominal church, God will spew it out of his mouth and gather the "little flock," who are true and faithful, unto himself. Will we be of that number?

Respectfully submitted by L. S. Bronson.

It is a fatal mistake to suppose that we cannot be holy except on the condition of a situation and circumstance in life such as shall suit ourselves. It is one of the first principles of holiness to leave our times and our places, our going out and our coming in, our wasted and our goodly heritage entirely with the Lord. Here, O Lord, hast Thou placed us, and we will glorify Thee here.—Upham.

You can find almost anything you look and listen for. Then why not get busy looking and listening for the best?

Every morning, receive thine own special cross from the hands of thy heavenly Father.—L. Scupoli.

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.

Editorials and Church News.

The present war scare in Europe will lead many to conclude that it is the final great conflict of nations. With regard to this we have to say that unless the center of the agitation moves further east and one or two alliances are broken up, the present conflict can be at least only preliminary to the great conflict. In the final great conflict, Russia will lead on one side against Palestine while England will dispute her right. Just now England is in alliance with Russia although by recent news, we see that England has concluded to remain neutral.

Mrs. Eva M. Norris expects to attend Bible School in Oregon, and all mail addressed to her at Oregon, Ill., care of Box G, will reach her all right.

"Where Are The Dead?"

Bro. L. S. Bronson's tract is being shipped to him this week. We have put the best mechanical work into the tract of which we

are capable and Bro. Bronson covers his subject thoroughly, making it a tract of 25 pages in which he treats of the thief on the cross, the transfiguration, house of many mansions, etc., to harmonize these various objections commonly raised with the teaching of the Bible generally on the state of the dead. Address him at Dowagiac, Michigan, and get a supply.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it. Peleg Chase, 50

Obituaries.

Jennie Smith Compton

fell asleep in Jesus at the family residence in West Lebanon, Ind., July 20, 1914, aged sixty-eight years. She was married to George W. Compton, Dec. 24, 1865, and to them were born four children, three daughters and one son, three of whom lived to adult age. They were Eva, Scott, and Effie. Eva married George Bourden, but died some fifteen years ago, leaving a little daughter Gladys, who lived with her grandparents until married five years ago.

Sister Jennie united with the Church of God under the ministry of R. V. Lyon 48 years ago, was a member of the Pleasant View Church and was faithful unto death. She was gentle, kind, meek, and humble, a Christian in its broadest sense. Funeral services were held at the residence Wednesday afternoon, July 22, conducted by Bro. H. V. Reed, after which we laid her away in the West Lebanon Cemetery in hope of the resurrection.

A loving sister.

David Railsback,

son of Caleb and Nancy Railsback was born in Marion Co., Ind., Aug. 8, 1833; died at his home three miles east of Walnut, July 27, 1914, at the age of 80 years, 11 months and 19 days.

He came with his parents to Marshall Co., in 1846 and experienced the hardships of a pioneer life. On Sept. 18, 1856, he was united in marriage with Lourinda Gordon. To this union were born six children, Charles P. of Los Angeles, Cal., John M. and Harland M. of this vicinity, Mrs. M. H. Swihart of Owosso, Mich., and Jehial and William who died in infancy.

The greater part of his life was spent upon the farm, but he lived for some years in Argos where he was engaged in the saw milling business. He built the original Argos House.

He was a devoted husband, an indulgent father and a true

friend. Being of a kind and generous disposition, he often robbed himself that he might help others.

At any early age he united with the Church of God and remained steadfast in the faith.

Besides the aged companion, four children and eleven grand children, he leaves five brothers, William and Nathan of Argos, Richard of South Bend, Franklin of Rochester and Hugh of St. Petersburg, Fla., and many other relatives and friends.

Funeral services were conducted by Elder Waggoner at the Christian Church at Talma and interment in the Reister cemetery.

John M. Railsback.

George Wilson Calder

was born near Cleveland, Ohio, Dec. 17, 1848, and died at Oleander, Cal., June 19, 1914, aged 65 years.

He was married on Dec. 31, 1868 to Laura Evans, who died May 6, 1881. Five children were born to this union, two of whom died in infancy. The remainder, John and Marion Calder and Mrs Alice Dart still live.

On Nov. 26, 1885 he was married to Mary A. Balch, who mourns now the loss of her dear husband. For several years he has patiently suffered from the disease which caused his death.

In his early manhood he was baptized into Christ by D. T. Halstead of Rensselaer, Ind., who himself fell asleep on the editor's birthday (June 22) only three days after our dear brother Calder.

Bro. Calder we have known for a long time, and always found him rejoicing in the Faith and doing his utmost to spread the good tidings for the enlightenment of others. We pray that our Father will comfort the mourning ones, and the dear wife especially who herself is an invalid and who has recently lost a sister and aunt.—Editor.

Bro. Calder wrote out the message to be read at his funeral, and we would like to publish it all had we the space. We subjoin a brief extract however.

Extracts from the Message.

"Some may possibly shrink from the thought of remaining in the grave for a period of years, waiting for Christ to come. I would say to such, if there are any here, that is because you do not understand God's word, such as Psa. 115:17 which says, 'The dead praise not the Lord neither any that go down into silence.' Eccl. 9:5. 'The living know that they shall die, but the dead know not anything.' Psa. 146:4. 'His breath goeth forth, he returneth to his earth, in that very day his thoughts perish.'"

If you believe these plain

statements you will not dread the thought of waiting for your Saviour.....

In conclusion I write a few words of advice:

First. Be sure you know what you believe about a future life.

Second. Be sure that you have a reason for that belief.

Third. Thoroughly investigate your reason, and see if it is in harmony with the promises of God."

Bro. E. E. Groat of Grangeville, Cal., officiated at the services, who, in his letter to us said of Bro. Calder: "He has been such a patient sufferer for nearly three years, and met death with all the bravery that he had in facing life's battles. His hope bright and faithful far beyond the average Christian."—The Last Days.

Notices.

Notice to Stockholders.

Oregon, Ill., Aug. 4, 1914.

You are hereby notified that the next regular annual stockholders' meeting of The Restitution Publishing Company will be held at the office of the company at 606 N. 6th St., Oregon, Illinois, on Thursday, Aug. 20, 1914, at 4 o'clock P. M. for the purpose of electing two directors for the full term of three years, one to fill a vacancy, and for the transaction of such other business as may properly and legally be done.

S. J. Lindsay, Sec'y.

Note: If you cannot be present at said meeting, please send your proxy to some one who will be present so that we may be assured of a quorum for the transaction of business.

Mich. Conference Quarterly Meeting.

The Michigan Conference Quarterly meeting will be held at Adrian, Rasin Center, church, Lenawee Co., beginning Friday evening, Sept. 4, 1914, and continuing over Sunday. The brethren of that place have earnestly requested that the meeting be held at Rasin Center church, feeling that by our united effort, 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 Michigan Central R. R. at 7:00 a. m., change at Lenawee Junction for Adrian. It is expected that Eld. C. C. Maple, Eld. F. V. Blakely, Eld. B. W. Woodward and Sr. M. A. Woodward will teach the word of truth.

F. V. Blakely, Pres. Emma Jackman, Sec'y.

The Sunday School.

By Anna E. Drew.

The Wedding Feast.

Aug. 23, 1914. Matt. 22:1-14.

Golden Text.—O Jerusalem, Jerusalem, that killeth the prophets and stoneth them that are sent unto her. How often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not. Luke 13:34.

Time.—Tuesday, April 4, A. D. 30. The same as our last lesson.

Place.—The courts of the temple. The last day of Jesus' public teaching, three days before His crucifixion.

Questions.

What was Jesus' object in speaking in parables? Matt. 13:10-15. To what in our lesson is the kingdom of heaven, likened? See R. V. Whom does the king represent? Whom does the Son represent? Who did the king send forth to call the guests? Whom do these represent? "To call them that were bidden,"—who were these? (The Jews).

When were they invited? (By the early prophets). It was the custom in those days when a feast was ready, to send out servants to summon those who had been previously invited.

In the parable did they come? "The whole history of the Jew is the history of this refusal which culminated in their exile." What is used in the second invitation, with a view to create a desire to attend? v. 4. Whom do these "other servants" represent? (John the Baptist, Jesus and His disciples). "All things are ready,"—the time had come when the Jews must decide whether they would accept the Messiah or not. How did they treat this second invitation? What is it to make light of anything? (Treat it as though of small value). What did they make of more importance? v. 5. "Their farm duties and business gains were more to them than their king's service and good will."

What of the 'rest'? v. 6. Whom did these represent? The priests, scribes and Pharisees? Was this treatment true of the prophets, John the Baptist, Christ, and his disciples? What did the king do? v. 7. To what does this refer? (The destruction of Jerusalem by the Roman armies under Titus. This was the end of the Jews, not as a race, but as a nation). Since the bidden proved unworthy to partake of the wedding

PROGRAM

FIRST QUARTERLY CONFERENCE

1914-1915

Michigan Churches of God in Jesus Christ.

To be held at Adrian, (Raisin Center Church), Friday, Saturday, Sunday, September 4, 5, and 6, 1914.

Friday, Sept. 4.

1:30 p. m., Devotional Service and Opening Sermon, Eld. Maple.
2:30 p. m., Meeting of Berean Organizations. Plans for state work.
7:00 p. m., Devotional Service. Pastor F. E. Siple, Adrian, Mich.
7:30 p. m., Sermon, Mrs. M. A. Woodward, Dutton.

Saturday, Sept. 5.

10 a. m., Business Session, Eld. F. V. Blakely, Conference President, Grand Rapids, presiding.
11:00 a. m., Devotional Services, Mrs. Ella Decker, Milbrook.
1:30 p. m., Devotional Service, Mrs. Mary E. Munn, Blanchard.
1:45 p. m., Sermon, Eld. F. V. Blakely.
2:30 p. m., Round Table, Elder Maple.
7:00 p. m., Social Meeting, Miss Rose Miller, Adrian.
7:45 p. m., Chart Lecture, Elder Maple.

Lord's Day, Sept. 6.

10:00 a. m., Sunday School.
11:00 a. m., Devotional Service, Bro. Frank Chase, Morenci.
11:30 a. m., Sermon, Elder Blakely.
12:15 p. m., Lord's Supper, Elder Maple, Mrs. M. A. Woodward.
2:00 p. m., Social Meeting and Bible Study, Mrs. M. A. Woodward.
3:00 p. m., Sermon, Pastor F. E. Siple of the Adrian Church.
6:00 p. m., Berean Meeting, led by Miss Mildred Coats, Coats Grove.

7:00 p. m., Devotional Service, Mrs. F. E. Siple, Adrian.
7:30 p. m., Closing Sermon, Elder Maple.

Parties corresponding regarding the program may address the program committee as follows:

- C. C. Maple, chairman, North Ridgeville, O.
- Mrs. Mary E. Munn, Blanchard, Mich.
- F. E. Siple, Adrian, Mich.

All Bereans are asked to be present on Friday for the purpose of forming a state organization.

The Adrian Church will entertain all who come and brethren who expect to attend should notify the pastor, Bro. F. E. Siple.

Visiting brethren from this and other states will be given a place on the program. We expect some from Indiana and Ohio.

Let every church in Michigan see that they are represented.

feast, how did the king find guests? v. 9. See R. V. The partings of the highways, were the crossroads where great numbers met. Whom do these people represent? The Gentiles. Was the call general, to good and bad? Were all allowed to partake of the feast? How did the king discriminate? v. 11. The wedding garment was one to be put over the usual dress, furnished by the king himself to all the guests on their arrival at the palace before they entered the halls of the feast. This was necessary for they came directly from the highways in ordinary dress. Wearing the garments was a sign of acceptance of the king as their king. To refuse it was an insult and a rejection of the king's rule over them.

How did the king question him? Was this man a friend? What was done with him? What lesson did Jesus give from this? v. 14. What does the wedding garment represent? Eph. 4:24; Rev. 19:8; Isa. 61:10; Job 29:14.

How are we called? Rom. 10:8, 10, 17. If chosen, what are the requirements that make us

worthy of acceptance? Give Bible texts.

Letters.

My dear brother:

I find two bad mistakes in my article last week. On page 335, first column, two thirds down "Placed under God's circumstances," should be "Placed under sad circumstances."

Second mistake on second column, three fourths down: "God never possessed immortality," should read, "God never promised immortality."

They are bad mistakes. I respectfully request a public correction, and if agreeable for me to write any more, it will be plainer.

Your brother, loving the truth, W. H. Huls.

We are very sorry to have such mistakes occur and it may be taken for granted that they are neither carelessly nor purposely made. We have repeatedly made a plea for good copy.

This copy was well written from the standpoint of hand writing, but it was with lead pencil dimly written and on a cheap quality of paper. Our linotype operator is obliged to hurry when at work, because there is much to do, besides every minute spent in trying to decipher the "copy" a \$1500 machine is running idle, 20 cent gasoline is burning and we are paying for wasted electric power. Again we say, Send in typewritten copy if possible; if not, then write on a good quality of paper, clear and white with ink. This applies to all "copy."—Ed.

Mr. Lindsay:

As I have never had the chance to write to your paper will try and write once for I enjoy reading them. I am J. H. Anderson's daughter. I am ten years old, will be eleven, Oct. 15, '14. I enjoy going to church every Sunday and learn the truth and I am going to believe and am going in the truth when I get older.

My father is going to South Carolina, Tuesday, Aug. 1914, if the Lord's willing, and run a meeting, and is coming back and going to a conference, and come back and go to Missouri. He was in Roll, Ind., last week to run a meeting and enjoyed himself very much, I think. I am enjoying myself to write to your paper and hope I will get the chance again.

Melbe Anderson.

You certainly will be accorded another chance. Melbe.—Ed.

Among the Brethren.

Elder Maple.

Our last report left us at Dutton, Mich., from there this report begins.

Berean Societies.

We organized one more society during the past week, Dutton. This makes four in the state now. We shall organize our state society at Adrian in September. We aim to have six societies in the state soon.

Buchanan, Mich.

After a brief visit at Grand Rapids, Holland, Benton Harbor and St. Joseph, we came to the town of Buchanan. We have been visiting here for some months as we have been able to find the time. Our church here has in past years been of influence in town but conditions have changed and our company has been much reduced. We are glad to find a number yet who are interested in the work. We spoke on Saturday evening, Sunday morning and Sunday afternoon, South Bend, Ind., Sunday P. M., and North Salem on Monday.

Our next dates, Aug. 7-23, Oregon, Ill., where we may be addressed.

nents you will not... thought of waiting for... conclusion I write a... of advice: st. Be sure you know... believe about a future... ond. Be sure that you... son for that belief. rd. Thoroughly invest... reason, and see if it... mony with the promise... E. E. Groat of Gra... Cal., officiated at the... es, who, in his letter to... f Bro. Calder: "He... uch a patient sufferer... three years, and me... with all the bravery... i in facing life's battl... pe bright and faithful... the average Christian... ist Days.

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Conference Quarterly Meeting

Michigan Conference Quar... ing will be held at... asin Center, church... o., beginning Friday... ept. 4, 1914, and con... r Sunday. The breth... place have earnestly... hat the meeting be... in Center church, feel... our united effort... might be done. All... ious faith are cordial... to attend the meet... provision, will be... l visiting brethren... ing from Grand Rap... e the Michigan Cen... 7:00 a. m., change... Junction for Adrian... d that Eld. C. C... F. V. Blakely, Eld... vard and Sr. M. A... ill teach the word

V. Blakely, Pres... na Jackman, Sec'y.

Notices.

Bro. J. H. Adams, Pres. of the Nebraska State Conference, wishes us to announce their annual conference to be held near Holbrook, Neb., Aug. 29 to Sept. 6 inclusive. A very cordial invitation for the editor to be present is also extended, but for the present we must forego this pleasure.

Illinois Bible School, Aug. 11-19. General Berean Meeting, Aug. 19-20.

Illinois Annual Conference, Aug. 20-23.

The annual conference of the Churches of God in Mo., will meet at Fredericktown, Mo., Aug. 26-30, inclusive. The program will be carried out from day to day. Bro. Lindsay and Bro. Anderson being the ministers.

All coming please write Bro. W. A. Cooper, Fredericktown, Mo., who will arrange to meet you. If you live in Mo., come and join the conference, if you have not already done so. If you do not live in Mo., come and visit us. We can accommodate all who will come.

Seven years ago, through the efforts of two of our churches in this state, the first conference of the Church of God in Mo., was called with the hope that in this way we could get in touch with every church and every isolated member in the state, thereby enabling us to all work together to spread the gospel.

So far, little has been accomplished; yet it seems that if we could, each and every one of us, come to a full realization of the fact that the Divine command:—"Go ye into all the world and preach the gospel," is just as binding on us today as it was the day it was given, we would welcome the opportunity of doing our share of this work.

Quite a number of our members in various parts of the state have expressed their willingness to help support an evangelist for the state and in this way, the isolated members who can not alone bear the expense of paying a preacher, can have the privilege, not only of hearing the gospel, but of spreading it.

Let each member in the state of Mo., give the subject careful consideration and either come to the conference or write the secretary your promise to help in this matter of supporting a state evangelist, and the Mo. conference will accomplish its original purpose.

Sadie B. Morse,
Sec'y.

Be sure to attend some conference.

To the Brethren.

Regarding a hymn book for our church upon investigation into the facts of the matter, we find the following facts:

After due agitation of the matter a competent committee was appointed to investigate and report the findings.

The committee has in course of compilation songs suitable to the uses of the church that will make a book of about 200 pages and with proper funds would soon be able to put on sale the book we have so long needed.

The committee can scarce come to the brethren, they feel, and solicit and urge them to loan them the money they must have at once or the committee will be discharged, and the song book matter forever closed.

On inquiry we find that for each page of the book a plate must be made which will cost about \$2.50, making the amount needed \$500, and maybe a little more for preliminaries.

Now brethren this needed money is asked as a loan until the book can be put on sale and the money refunded. The following plan has come to us to relieve the committee of further embarrassments and bring the desired results.

The \$500 is as nothing to our membership and 20 brethren loaning \$25 each will make the amount. Or any church desiring the books can make up the amount and any surplus will be refunded.

Write me at Plymouth, Ind., that you will loan \$25. I will keep you posted through the Restitution Herald of developments and when the amount is pledged you can then send your money to Sr. Elton, the treasurer.

Brethren, cast your bread up on the waters to return to you. I will be one to loan them \$25. Who will be the other nineteen?

F. M. McCrory.

Plymouth, Ind.

Golden Gems of Thought. Seel. by R. E. Lloyd.

Disease is not natural. It is not natural that I should have a headache or a heartache. It is not natural that I should die. There is nothing on earth so unnatural as death. Man was never made to die, but he dies, not because God made him so, but because sin has so diseased and disordered him. Tempest, storm, nakedness, famines, are not the normal state of things, but the abnormal, and every miracle of Jesus was not simply a feat of great power, but it was an instalment of the great universal redemption, a foreshadow of that glorious day, when all storms and tempests shall be laid, when all disease shall be expelled, when

all death shall die, and the world shall close as the world began, with Paradise, man living forever, forever holy, forever happy, because united to the Fountain and the Lord of Hope, Jesus Christ the Redeemer of them all. We read that Jesus prayed before his transfiguration. He brought them into this mountain supposed to be Mt. Tabor, and we are told in the 9th of Mark and in the 9th of Luke, that there had been a special season of prayer before. How strange it seems to us, that the Son of God, the brightness of the Father's glory, should pray. And yet he prayed, just as we do, and prayed in an agony we are told on another occasion. He had deep wants that needed to be replenished; he had sorrows that needed consolation. He had trials he needed strength in, and therefore the great Believer prayed, that we might pray. And never in my mind did he appear so great and glorious as when he knelt down upon the streets of Jerusalem, the twelve ignorant, erring apostles with him, and He, their spokesman, saying: Our Father which art in heaven.

But suppose that the successors of Peter actually inherit all the prerogatives he had. Then if they inherit his succession as the rock, how do they get rid of the succession, "Get thee behind me Satan." It will not do to take Peter's mantle when he speaks the truth, and is praised, and to throw it away when he commits sin and states error. They must take the succession as a whole or not at all. And I must say that in the church of Rome there is more evidence of the succession of the 23rd verse in Matt. 16, than of the 18th verse. If they say that what Peter personally received, they, Peter's pretended successors, also receive, they must not take the kernel, and cast away the shell—take the good and reject the bad. They must take Satan Peter as well as rock Peter. I suspect poor Peter was often, before the day of Pentecost, a failing and an erring foundation, rather than a strong, unerring, and perfect one.

Some have thought that the salt here alluded to, Matt. 5, is not the common, culinary salt, but aromatic salt, which, if it lack its aroma by exposure, is worthless, the residuum being nothing more than dry dust and only fit to be cast out, and to be trodden under foot. Whatever be the specific substance, the idea is perfectly plain, that a Christianity that ceases to diffuse itself, is a Christianity that ceases to be real. The heart of grace, like the heart of nature, ceases to beat when it ceases to circulate the — that is com-

mitted to it. He says, Ye are the light of the world; that is, all true Christians are so. Now what is light? You cannot conceive light without attaching to it the idea of diffusion.....

Nonnea city, it is said, that is set upon a hill, a lofty city, with its spires sparkling in rising and setting suns, must be seen from afar; a city with splendid architecture, lighted up with all its lamps in its streets, must be visible from afar. So that if you be true Christians, a congregation of real believers, it is impossible that the world can fail to take notice that you are so.

Rev. Carradine, D. D. says: This much we must say, that God is faithful. If we receive not that which God has promised, the explanation is to be found in some failure on our part to comply with divine requirements and conditions. The general cause is known to all under the words defective faith and consecration. The particular reason for failure is known to the man only and to his God. But at the judgment day, all will know the unbelief or the secret sin that kept the child of God from coming into the possession of a holy heart and living a holy life.

The Promise of God Made Unto the Fathers. No. 3.

As we have said, this great and grand promise of general restitution embraces many itemized or partial promises. In Isa. 65th chapter, beginning 17th vs., first we have promise of new heavens and new earth. In this state the present order will not come upon the mind or heart, but we will be glad over the exchange of this present evil state for the better order. In vs. 18 the promise made unto the Fathers is Jerusalem, is to be a rejoicing and her people a joy. Vs. 19, The voice of weeping and crying is to be heard no more. The Jews as a people have been meeting there at their old wailing place for hundreds of years and it has been said their voice and lamentations would touch even the most stony heart. 'Tis then changed over into songs of joy, praise and thanksgiving. Vs. 20. There is to be no more an infant of days, nor an old man that has not filled his day, for the child shall die a hundred years old, and the sinner being an hundred years old, shall be accursed.

In the present sinful age since the first man Adam brought death into the world the little infants die at any number of days as the consequence of Adam's sin. But when the Lord Jesus completes his intercessory and atonement work, then the children shall live an hundred years

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old and that because of willful sin. The person who lives in willful sin an hundred years during the millennial reign may be cut off in the second death. vs. 21. "They shall build houses and inhabit them and they shall plant vineyards and eat the fruit of them. The current newspapers and reports from those who visit Palestine is that the building of houses and planting of vineyards is progressing rapidly at present. So we see the promise of God made unto the fathers is today fulfilling, and no doubt will continue and increase as time moves on. vs. 23 reads: "They shall not labour in vain nor bring forth for trouble." Children now are born for trouble and will be during this sinful age, we have no doubt. But if any are born under the coming age, we trust it will not be so. However these things may be, they seem to follow the creation of the new heavens and new earth.

Zech. 14-16 to 21st, we read: "And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts and to keep the feast of tabernacles." Commenting on this, Jamieson, Fauser-Brown says: "All the nations could not possibly in person go up to the feast, but they may do so by representation."

This seems a reasonable and wise plan to preserve peace and order among the nations during the millennial reign. While Christ and his saints, who are heirs of God and joint heirs with Christ are seated upon thrones at Jerusalem that the nations should send up delegates to the metropolis to report their condition to the King of kings. But vs. 17 says: God will cut off the rain from the nations which go not up to this great feast, which we understand was held about the 15th of Oct. annually. But if Egypt (the land of corn) should say with the dew of heaven and irrigation from the great river Nile we can grow crops, then what? God will send the plague upon them, and this is revealed to us in the scriptures that we may know how God will humble the nations.

Also Zech. 12. "In that day shall the Lord defend the inhabitants of Jerusalem and he that is feeble among them shall be as David, and the house of David shall be as God, as the angel of the Lord before them." Here is another manifestation of the Lord's special favor to Israel (the Jews) his chosen people and also harmonizes with Paul's language, 1 Cor. 6:2-3, that the saints shall judge the world and judge angels. While it is true the scriptures teach that God is

taking out a people for his name from among all nations and that this people will be the very elect the bride, the Lamb's wife, the high calling of God. It is also true the seed of Abraham will be a leading nation in the ages to come. In Acts 15 we read: And after they had held their peace James answered, saying, Men and brethren hearken unto me. Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophet. After this I will return and build again the tabernacle of David that the residue of men (Jews) may seek after the Lord and all the Gentiles upon whom my name is called.

Yours in Christ, looking for his return.
J. D. Scott.
Dyer, Tenn.

Is It Possible to Buy "Bulls" for the Peace of the Departed?

Correspondence between Hon. F. R. Latchford, Catholic, and Rev. W. H. Griffith Thomas, Protestant, in "Toronto Evening Telegram" of Feb. 23, 1914.

Is it possible in the Roman Catholic Church to buy for approximately fifteen cents a 'bull' that will relieve some sufferer in purgatory of a certain number of days' tribulation?

The question is discussed at length in correspondence that lasted over a year between Hon. Mr. Justice Latchford and Rev. Dr. Griffith Thomas. The correspondence was opened at the close of 1912 and continued with lapses, till a recent letter by Dr. Thomas, to which there has been no reply. The first letter was from Mr. Justice Latchford and was as follows:

Osgoode Hall, Toronto.
Nov. 8, 1912.

Dear Sir:—Although I have not the honor of your acquaintance, I have frequently heard you spoken of in terms of high appreciation by friends in whose judgment I repose great confidence.

I accordingly feel you will not take it amiss that as a Catholic with some knowledge of what the church teaches and does not teach, and of what it practices and does not practice, I should venture to address you regarding the statement attributed to you in the Toronto World this morning.

To Sustain Thesis.

You are said to be willing to offer certain proofs. It is by no means clear to my mind what these proofs may be thought to establish; but to sustain your thesis they must show that the Catholic Church is responsible

for the "bull, of which the 'bulls' sold at fifteen cents are copies.

I assume you do not mean that originals are disposed of so cheaply even by dealers in antiques or curiosities; but that what purport to be, and are copies of, a Papal Bull are sold. My reasons for this assumption it would seem unnecessary to state further than to say it appears to me absurd that an educated Christian gentleman should denounce any body of Christians upon forged or fictitious documents. You must therefore have believed that there was at one time issued by a Pope of the Catholic Church a document properly authenticated (i. e. sealed with a bulla), of which the fifteen cent 'bulls' are transcripts or copies. I give you credit for the utmost good faith and for knowledge of the elementary proposition that a copy presumes an original. It is, of course evidence of such an original I require. If this is too much, might I be favored with the address of any Catholic priest or prelate in France, Spain, Italy or even South America—who is in good standing in the Church Catholic—that will, for fifteen cents or any other price, furnish me with the document upon which you base your denunciation of that church?

For Credulous Protestants.

I am not doubting that 'bulls' such as you referred to may be printed for the benefit of credulous Protestants. We have seen the "Jesuit Oath," and the "Knights of Columbus Oath" widely circulated here in enlightened Ontario, and men otherwise appearing to possess common sense, believing in them as genuine. I have no doubt the anti-Christian—not merely the anti-Catholic—press of continental Europe is quite capable of perpetrating similar forgeries and of finding purchasers for them—but not among Catholics.

I crave your indulgence—if I may use the word—for the length of this letter, and would ask when it would be at least inconvenient for you to submit to me the proofs referred to.

I am leaving for London this afternoon and shall be out of town all the early part of next week.

With sincere regards,
Yours very truly,
F. R. Latchford.

For the Truth Only.

To this letter Dr. Thomas replied on November 13, 1912:

I think I can not do better than enclose a letter I am sending to the Toronto World, from which you will see the position I have taken up. I am glad, and not at all surprised, that you credit me with "good faith," for of course, I should not think of making any assertion about

the Roman Catholic Church as to the truth of which I did not feel quite sure, and I shall be quite ready to withdraw my statements if, and when, they are proved to be false.

You seem to think these bulls are "printed for the benefit of credulous Protestants," but if you will refer to the quotation from Salces (p. 275), which I have given in the enclosed letter, you will see that they are associated with representative and accredited theologians of the Roman Church. You may perhaps like to be referred to a book much used in the education of Spanish priests *Prontuario de Teología Moral*, by Larraga, which contains long discussions on points arising out of the bull.

Surprised at Concern.

Let me say that I am somewhat surprised to find the concern expressed on this subject by yourself and other members of the Roman Catholic Church because I have always been under the impression that the Roman Catholic system of indulgences was generally known and understood, and I submit that this question of the 'bull' does not differ from the usual system of indulgence except in degree. Thus I myself have seen in a church in Normandy a large bronze statue of St. Peter, with the announcement that to any one kissing its toes fifty days' indulgence is granted by decree of Leo XIII. And in the Church of St. Aloysius, Oxford, England, is a notice as follows:

"Pope Pius IX. of holy memory granted one hundred days' indulgence applicable to the holy souls in purgatory, to all those who, visiting the sacred picture of the Blessed Virgin Mary which is venerated in this chapel under the title of Mother of Mercy shall say one *Salve Regina*; and His Holiness moreover granted further indulgences of three hundred days to these who shall recite the Litany of Loretto."

Raffle for Souls.

I have also made reference in the enclosed letter to a raffle in a Roman Catholic Church in Mexico, connected with the rescue of souls from purgatory at a cost of one dollar a ticket.

You say that you have some knowledge of what the church teaches and does not teach, and of what it practises and does not practise. Is it possible, sir, that you are not aware of these practises? If there is anything further that I can say or do in regard to the matters at issue, I shall be only too glad to do it. My only desire is to state the truth on these subjects. I am.

Yours most faithfully,
W. H. Griffith Thomas.

—The World's Crisis.

To be continued.

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A Talk With Mr. Theologian On The Real and The Unreal Man.

Mr. C. Mr. Theologian. Is the material body the real man?

Mr. T. No. The soul is the ego, the real man, and is immortal and can never die.

Mr. C. Then Mr. T., am I to understand that the soul is the actual being or the one that exists and is not artificial or counterfeit?

Mr. T. Yes, that is it.

Mr. C. Then, Mr. T., am I to understand that there is an unreal man that is not an actual being, does not exist, and is a counterfeit and artificial?

Mr. T. Why, no, that would be absurd.

Mr. C. Why then do you use that term, real man, if there is an unreal man? And does not the term real man indicate that there is an unreal man?

Mr. T. Your reasoning is absurd and is not to be admitted.

Mr. C. But, Mr. T., you must admit that if there is but one man, you would have no use for the term real as you apply it to the soul. To my mind if there is a real man there must be one that is not real or there would be no sense in using the term real and applying it to the soul. And again, Mr. T., if the Christ the disciples saw, heard speak and felt with their hands was not the real Christ, who or what was it that died on Calvary?

Mr. T. O that was his body or the house in which he lived while here on the earth. The real Christ (the ego) never died but went direct from the cross to heaven. It is impossible and absurd to think that his soul died.

Mr. C. Can that which is immaterial suffer?

Mr. T. No, of course not.

Mr. C. Then what does Peter mean when he speaks of the sufferings of Christ and of the glory that shall follow?

Mr. T. O, that refers to His body.

Mr. C. What then is it that sins?

Mr. T. Why, the real man, the soul. The prophet says, The soul that sinneth.

Mr. C. Yes, but why should the body suffer when it never sinned? And can the body suffer and atone for the sin of the soul? And what does Paul mean when he says, "Christ died for our sins according to the Scriptures."

Mr. T. You do not understand about death. Death is simply a separation of soul and body, or the real man moving out of his house into a heavenly house.

Mr. C. Well, Mr. T., if that is true, did the body die?

Mr. T. Why certainly.

Mr. C. Well, but if I understand your proposition rightly, the body never was alive to die, and it is impossible for that which never had life to die.

Mr. T. O, you are so stupid. Can you not see that death is not a cessation of life but just moving from one house to the other?

Mr. C. Well if that is so, are we not indebted to sin and the devil for conveying us from one house to the other? Does not Paul say that sin entered our world and that death came by sin? So if there had never been a devil there would have been no sin and consequently no death, so Mr. T., we are surely under obligations to satan for the use of his conveyance to take us from one house to the other. And if death removes us from one house to the other, would not resurrection be a moving back to the old house and then what would become of our other house? Or would we inhabit two houses after that at the same time.

Mr. T. You are nothing but an ignoramus and cannot understand that resurrection is simply the rising of the soul from the body. Not a returning back to the old house.

Mr. C. Very well, Mr. T., did not Christ show His disciples His torn and bleeding hands and feet and the spear print in His side to convince them that He was the same Christ and that it was in reality the same one that had died?

Mr. T. O certainly, but that was simply a materialization of the body to identify the soul.

Mr. C. Was there no other way to appeal to their senses and establish His identity than to use an optical illusion in order to reveal to His disciples the real Christ?

Mr. T. No, the soul is only revealed to our senses by seeing, hearing and feeling the material.

Mr. C. If that is truth would it not follow that it is only through a delusion that we can ever know about the real man. And isn't it possible that you are laboring under a delusion about the soul being the real man. And where is your evidence that there is another Christ than the bodily one that died on the cross, if you take away the delusion of his hands, feet and side?

Mr. T. O, you are so stupid. You had better study theology before you talk to me again.—E. H. Carman in Day Dawn.

Not so in haste, my heart; Have faith in God and wait; Although He linger long, He never comes too late.

No star is ever lost we once have seen,
We always may be what we might have been.—Procter.

THE

Volume 3.

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THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, August 19, 1914.

Number 45.

"He Will Not Fail."

The inspired writer gives us these words: "Behold My servant, whom I uphold; My chosen in whom My soul delighteth: I have put My spirit upon him; he will bring forth justice to the Gentiles, He will not cry, nor lift up his voice, nor cause it to be heard in the street. A bruised reed will he not break, and a dimly burning wick will he not quench: he will bring forth justice and truth. He will not fail nor be discouraged, till he has set justice and truth in the earth; and the isles shall wait for his laws." Isa. 42:1-4.

Matthew quotes from this prophecy, and applies it to Christ. How good are the words, "He will not fail nor be discouraged, till he has set justice in the earth!"

When here in person, Christ spoke as never man spoke. His labors had the endowment of all the mighty power of the divine and the infinite. He gathered to Him a dozen rather obscure men. One of them turned traitor; and on the night of his betrayal, they forsook him and fled. When he went to Calvary, he had to go alone. He had no sympathetic supporters or brave defenders. His cause had to suffer the apparent defeats of hypocrisies, apostacies, and all sorts of misrepresentations; but in the face of all these stands the divine Word, "He will not fail nor be discouraged."

Soon his voice will be heard calling the righteous dead from their graves, and together with the righteous living, they will be robed in immortality, to enter upon their eternal reward. The work of the plan of salvation will be complete. The Master's courage will be rewarded.

When we are laboring under difficulties, to advance the cause of Christ, we may draw both consolation and strength from Him whom the failures and difficulties incident to human weakness can not discourage, and who eventually surmounts all the obstacles and obstructions that satanic cunning or fury can throw in his way.—Sel.

Sincere, But Wrong.

"If he is sincere in his belief, he has as good a chance of going to heaven as you or I have," said a church member to us the other day, when speaking of a

The Word of Truth

The word of truth is like a stained-glass window rare,
We stand outside and gaze, but see no beauty there,
No fair design, naught but confusion we beho'd.
'Tis only from within the glory will unfold.
The sacred door of Truth's cathedral is most low,
And all who fain would enter there, the knee must bow
In deep humility. But once inside, the light
Of day streams through and makes each color heavenly bright,
The Master's great design we see, our hands we raise
In reverent ecstasy of wonder, love and praise! — Sel.

certain person who held and taught all kinds of strange doctrines, contrary to God's Word.

This idea, that provided a man is sincere in his belief, no matter what it may be, God will safely admit him to the Eternal City, is one of Satan's delusions eminently prevalent at the present day. Men seem to forget that Saul was sincere in his belief when he shut up the saints in prison; yea, not only sincere, but zealous also. So were those who killed the Prince of life and though through ignorance they did it, God holds them responsible for their lack of knowledge, and that notwithstanding they were perfectly sincere in their convictions.

Had a bitten Israelite sincerely believed that he knew of a better way than a simple glance at the brazen serpent, he would have died where he lay; and in like manner will the sinner go down to an endless death, if trusting in a self appointed way, rather than in the one so plainly revealed in God's written Word.

Man says, though I believe not, I shall be saved, provided I am sincere in my unbelief. God says, "He that believeth not the Son, shall not see life, but the wrath of God abideth on him." From all this we learn, that it is of the utmost importance what we believe, or rather in whom we believe. And as the one who offers us eternal life is no other than God's dear Son, how can we escape if we neglect his great salvation.

He, then, who trusts simply in the sincerity of his belief, can't be saved; while he who trusts simply in the atoning work of Christ, can't be lost.—Sel.

Inherent Immortality.

If man is inherently immortal, as taught by the so-called orthodox churches, he could not consistently, "seek for glory and

honor and immortality," "by patient continuance in well doing." Rom. 2:7. If he is already immortal, he could not "put on immortality," when "death is swallowed up in victory," at the epoch of "the resurrection of the dead." 1 Cor. 15:21-26, 54.

If he is naturally immortal, he cannot die, hence he will neglect the means whereby he might attain unto the resurrection of the dead. Phil. 3:11. If he possessed an absolutely indestructible life, he could not be destroyed, both soul and body in hell. Matt. 10:28. If he is now in possession of an interminable life, he could not possibly lose it. Matt. 10:39. If he is animated with life everlasting now, he could not reap life everlasting in the future, as a result of sowing to the Spirit. Gal. 6:7-9.

If man is an indestructible being, he could not be punished with everlasting destruction from the presence of the Lord and from the glory of his power. 2 Thess. 1:6-10. This will be their everlasting punishment. Matt. 25:46. If a man is a deathless being, he could never have inflicted upon him the wages of sin; for the wages of sin is death. Rom. 6:23. If he is now in possession of eternal life, he could not in futurity receive it as the gift of God through Jesus Christ our Lord. Rom. 6:23.

If eternal life belongs to Adam's race, as a birth right, it cannot be a subject of hope, but Christians live in hope of eternal life which God, that cannot lie, promised before the world began. Titus 1:2; 3:7. If eternal life is a natural endowment, it cannot be a subject of promise; but Christ's true followers have the promise of life which is in Christ Jesus. 2 Tim. 1:1; 1 John 2:25; 5:11, 12. If wicked men are in possession of such an immaterial and deathless soul, that knives cannot cut it, frosts cannot freeze it, water cannot drown it, fires cannot burn it, etc., it

would be an utter impossibility to burn them up, so as to leave them neither root nor branch. Mal. 4:1, 3; Matt. 3:12. If the soul is immortal, it cannot die, but the soul that sinneth, it shall die, hence, it is not immortal. Ezek. 18:4, 20; Rom. 6:23.

If souls are immortal and immaterial, they could not be utterly destroyed with the edge of the sword. Josh. 10:28, 30, 32, 35, 37, 39; 11:11. If immortal, they could not surely be put to death or cut off. Ex. 31:14, 15. The theory of inherent immortality is calculated to strengthen the hands of the wicked, that he should not return from his wicked way by promising him life. Ezek. 13:22. The Bible speaks of souls being born, Ex. 12:19, of souls dying, Rev. 16:3, of souls being in the grave, Psa. 89:48, of souls being resurrected, Acts 2:27, 31, of souls having blood, Jer. 2:34, of souls breathing, Josh. 11:11, of souls being slain, Josh. 10:28-37, of souls eating and drinking, Lev. 7:20; Isa. 32:6, and beasts being souls, Num. 31:28; how is it possible, nay, is it not preposterous, to talk about souls as immortal and immaterial. Is there not presumptive evidence II. b. 2:14, 15; inferential evidence, 1 Tim. 6:16; negative evidence, Eccl. 9:5-10; affirmative evidence, Job 4:17; natural evidence, Gen. 2:7; comparative evidence, Psa. 103:3, 5; 39:5; Isa. 64:6; antithetical evidence, Psa. 8:3, 4; Job 14:7-10; logical evidence, Rom. 6:23; historical evidence, Eccl. 1:4; Luke 24:6; 1 Cor. 15:20; doctrinal evidence, Titus 2:11-14; practical evidence, Rev. 21:4; demonstrative evidence, 1 Cor. 15:44, 45; and every other kind of inspired evidence, that the Bible is against Plato, and all the world whose hope of a future life is in the immortality of dead men.

Immortality, 'tis a priceless boon,
'tis wealth untold,
The choicest diamond, the purest gold;
Ah, better the world, and all therein,
To lose, if so doing, the prize we win.
The mighty God, who's enthroned on high,
Whose glory beams from sun and sky;
This utterance gave, that 'tis He alone,
Who doth inherently this treasure own.

Rufus A. Curtis.

Is It Possible to Buy "Bulls" for the Peace of the Departed?

Correspondence between Hon. F. R. Latchford, Catholic, and Rev. W. H. Griffith Thomas, Protestant, in "Toronto Evening Telegram" of Feb. 23, 1914.

An Unpublished Letter.

Enclosed with this letter Dr. Thomas sent to Mr. Justice Latchford the letter he had written to The World in reply to some remarks on the subject from the pen of Dr. Logan, published in that journal. These followed an address delivered by Rev. Dr. Thomas before the Men's Association of the Church of the Epiphany. In this letter Dr. Thomas said:

"As to the fifteen cent purgatory 'bulls', Dr. Logan is very significantly brief in his remarks. He admits that the sale of these from shops in Latin countries 'might be a fact,' but says that the Holy See never authorized any such sale of 'bulls.' It was the sale from the shop that I mentioned in my address, and while I did not say that the Holy See authorized any such sale, I certainly implied that the sale was carried on with the knowledge, if not the permission of the Holy See. What I said first was that anyone in Spain can buy every year for fifteen cents what is known as the 'Bull of the Holy Crusade,' and I happen to have a facsimile of this 'bull' for the year 1902."

"Bull" of Composition.

Dr. Thomas then gives a translation in full of the "bull" which is in Spanish. It commences:

"Summary of the Bull of the Holy Crusade, which our Most Holy Father Leo XIII, who happily governs the Church, has been pleased to grant in benefit of the faithful residing in the Kingdoms of Spain and adjacent Islands, to the end that they may obtain composition on objects or moneys of which they ought to make restitution—the which are subject to the disposal of His Holiness—by contributing with the sums thus collected to the cost of Divine Worship and to the support of the Spanish Church during the year 1900.

"Desirous as is the Vicar of Christ of ministering to the tranquility of conscience of the faithful who are loaded with the heavy burden of having to make restitution of property or goods belonging to others.....His Holiness has been graciously pleased to grant by the aforesaid Bull to us, D. Ciriaco Maria, Archbishop of Toledo, the power of granting to debtors of property or goods belonging to others the benefit of composition freeing them from making restitution of the same in the instances and manner under mentioned."

For Stolen Property.

The "bull" then sets forth that it applies to— "Property stolen or unjustly acquired, provided that, after having taken all necessary steps, the person to whom the restitution ought to be made be not found; such debtors attesting on oath that they have taken those steps; provided also, that they have not committed the theft or acquired confiding and hoping in this composition."

The Bull continues:

"We, making use of the aforementioned Apostolic power, have determined that such of the aforesaid persons as take out this summary shall be exempted from delivering up (restituir), the sum of fourteen pesetas seventy-one centimes, with power to take out as many as fifty summaries should the sum of which restitution has to be made, be larger.

"And whereas you...have given toward the aforementioned pious objects the alms of one peseta fifteen centimes, and have received this Bull...you are exempted and absolved from making restitution of the sum of fourteen pesetas seventy-one centimes...on which we allow you this composition, which we command shall be given, printed, signed and sealed with our wonted seal in Toledo, on the twenty-fifth day of March, one thousand eight hundred and ninety-nine.

"(Signed) Ciriaco M. a Cardinal Sancha Hervas, Archbishop of Toledo."

One peseta fifteen centimes is less than twenty-five cents and fourteen pesetas seventy-one centimes is about \$2.80. If the amount to be restored is more than would be covered by fifty summaries (\$14) special application must be made according to this document.

May Buy Purgatory Bull.

Then adds Dr. Thomas:

"According to my information anyone who has purchased this 'bull' can buy at fifteen cents as many bulls for the departed as may be wished. To deliver a soul from purgatory it is only necessary to buy one of these 'bulls,' to fill in the purchaser's name and the name of the deceased whom you wish to benefit and straightway, so far as the church can guarantee such deliverance, that soul is there and then delivered from purgatory. These bulls are publicly published and advertised and commended from the pulpit. Every ten years or so the Pope grants authority to the Primate of Spain to issue them for the ensuing years. Year by year they are issued and placed on sale at the Roman Catholic bookshops and at Roman Catholic Churches.

You can write to Spain to any

Roman Catholic bookshop and get them over by post if you wish to test this.

"Salces in his Moral Theology, a work highly commended by the Primate of Spain, says (pp. 76, 79) that the moment you fill in the name of the person you want delivered from purgatory, the 'bull' takes effect that the indulgence granted here is plenary and complete. By it the soul to whom the 'bull' is applied escapes from the pains of purgatory.

In Mexican Church.

"Something similar has taken place in South America, for the following is a notice from a Roman Catholic Church in Mexico:

"Raffle for souls—At the last raffle for souls the following numbers obtained the prize, and the lucky holders may be assured that their loved ones are forever released from the flames of purgatory."

"Another notice follows:

"Another raffle for souls will be held at this same blessed Church of the Redeemer on Jan. 1, at which four bleeding and tortured souls will be rescued from purgatory.....Tickets one dollar. Will you, for the poor sum of one dollar leave your loved ones to burn in purgatory for ages?"

Different in Practice.

"In view of such practices I feel justified in saying that Roman Catholicism in Spain and South America is decidedly different from Roman Catholicism in Canada. Indeed the adherents of that faith in this country apparently do not know what is going on in the others."

Salces, in his book above mentioned (page 275) thus speaks of the 'Bull of Composition':

"The Bull of Composition is like certain medical secrets that are swift and powerful in their operation but highly dangerous in their application; which therefore is fitting doctors should know. If the prescription were widely known, the common people, who either cannot or will not stop to weigh carefully all the circumstances of the case, would apply it right and left and what was meant for an antidote...would become a poison."

"Yours,

W. H. Griffith Thomas." —World's Crisis.

The Last and The First.

It is not an easy task to interpret Bible figures, so no one can offer very stable assurance of correct solution of parables. It is only by request for an explanation of the above parable heading that this article is attempted, which the writer could not do at the time the question was asked him, and which was later published for explanation.

The parable is part of the

Lord's answer to Peter's question as to what reward the apostles should have for their discipleship, and his question came out of the incident of the rich young nobleman's question as to what he should do to have eternal life, and who was not equal to the trial of forsaking all he had, as Peter said the apostles had done. The Pharisees, rulers and other chief rulers of Israel were like this young ruler: because of wealth, position and other considerations they made themselves the chief, or first ones in the nation. With the Pharisees and their kind, this self-preferment was on the claim of moral superiority, based on their asserted righteousness of the law. So Jesus addressed many of his parables against this state of affairs, and we believe this parable is one of that kind.

They were hired laborers, since God had agreed in the old covenant to make of them a kingdom of priests and a holy nation on condition of their obedience to his law. So Jesus pointed the young ruler to this avenue to life, or the kingdom, which two Jesus in this context uses in the same sense. So this kingdom answers to the penny and they to the hired laborers. Paul has shown elsewhere that all hope of law salvation by the worker's own righteousness is comparable to hired labor, out of which there can come no love or gratitude for salvation as a gift, since in that case it is earned. That is, all righteousness resulting from this hope of salvation comes by works and not by faith. In the audience of Jesus those who trusted in this avenue to salvation were the earliest hired. So this is where he begins his parable, with the giving of the law to this nation by Moses. This answers to the time of "early in the morning."

Later on God's prophets proclaimed the message of salvation to other nations than Israel. Jonah reproved Ninevah, and Obadiah's prophecy is given to Edom. Many of the prophets contain warnings to all the nations. Repentance always opens the way to Gospel hope, and hope of individual penitents in these nations was then vested in the oracles held in Israel's custody. Finally at the eleventh hour, John preached especially to publicans and sinners, instead of giving chief attention to Pharisees and rulers. In another parable, Jesus tells these upper classes that publicans and harlots go into the kingdom before them. That is, the ones sent out into the vineyard last are first by humility and repentance to find the way into the kingdom. And to these Jesus first brings the penny, the kingdom. Notice that all laborers after the first were

not told will be, only to whom they justly with faith on the justification of first laborer by work the Jewish come" in comes to offers their toiled, life said to th at hand." tions of t peace, qui out of dea

But the it publica a share should re had to ta the mirac kingdom gave the their pen who paid murderer the king- of the fi kingdom Only the en to th not all v upper el long wit but thou only a f hundred chosen. saying. chosen, and not Then shows nced in the been c the which teachi will l humb least.

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not told what their reward would be, only that the master for whom they worked would deal justly with them. This took faith on their part, which is justification by faith instead of the first laborer's hope of justification by works. So at the end of the Jewish day, "when even was come" in the parable, Jesus comes to all these laborers and offers them that for which they toiled, life, or the kingdom. He said to them, "the kingdom is at hand." He made such conditions of the kingdom as health, peace, quiet of nature and life out of death at hand to them.

But the proud Pharisees tho't it publicans and harlots received a share in his kingdom, they should receive more. But they had to take what he gave them, the miraculous benefits of the kingdom conditions which he gave them. They received this, their penny, and killed the King who paid it to them. Since no murderer has eternal life, nor the kingdom, they are not heirs of the fulness of life nor the kingdom when it comes to stay. Only the righteous will be chosen to that. All are called, but not all will enter. These proud upper classes were all called, along with publicans and sinners, but though the many were called, only a few, something over five-hundred, as Paul shows, were chosen, as the parable closes by saying, many are called, but few chosen, for these are of faith, and not of works.

Then the following context shows how James and John continued striving for the first place in the kingdom, as the twelve had been doing a short time before the occasion of the parable which occasioned the further teaching that the greatest there will be the ones who now thro' humble service make themselves least.

J. W. Williams.

Boiled Down.

Bro. Lindsay you asked for short articles, boiled down and condensed. I know of no better specimens of concise tho't than the following one in the 5th chapter of Matthew from the third to the tenth verses inclusive. The other is G. S. Weaver's lecture on character. Both are brief, yet contain volumes. Both given to us by minds rich in wisdom. Both manifest clear reason and holy meditation. Further comments are needless. I could not improve either if I were to try.

"Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness;

for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peace makers, for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven."

"Character is what a man is; reputation is what he is tho't to be. Character is within; reputation is without. Character is always real, reputation may be false. Character is substantial, and enduring; reputation may be vapory and fleeting. Character is at home; reputation is abroad. Character is in a man's soul; reputation is in the minds of others. Character is the solid food of life; reputation is the desert. Character is what gives a man value in his own eyes; reputation is what he is valued at in the eyes of others. Character is his real worth; reputation is his market price."

Character building is the Christian's life work. Only such as adorn life with Christ-like character will be favored with the above mentioned benedictions.

The formation of character denotes growth. Growth denotes an increase in size and strength; which in turn imply the power and ability to overcome, and to the overcomer is the promise given of a sure reward when the King in his beauty shall come to claim and crown those who love his appearing.

L. Booth.

An Open Letter To My Many Dear Brothers and Sisters.

Scattered over sixteen different states; a few here and some other places: Ripley, Ill., Boswath, Mo., Morse Mill, Mo., Blush, Mo., Banister, Mo., Climax Springs, Mo., Lightning Creek, Kan., Big Creek, Kan., Rollin, Kan., Shaw, Kan., Burbanks, Ok., Phoenix, Ariz., Prescott, Ariz., Prescott, Kan., Pleasant, Kan., Iota, La., Dodge City, Ia., Duck Creek, Kan., Buffalo, Kan., and many more scattered.

I write unto my beloved children in the gospel faith, of the soon coming kingdom of God. That ye may all know how thou oughtest to behave thyself in the house of God, which house is the church of the living God, the pillar and ground of the truth. 1 Tim. 3:14-15-16, and Matt. 16:13-18. This church that Christ builds is God's church. This is the house of God, the pillar and ground of the truth. Wherever two or three are gathered in my name, Matt. 18:20. The house of God is any where. See Mal. 3:16. Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remem-

brance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not. Yes this is the hope of the church. The little flock, the house of God, which is the church of the living God, the pillar of the truth, under the Gospel dispensation.

The little flock is called out of Babel, confusion of tongues. 2 Cor. 6:14. Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what agreement hath the temple of God with idols? For ye are the temple of the living God, (or house of God); as God hath said, I will dwell in them and walk in them and I will be their God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Only a few are willing for to meet; too lonesome when only five or six will come. See the other churches. See how they are crowded on special days. How often ought the true house of God meet? Paul said in Heb. 9:19: Having therefore, brethren, boldness to enter into the holiest, by the blood of Jesus. Heb. 10:19-20, by a new and living way, which hath consecrated for us through the evil that is to say, his flesh. And having an high priest over the house of God, let us draw nigh with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised. And let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another and so much the more, as ye see the day approaching.

Now this church believes in one God, the Father, of whom are all things, and we in him; and one Lord Jesus, by whom are all things, and we by him. 1 Cor. 8:6. John 17:3. And this is life eternal, that they may know thee, the only true God, and Jesus Christ, whom thou hast sent. We must know the God that sent, and also know the son whom God

did send, before we will come to a perfect knowledge. Col. 1:15, 17, 19; Rev. 3:14; Eph. 4:1, 2, 3. One spirit, 4, one body, one hope, 5, one faith, one baptism, one Lord, 6, one God and Father of all, who is above all, and through all, and in you all, etc., vs. 13. This is perfect work, must all to be perfect work and continue, 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. What does this mean? And how is it attained? are questions of vast importance. In coming to the stature of Christ our inward man, our mind, must attain to the proportion of his inward man; that is our understanding of spiritual things. There can be no other answer. It is not to his physical stature; hence, must refer to his piety and knowledge of divine things.

Piety alone would not answer to the full grown man. Condition. Since a babe in Christ may be very pious, and very zealous, a full grown man in Christ must be one who can grow no more, the inward man having come to the full stature of the Christ man or redeemed man on this present plane of life. It evidently belongs to the end of this age and no where else; the body of Christ developing as did the child Jesus, who increased in wisdom as in age, until he reached the Christ condition at his baptism and anointing, but not the perfect man until his sufferings were ended. So the one true body of Christ was to grow in grace and knowledge of the truth until we all come in the unity of the faith, and of the knowledge of the son of God, unto the full grown man; unto the measure of the stature of Christ.

To be continued.

Uncle John.

A vexation arises, and our expressions of impatience hinder others from taking it patiently. Disappointment, ailment, or even weather depresses us; and our look or tone of depression hinders others from maintaining a cheerful and thankful spirit. We say an unkind thing, and another is hindered in learning the holy lesson of charity that thinketh no evil. We say a provoking thing and our sister or brother is hindered in that day's effort to be meek. How sadly, too, we may hinder without word or act. For wrong feeling is more infectious than wrong doing; especially the various phases of ill temper,—gloominess, touchiness, discontent irritability,—do we not know how catching these are?—F. Havergal.

Knowledge is power.—Bacon.

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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Editorials and Church News.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it. Miss Rose Miller, .50

Remember that there will be no issue of the Herald for Sept. 2, this being the editor's vacation time, and the issue for Sept. 9 may be a day or two late.

"This is my 90th birthday. Am well."

Letta Benjamin.

The above is a postcard message to the editor and Mrs. L. from the aged sister of our late lamented Bro. Halstead. We surely prize the card and all it said.

A friend said in the presence of the editor recently, words to this effect: "If I thought that this European trouble were going to spread to the United States I'd want to dig a hole under a big tree somewhere and crawl into it and stay there until it is all over."

The Chicago daily papers report that hundreds of foreigners are applying for papers of citizenship to avoid the possibility of being drafted for duty in the war now going on at home. Right here in the country we are having the same experience.

Man may herald his defiance at Almighty God and boast of his bravery in times of peace when God's bountiful hand is feeding him, but when a little trouble comes, how quickly the wicked and the rich are ready to flee to the caves of the rocks and holes in the ground and to call upon the rocks and the mountains to fall upon them to hide them from the wrath of the God whom they have so blatantly continued to insult. Such experiences must confirm to every thinking mind the truth of God's word. Why will people strive so hard for the things that perish to the neglect of the weightier and eternal matters?

Notices.

Indiana Conference.

The Argos Church are to entertain the Annual State Conference this fall, the dates being Sept. 30 to Oct. 4. Due notice will be given by the conference officers. Preparation is being made by the church to care for all who come. We trust the brethren may begin early to lay plans to come to this gathering.

Eld. C. C. Maple, Pastor, Argos Church for the church.

Iowa Conference Notice.

The Annual Conference of the Churches of God in Iowa, will convene at the camp ground at Waterloo, Aug. 22nd to continue through Aug. 30th. The speakers advertised are A. J. Eychaner, G. E. Marsh, L. E. Conner, J. W. Williams and H. V. Reed.

For further information, address Mrs. Eva L. Stearns, Sac City, Ia., or G. P. Allard, Ft. Dodge, Ia.

Conference Notice.

To all of the brethren of Nebraska and elsewhere, greeting.

The Nebraska Conference of the Church of God in Christ Jesus will convene at Holbrook, Neb. Aug. 29 to Sept. 7. The meetings are to be held in Rankin's Grove one mile south of Holbrook. Come and enjoy a ten days' outing in the dense shade of this beautiful grove.

A dining tent will be provided on the grounds where meals may be procured.

Tents with sleeping purposes will be provided. Each one bring a pillow, as we have been unable to procure this necessary comfort.

Bro. L. E. Conner of Cleveland,

Ohio, Bro. A. J. Eychaner of Ia., and Bro. G. E. Marsh of Ia., have consented to be with us and we are expecting a feast of spiritual food. We desire all who can come and help make this meeting a success to do so.

Mrs. Ola M. Hornaday, Sec. Holbrook, Neb.

The Michigan Conference Quarterly meeting will be held at Adrian, Rasin Center, church, Lenawee Co., beginning Friday evening, Sept. 4, 1914, and continuing over Sunday. The brethren of that place have earnestly requested that the meeting be held at Rasin Center church, feeling that by our united effort, 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 Michigan Central R. R. at 7:00 a. m., change at Lenawee Junction for Adrian. It is expected that Eld. C. C. Maple, Eld. F. V. Blakely, Eld. B. W. Woodward and Sr. M. A. Woodward will teach the word of truth.

F. V. Blakely, Pres. Emma Jackman, Sec'y.

Obituaries.

Eliza Catharine Ritenour

wife of Thornton Ritenour was born May 5, 1850, and fell asleep in Jesus, July 17, 1914, aged 62 years, 2 months, and 12 days.

She was the daughter of William and Regina Boyer, pioneers of the gospel of Christ in Va. She leaves her husband, six children, one sister and seven brothers, together with a multitude of friends and neighbors to mourn the loss of a true and faithful wife, a kind and affectionate mother, a loving sister and a generous neighbor and friend.

In life she met all her duties and responsibilities cheerfully and performed them well. She was a faithful member of the Church of God, walking worthy of that high vocation and calling. No sacrifice for the truth and her household was too great for her cheerfully to make, and her children all rise up at the call of her name and call her blessed.

She sleeps in peace, awaiting the consummation of the hope of eternal life, which hope sustained and cheered her in life.

The high esteem in which she was held was manifested by the large number of neighbors and friends who assembled sadly to pay their tributes of respect to one they loved so well. The funeral services were conducted by the writer in the Church of God at Maurertown, Va., and interment in the Woodstock cemetery,

from which we turned away with sad hearts, praying for the soon return of the Life giver to wipe our tears away.

L. E. Conner.

The Sunday School.

By Anna E. Drew.

A Day of Questions.

Aug. 30, 1914. Matt. 22:15-22.

Golden Text.—Render therefore unto Caesar the things that are Caesar's; and unto God, the things that are God's. Matt. 22:21.

Time.—Tuesday, April 4, A. D. 30. The last day of Jesus' public teaching.

Place.—The courts of the Temple at Jerusalem.

Questions.

What was the lesson taught by the parable in last lesson? What effect had it upon the ones for whom Jesus had spoken it? Mk. 12:12. How did they now go about to seek the accomplishment of their purpose to put him to death? v. 15.

"Having failed so far, they now employed new and ingenious tactics, hoping to ensnare Him in some words that could be construed either as treason against the Romans or as opposed to the prevailing hopes and ideals of the Jewish people."

What two classes were sent to Him? v. 16. Who were the Herodians? A political party so-called from being partisans of Herod Antipas, and friends and abettors of the Roman government. "They were traitors alike to Israel and to Israel's God."

How did they approach Jesus? v. 16. What did this seemingly imply? That they were Jesus' true disciples, asking for guidance, and would regard as truth His answers to their questions. Luke 20:20. "Regardest not the person of men,"—did they speak what was true of Jesus in this respect? Eph. 6:9. What was their question? v. 17. Luke 20:22. What is the meaning of "tribute"? "This is the Roman word census. It denoted as used by the Jews, the annual poll tax which was levied on the people for the treasury of the Roman emperor. The publicans collected it and were obliged to transmit to the Roman treasury as much as accorded with the official census of the population."

Who was the emperor? The name of Caesar was applied to all the Roman emperors after the time of Julius Caesar. "Is it lawful,"—to what "law" does this refer? Probably Deut. 17:15. "The Pharisees were very

strict in Jewish law their own of God, heathen looking for deliver the yoke of Roman dominion were free tribute tax governme How did Jesus say he said the great have been would have the law he said accused career wo How did making the guise What did 19. What v. 19. Se 12:15. W (The ima emperor his titles the first to be str and Tib this time What them? v. this was consentir current they acti tion to l they use etc., the return, payment What wer upo 26. To v ligations owe to obedienc times i them in Are I duties Jesus'? Peter's tion? l we to things and wh long to first? A tion so der to B "In es and ful thi suffere youth the on stretch to oth am not 'Trust

strict in their teaching of Jewish law. They believed their own nation as the chosen of God, separated from heathen neighbors. They were looking for a Messiah who would deliver them from the yoke of Rome. They hated the Roman dominance over them and were fiercely opposed to the tribute taxes which supported the government they hated.

How did they hope to entangle Jesus by their question? Had he said 'yes' to their question, the great mass of people would have been against Him and they would have condemned Him by the law above mentioned. Had he said 'no', they would have accused him to Caesar and his career would have been ended.

How did they tempt Jesus? By making their base designs under the guise of seekers after truth. What did Jesus ask of them? v. 19. What was the tribute money? v. 19. See marginal note on Mk. 12:15. What was on the 'penny'? (The image was the head of the emperor and the superscription, his titles. Julius Caesar was the first who caused his image to be struck on the Roman coin; and Tiberius was emperor at this time).

What was Jesus' reply to them? v. 21. By admitting that this was Caesar's coin and by consenting to receive it as the current coin of their country, they acknowledged their subjection to his government, and since they used its protection, money, etc., they owed some service in return, and this service was the payment of taxes.

What effect had Jesus' answer upon them? v. 22; Luke 20: 26. To whom else were their obligations due? What did they owe to God? (Their love and obedience). Mention some of the times in which God delivered them in times past.

Are Paul's teachings on the duties to rulers in harmony with Jesus? Rom. 13:1-7. What are Peter's teachings on this question? 1 Pet. 2:13, 14. How are we to determine what are the things that belong to "Caesar" and what are the things that belong to God? Whose claim comes first? Acts 5:29; 4:19-20. Mention some things we should render to our country? To our God?

Berean Column.

"In spite of shadows and losses and pain, life is such a beautiful thing," said one who had suffered much, and who, with youth gone, stood looking at the onward path that seemed to stretch before her—a path which to others looked lonely. "No, I am not afraid; why should I be? Trust in Jehovah and do good,"

the is a short, safe rule for making together until the time of harvest at which time God will send forth his reapers to gather the wheat into His garner.

Do Good To The Living.

If to increase the happiness and to mitigate the sorrows of mankind, to shield and protect the weak and helpless are among the objects of creation, then we have to some extent, at least fulfilled the object of our Creator. Your opportunities for doing good are abundant, your influence for good is what you make it. If a kindly deed is to be done, do it; a friendly word to be spoken, speak it; if a smile is to be given, give it.

Place the power in the hands of your brother while he can regard you with a grateful smile. Do not wait until his cold, pallid lips are unable to utter thanks. Some one has said, One flower in my life is worth more to me than all the products of all of the gardens of the world on my grave; one kind word in my life is better than an oration over my tomb. On my funeral day you may overlook covering my grave with flowers if you will but give me one little bud today.—Sel. by Leota P. Hanson.

Among the Brethren.

Elder Maple.

At Culver, Ind., we have several members who hold their membership at the Burr Oak church. We spoke two evenings in the Christian church to good, interested audiences. Both sermons were on the New Testament church. We hope to visit them again for a series of chart lectures. Thursday evening, we spoke again at Argos and made a few of the necessary arrangements for the coming annual state conference of Ind., which meets at Argos, Sept. 30 to Oct. 4.

We are at this date in Illinois teaching in the Bible School. We preached in the church here beginning Friday preparatory to the Bible School meeting.

Appointments.

Oregon, Ill., Aug. 11-23.
Argos, Ind., Aug. 24.
Delta, Ohio, Aug. 25 to Sept. 3.
Adrian, Mich., Sept 4-6.
P. O. address, North Ridgeville, Ohio.

Wheat and Tares.

For some time the editor has been giving a good deal of time to the study of the problem of church discipline. We have frequently been met with the declaration that there should be no church discipline in these days since Christ taught that we are to let the wheat and tares grow

together until the time of harvest at which time God will send forth his reapers to gather the wheat into His garner.

If the above thought is the correct interpretation of the parable of the sower to be found in Matthew 13, then we ask, How are we to interpret the following texts?

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened." 1 Cor. 5:7.

The foregoing is a command from Paul to the Corinthian church to cleanse itself by purging out from it the man who had committed an unnamable sin. Would that he separating wheat and tares?

"And if he shall neglect to hear them, tell it unto the church but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matt. 18:17.

This language follows the direction given by the Master to one who has been transgressed against by a brother. Does this language sound as if it was our Lord's purpose to let sin run unchecked in His body? To count one as a 'heathen man and a publican' it seems to us, would outclass him for fellowship if we have any understanding left.

A number of other references might be given but our time and space forbid. Are we to understand that Christ's teaching in one place is to stand contradictory to that in another place? I trow not.

Let us give some attention to the study of the parable found in Matt. 13. We find named there the field, the seed, the sower of good seed, the sower of evil seed, the resulting wheat and tares. This condition having arisen, we are to let both grow together until the time of harvest. Christ in His parable says that the field is the world (not the church). It was in the world that the good seed was sown. It was in the world that the enemy also did his sowing. It is not for those who result from the good seed to kill off those who are the result of the evil seed, but they are both to grow up together in the world and at the end of the age God will send forth His reapers and they will separate the good and the bad and the bad will be destroyed while the good will be saved. The thought of the parable is not one of discipline in the church, but it deals with the judgments of God upon those who are the children of the wicked one at the time of judgment.

Paul says to the Thessalonians, "Warn the unruly." We can count a number of instances where faithful ministers in the church today have attempted to

do such things. The result in very many of the cases was that the minister was disciplined by the refusal of the rebuked and his friends to pay his salary. It seems to us that the stirring days in which we are living each true disciple of Christ should arouse himself and examine to see whether he really be in the faith or not.

S. J. Lindsay.

Dear Bro.:

I feel sorry to bother you so much with the mistakes that are made in printing my articles, "Thoughts on Future Probation."

In last article, Aug. 5, 1914, 1st column, 11 lines from bottom, not restored terrestrial kings, but "created celestial beings will shine in glory as the moon." ("Higher in order in glory than humanity").

Second mistake: second column 29 lines from top. Not will come first in lake of fire, but will come "forth" in the lake of fire. Dear Bro., I hope you will announce the mistakes in both articles (already sent you the first), in our paper.

Your brother in the Lord,

W. H. Huls.

P. S. I find another unnatural mistake which makes me contradict myself as the others do. The printer makes me say in last article, second column, 25 lines from the bottom, "The good will come forth unto the resurrection of damnation." Not the good ones, but the "evil ones." Aug. 10, 1914.

W. H. H.

The crosses of the present moment always bring their own special grace and consequent comfort with them; we see the hand of God in them when it is laid upon us. But the crosses of anxious foreboding are seen out of the dispensation of God; we see them without grace to bear them; we see them indeed thro' a faithless spirit which banishes grace. So, everything in them is bitter and unendurable; all seems dark and helpless. Let us throw self aside; no more self-interest; and then God's will unfolding every moment in everything, will console us also every moment for all that He shall do around us, or within us, for our discipline.—Fenelon.

Would we codify the laws that should reign in households, and whose daily transgression annoys and mortifies us, and degrades our household life,—we must learn to adorn every day with sacrifices. Good manners are made up of petty sacrifices. Temperance, courage, love are made up of the same jewels. Listen to every prompting of honor.—R. W. Emerson.

from which we turned our sad hearts, praying for our return of the life to wipe our tears away. L. E. C...

The Sunday School.

By Anna E. Drew.

A Day of Questions, 10, 1914. Matt. 22:15-21

Text.—Render therefore unto Caesar the things that are God's; and unto God the things that are God's.

Tuesday, April 4, A. D. the last day of Jesus' preaching.

The courts of the temple at Jerusalem.

Questions.

was the lesson taught by Jesus in last lesson? What did it upon the ones for Jesus had spoken it? How did they now go to seek the accomplishment of their purpose to put him to death?

Why failed so far, they tried new and ingenious ways to ensnare Him and words that could be construed as treason against Jesus or as opposed to His hopes and ideals for the Jewish people.

Why were the disciples sent to the temple?

Who were the Herodians? Being partisans of Herod, and friends and allies of the Roman government, they were traitors alike to Israel's God.

Why approach Jesus? What did this seemingly to them? They were Jesus' disciples, asking for guidance, and would regard as truth His answers to their questions.

What did they speak of Jesus in this lesson? v. 6-9. What was the meaning of the tribute tax? v. 17. Luke 20: 17. What was the meaning of the tribute tax denoted as used for the annual poll tax levied on the people of the Roman Empire? How did the publicans collect the tax? How did they transmit the money to the treasury as much as the official tax collector.

Why was the emperor? The law was applied to the emperors after the manner of Caesar. "Is that 'law' does not say Deut. 17:15. The law were very

The Problem of Immortality.

An address delivered in Edinburgh, Dundee, Birmingham, and New Castle, by William Grant.

The question of immortality should be of supreme importance to every one, yet, unfortunately, multitudes pay little or no heed to anything beyond the things of the passing hour. But thoughtful people turn the questions over and over in their minds—whence are we? what are we? whither are we going? have we always existed? and shall we always exist? or is our existence bounded by the brief space between the cradle and the grave?

Now where shall we go for a solution of this problem? Shall we go to nature? to the heavens above, or the earth beneath? We may ask the starry host by the aid of the astronomer, or the strata of the earth by the aid of the geologist; but we get no answer. The beasts of the field, the fish of the sea, the fowls of the air know nothing about Immortality. Everything and every creature give ample evidence of mortality—change, decay, and death—but nature is absolutely silent about Immortality.

Then we enquire at man. What has he ascertained about Immortality? There is biology—"the science that treats of life or of organized beings"—what has it found? With regard to life, it has found this beyond dispute, that there is no spontaneous generation, that is, that there is no life without pre-existent life. Bishop Ellcott said: "Life from life is the voice of all experience." Professor Huxley in an article on "Biology" in the Encyclopedia Britannica, wrote: "There is not the shadow of trustworthy evidence that anything of the kind (viz., of the derivation of life from inorganic matter) does take place or has taken place during the period within which the existence of the earth is recorded." Professor Allman, in an address to the British Association, said: "No one has ever yet built up one particle of living matter out of lifeless elements: every creature, from the simplest dweller on the confines of organisation up to the highest and most complete organism, has its origin in pre-existent, living matter."

Yet although the biologist has ascertained this, he has not been able to determine what life is in itself: he knows something about its phenomena, but nothing as to its essence, or its origin. And then the perpetuity of life is beyond the province of the science of biology.

Has philosophy any solution to offer? The late Professor Cald-

erwood, Professor of Moral Philosophy in the University of Edinburgh, in reply to a question put to him on this subject, said: "Philosophy knows nothing about Immortality."

Is the problem of Immortality then incapable of solution? Let us try another source—the Bible. Does it solve this problem? It deals, as we all know, with man and his origin, and gives him guidance amid the vicissitudes of life, not merely for his present career, but for a life which, it avers, is yet to come. We therefore ought to find in its pages some light upon this question of immortality.

Now let it be observed that the opening words of the Bible postulate a Creator. "In the beginning God created the heaven and the earth." Turning over its pages we come across such statements as—

"I am the Lord, and there is none else, there is no God beside Me."

"I form the light, and create darkness: I make peace and create evil: I the Lord do all these."

"I have made the earth and created man upon it: I, even My hands, have stretched out the heavens, and all their host have I commanded." Isa. 45:5, 7, 12.

"I kill, and I make alive: I wound and I heal: neither is there any that can deliver out of My hand. For I lift up My hand to heaven and say, I live forever." Deut. 32:39, 40.

Here then is something definite to start with—that there is a Creator, and thus we get the origin of life. In the language of the Bible it is expressed thus:

"For with Thee is the fountain of life." The Apostle to the Gentiles when he stood on Mars Hill and addressed the cultured Athenians, taking for his text the inscription on an altar—"To the Unknown God"—declared to them that God "giveth to all life, and breath, and all things." "For in Him we live, and move, and have our being."

Let us now go a step further. While the Bible shows that the life we now have is from God, we make bold to say that if you go to the Bible without any preconceived ideas, you will find it teaches that we have not life bestowed upon us in perpetuity, but have only a brief tenure of it; that it is only lent to us, and we have to give it back to our Creator. He has not created us immortal. Whether we shall attain unto Immortality we shall deal with further on. Meantime what we are considering is what we now are. We are mortal, subject to death. Run your eyes across the pages of the Bible, beginning at Genesis and ending with the book of Revelation to John, and you will find every-

thing to prove this: nothing to contradict it. Nowhere within the boards of the Book is man in his present state said to be immortal, or to be in possession of Immortality. On the contrary, he is emphatically designated "mortal man." His ephemeral state is depicted over and over again in language that is absolutely devoid of meaning if we are inherently immortal. He is compared to the most fleeting and perishable things—to a wind that passes away, to grass that springs up and is cut down, to flowers that bloom and wither and die. The Psalmist, instead of claiming to be a being of eternity, thus acknowledges his mortality—

"Lord, make me to know mine end, and the measure of my days, what it is, that I may know how frail I am."

"Behold, Thou hast made my days as an handbreath: and mine age is as nothing before Thee; verily every man at his best state is altogether vanity." Psa. 39:4, 5. This agrees with the Apostle James—

"For what is your life? It is even a vapour, that appeareth for a little time and then vanisheth away." James 4:14.

Notwithstanding this, the Bible speaks of Immortality. If by the light it sheds we are able to see the origin of life—that we are created by God, and the life we now have is lent by Him to us—may we not also obtain from its pages some light where by we may solve the problem of Immortality? The Bible shows us that we are mortal, and why we are mortal. It is because of sin—transgression of the Creator's law.

"Wherefore as by one man sin entered into the world, AND DEATH BY SIN: and so death passed upon all men, in whom all have sinned." Rom. 5:12.

To be continued.

The Bible.

The Bible. Oh yes, the Bible. How many people love that dear old book and keep it with many other things in their parlors untouched and unread until they can write their names in the accumulated dust that has gathered upon its unopened covers. The dear old Book. But the moment one opens that book and attempts to teach them the great truths and reason with them of righteousness, temperance and judgment to come, like Felix of old, they begin to tremble and exclaim as did he: "Go thy way for this time. When I have a more convenient season I will call for thee." Acts 24:25.

This wonderful love for the dear old book suddenly begins to disappear when opened and focalized upon their lives. Its sayings (all but the future re-

wards) belong to the other fellow, or it is a miss-translation, if pointed to them. This is the style many today love and regard the Bible. Church members can do any thing they may desire as long as they extend financial aid to the church and their true character is hidden from public gaze. Husbands and wives when beyond their home surroundings, can be libertines and harlots as long as the public eye is not upon them. Ministers will believe and teach they can see no harm in dancing, card playing, or theater going.

Well if they are so blind they ought to quit public teaching lest "both teacher and the taught fall into the ditch." Any plan that will keep the Bible closed and its teachings in the background, Paul in 2 Tim. 4:3, says: "The time will come when they will not endure sound doctrine (true)," etc. We today, have reached that point. Keep the dear old book closed and in the parlor and we can revel in sin and wickedness of all kinds as long as no one knows our real life. But listen. There is one that can and does see. "All things are naked and opened unto the eye of him with whom we have to do." Heb. 4:13. Again, a little stronger. "For God shall bring every work into judgment with every secret thing whether it be good or whether it be evil." Eccl. 12:14. How about all these words? Says one, Those texts were written for people in past ages. Times have changed since then.

Yes I realize times have changed somewhat since the death of the long list of martyrs that died for the witnessing for God and his truth as recorded in the 11th of Hebrews. O what a change of religious fidelities to God today from that which surrounded those referred to in Heb. 11. But Christ yet demands a sacrifice from us. Listen, hear it.

"If any man will come after me, let him deny himself (some thing his fleshly nature desires) and take up his cross (something unpleasant to us) and follow me." Matt. 16:24.

O yes, "Follow me." Was Christ ever found in a theater? Was he ever known to play cards? Do you remember of ever reading an account where he visited a ball room and danced the tango dance or the turkey trot? If not, how can you follow Christ in going to any of these places, if he never went there.

With most people frequenting any of the above places it is not taking up much of a cross to them, remaining until the short hours of the night begin to usher in another day. With all such the cross, is to give up all these questionable sins and follow Je-

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Christ and Melchizedek.

Continued from last week.
Christ's Priesthood.

But while Melchizedek is a type of Christ, there are points in which the type fails to represent the anti-type in this case. The foreshadowing is remarkable so far as it goes, but it is imperfect, and does not fully adumbrate the unapproachable supremacy of the Lord Jesus Christ when he sits as a Priest upon his throne. Zech. 6:13. His appointment as priest was ratified with an oath. "The Lord hath sworn, and will not repent, saying, Thou art a priest for ever after the order of Melchizedek." Psa. 110:4. Neither Aaron nor Melchizedek was appointed with an oath, and this observance in the case of Christ stamps his consecration with greater solemnity and honour. "By so much also hath Jesus become the surety of a better covenant." Heb. 7:22.

Reference has already been made to the unlimited duration of Melchizedek's priesthood. The testimony at first sight seems absolute, without any qualification or restriction; e. g., he 'having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually.' 7:3. A little further on (ver. 8), the writer in contrasting the priesthoods of Aaron and Melchizedek, says: "Here" (i. e., under the Levitical system) "men that die receive tithes, but there" (i. e., in the case of Melchizedek) "he receiveth them of whom it is witnessed that he liveth." A difficulty arises here which calls for a little examination.

Is Melchizedek still living, and discharging priestly functions? This is unthinkable, and cannot be the writer's meaning. Certainly we have no account of his death, but neither have we of his birth, and it is as reasonable to doubt the one as the other. The subject of the statement is priesthood, and in relation to that no period is placed to its duration in the narrative. The simple fact is that he continued to be priest as long as he lived, not for a fixed term of years as the sons of Aaron and the Levites were restricted. But when in the natural course he died, the priesthood died with him. We have no information, however, when that happened.

The language describing the duration of Melchizedek's priesthood may be used also regarding that of Christ's but in a much wider and fuller sense, being associated with "the power of an endless life." Heb. 7:16. According to the Law, Jesus could not have been a priest because He belonged to the tribe of Judah, "of which tribe Moses spake

nothing concerning priesthood." v. 14. And Jesus when on earth made no claim to be a priest. Had He done so He would have laid Himself open to the charge of transgressing the law. There could not have been two concurrent and different orders of priesthood. Heb. 8:4. But now both the Aaronic priesthood, and the Law by which it was established, have passed away. v. 12. They were imperfect in their results, and were removed that something better might take their place.

Another priest has been appointed resembling Melchizedek in certain respects. A priest who will not be affected by death, because "He is alive for evermore." Rev. 1:18. This man, God's own Son, Jesus Christ, hath an unchangeable priesthood confirmed to Him by His Father with an oath. Therefore "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25. That is the blessed service our Saviour now renders to us since He has passed into the Heavenly Sanctuary. He has by one sacrifice for sins—the sacrifice of Himself—perfected for ever them that are sanctified. He has brought to us eternal redemption. But He is still expecting. Heb. 10:13. There is a wider development of His divine office still in store, a more exalted sphere, "that in all things He might have the pre-eminence." Col. 1:18. He has still to leave the right hand of the Father, and ascend His own throne in the "city of the great King," when

"The King who reigns in Salem's towers Shall the world command."

Then "He shall build the temple of the Lord, and He shall sit and rule upon His throne, and He shall be a Priest upon His throne, and the counsel of peace shall be between them both." Zech. 6:13. "The work of righteousness shall be peace and the effect of righteousness quietness and assurance for ever." Isa. 32:17. The glorious work and supreme exaltation of Melchizedek's great Anti-type shall be complete. "His name shall endure for ever; His name shall continue as long as the sun; and men be blessed in Him; all nations shall call Him blessed." Psa. 72:17. Amen and Amen.—J. R. Norrie in Words of Life.

We ought to measure our actual lot, and to fulfil it; to be with all our strength that which our lot requires and allows. What is beyond it, is no calling of ours. How much peace, quiet, confidence and strength, would people attain, if they would go by this plain rule.—Manning.

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THE RESTITUTION HERALD.

Volume 3

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Number 46

The Pot of Gold.

A young man fared forth to the battle of life. He went a short way, and suddenly, a rainbow appeared in the heavens.

"Surely" thought he, "the pot of gold is at the foot of the rainbow."

So he moved on, his goal the rainbow's foot.

Long years he traveled, into many cities, climes and experiences. Much wisdom he learned from his journeys—he was wiser, ripper, than if he stayed home.

But he never found the foot of the rainbow nor picked up the pot of gold.

Do you wonder why? It was because he was wholly mistaken as to the pot's location.

The pot of gold isn't at the foot of the rainbow. It is wherever you happen to be.

And it can't be casually picked up—you've got to dig it out. Dig, dig, sweating and aching, dig till your back is about to break; but dig, dig.

And then, when you have toiled long, you may find it and you may not; for at best the pot is uncertain, coming easily to some, very slowly to others, and to many, never coming at all.

But whether you find the pot or not, the digging itself is good. It keeps you out of mischief.

Besides, why should you care so much for a pot of gold anyhow?

If you get it, the chances are it would tarnish.—Sel.

The Lord Will Deliver.

"Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands. They shall perish, but thou art the same, and thy years shall not fail." Heb. 1:10-12.

There were none that had any thing to do with the kidnapping and selling of Joseph to a band of Midianites, on their way to Egypt, that had any idea of such a future for Israel as came to pass. Earth and the heavens may perish, but God remains; Pharaoh charged his people to kill every son born to the Hebrews, but Moses lives. The Israelites are bounden to Egypt's king, but only for a limited time, God by Moses leads them out, toward the promised land; they



love, that when thy summons comes to join The innumerable caravan, that moves To that mysterious realm, where each shall take His chamber in the silent halls of death. Thou go not, like the quarry-slave at night Scourged to his dungeon, but, sustained and soothed By an unfaltering trust, approach thy grave. Like one who draws the drapery of his couch About him, and lies down to pleasant dreams.

—From "Thanatopsis," by Wm. Cullen Bryant.

reach the sea-shore, the mountains are on either side, Pharaoh with his chariots, his horsemen and his army in the rear, closed in on all sides, and seemingly no hope; God speaks to Moses, "Lift thou up thy rod, and stretch out thy hand over the sea, and divide the water, and go on;" safe on the other shore, are the children of Israel.

Pharaoh with his chariots and horsemen, rush on between the horns of water. Once more, Moses stretches forth his rod over the sea, and the chasm is filled with water; Pharaoh and his army are swallowed up, and not so much as one is left alive.

And Israel saw the Egyptians dead upon the sashore." Then they believe the Lord, and his servant Moses. Then unto the Lord they sang a new song. "The Lord is my strength and song, thy right hand, O Lord, is become glorious in power; the Lord shall reign forever and ever." That day beyond the sea was glorious to Israel for they were out of Egypt, and their oppressors were gone forever.

There are times when all Christians get into places where they are hedged in on all sides, and it seems impossible that there is any way out, but there is. That way is onward, and God who lives will show to those who trust him, the way. Once more there will be heard the song of Moses and the Lamb and that will be on the new and glass.—Ex.

Whosoever Hateth His Brother.

To hate anyone is to regard him with aversion, combined with ill will or malignity. Hatred is always an evidence of a carnal disposition, and is one of the "works of the flesh." Gal. 5:19. No one with hatred in his heart can enter the kingdom of God. It is sad to witness the evidences of hatred in anyone, but doubly so when they are found in one who has been united to Christ. The apostle John says, "Whosoever hateth his brother is a mur-

derer." 1 Jno. 3:15. This shows that it is not impossible for brethren to hate one another. The Mosaic law forbade the act of murder, and upon conviction punished the murderer with death; but the law of Christ recognizes the heart as the source of the murder, and excludes from the kingdom of God anyone who harbors hatred, which is a murderous disposition, in his heart.

His brother" here referred to a brother in Christ; and he who hates his brother, hates Christ who died for him. Hatred is in the heart, and regards its object with aversion; but no one can harbor such a feeling toward another without in some way manifesting it. Among brethren its first outward form would be the absence of warmth in the fraternal intercourse; then coolness, a frigid look, possibly an unkind word, and finally an open rupture. The longer this condition continues, the more the murderous disposition ranks in the heart. How can there be any fellowship between brethren with such thought in their hearts partaking of the memorials of the Lord's death. Where there is hatred, there can be no real fellowship, even though there is the outward token of it in the memorial supper. He who eats and drinks with such thoughts in his heart cannot please the Lord, and is certain to eat and drink condemnation to himself. It may be this state of things is due, in the first place to some wrong done by the other, but no one is justified in holding malice toward his brother because the brother has done him an injury. The law of Christ points out the right way to deal with such who wrong us. "Go and tell him his fault between thee and him alone." Matt. 18:16. It may be a trespass due to a fault in him, but this is the reasonable way of dealing with such a situation. Under the law of Christ no one is justified in harboring malice toward his brother because the latter has

wronged him. In such cases it is "better to suffer wrong than to do the wrong." It may require some courage and self-control to go to a brother and tell him his shortcomings in a plain but straightforward manner, but it is vastly better than to allow the real or supposed injury to result in feelings of hate. Often a kind word, spoken from the heart will bring home to the offending one a sense of the true situation, and do much to avoid unnecessary friction.

It is not sufficient for any one to be able to persuade him self that he harbors no hatred against his brother. The apostle John said, "He that loveth not his brother abideth in death." 1 John 3:14. True love does not wait for an overture from the other, but seeks and makes opportunity to manifest itself. God loved us when we were enemies. He first loved us, and we can but return His love. Faith is great, and hope is great, but love is greater than either or both. Let us see that we "love one another with a pure heart fervently," (1 Pet. 1:22), and many of the perplexing problems arising out of our relation to one another will solve themselves.—The Christadelphian Advocate.

Light For Others.

A blind lad was being led to himself for an hour or two one evening and his thrifty mother proposed putting out the light which could not change the darkness for him. But the boy objected. "It shines through the window, and I like to think I'm giving other folks the light though I cannot see it myself."

There are many times when the light seems to have gone from our own lives, the cheer and courage departed, and faith itself to burn dim, but we can still take thought for others and refuse to darken their way. The heart that hides its own discouragement that no other may share its gloom, that buries its own fears and sadness and tries to make a bright path for others, will by and by share in the cheer it has created.

It has been well said that if the time spent in wishing for greater things were devoted to doing the little things around us, those greater things would often be realized."

The One Body. By Joseph Williams.

Study Eph. 1:22-23 with 2:22 and 2 Cor. 6:16. Do they teach that whatever is needed, spiritually, in the world in all its dispensations, is to be found in the church? Do they teach that our own needs are likewise supplied? See Col. 2:10. Must we each be duplicates of Jesus?

Lesson 1. Membership.

Study Rom. 12, 1 Co. 12, Eph. 4, Col. 1:18-24.

Is joining the church a scriptural idea? See your concordance. Also Acts 2:47 and 5:14. Meditate on the human body as a figure of the church. How the members get in it, if they "join" it, the spirit that gives the two bodies life, the prompting desire for new material, suitable new material, assimilation or transformation of material use of the body. Does Psa. 139:13-16 apply to both bodies? Study the relation of 1 Cor. 12:18, Jno. 6:37-40, 44-45, Acts 16:14 and 2 Thess. 2:13-14. Is the material for both bodies active or passive when being made members? Does food retain its life after being eaten? See Rom. 7:9. Suppose a divorced and re-married person requests baptism of you? A drunkard or tobacco user? Are sins of ignorance forgiven with the rest?

Gal. 3:26-29, with Romans 6:3-4, show why we cannot "join the church." Verse 3 shows us as material being transformed and verse 4 shows us as members. After baptism are we in the real body? Notice the two essentials of the law of growth in Eph. 4:15. Does 1 Cor. 12:13 show the "one baptism," "one body and one spirit" of Eph. 4? Does division into denominations violate this unity? 1 Cor. 1:13; Gal. 5:20; 1 Cor. 1:10; 11:19. Relation of John 17:20-23 to Eph. 4:13.

Meaning of Christ as "head" of the body.

Lesson 2. 'Office' of Members.

Study Rom. 12:4-8; 1 Cor. 12:12-17; 7:7, 17. Compare the method of placing materials as members in the two bodies. What does it? Does the spirit now operate so, as given in 1 Cor. 12:1-11? Woman's position in the church. Her "silence in the churches." Your "office." Your "authority." Jesus' proof of his authority. Does our authority come from the church? If so, how prove our baptism valid? Discuss election of the church officials. Is an election visible in 1 Cor. 6:4; 16:1-4 and 2 Cor. 8:19? See Acts 6:3; 14:23 and Titus 1:5. Do 1 Psa. 5:5-7; Rom. 12:16 to 18; 15:5-7; Phil. 2:116, 3:16; 1 Cor. 1:10-11; 1 P. 3:8 and 2 Cor. 13:11, apply to such choosing? Consider the safety of majority vote. "Church let-

ters." Acts 18:27; 28:21; 1 Cor. 15:3. Election, ordination and licenses of preachers. Authority to baptize, perform marriages etc. Are Matt. 28:19-20, Gal. 6:6 and Jno. 17:18-23 to us? Study the idea of authority found in Acts 15:24 and 2 P. 3:2. See the preference of office given in 1 Cor. 12:28 and Eph. 4:11. Under which class in 1 C. 12:28 would deacons come? Elders? Through what "office" does the head to day express his desires? Does the holy spirit today appoint elders as stated in Acts 20:28? By Titus 1, elders are teachers: Can you therefore discern the authority of the spirit today? Does the succession begun in Titus 1:5 reach us? What if it be broken? Compare Eph. 4:12 with 2 Cor. 10:8 and 13:10. By these texts is there anything in the conduct of Diotrefes, 3 Jno. 5-10, to disprove his authority? See also 1 P. 5:1-4. Suppose one desires to be elder till death as an honorable heritage to his family? What motive should prompt one to seek such office?

Read the qualifications of leaders in 1 Tim. 3:1-15 and Titus 1. Would tobacco unfit a person? Does spiritual nearness to God determine official nearness and authority? Which would you prefer, authority or influence? If the members denied your authority and defied you, how would you use it?

In Acts 15:14; 20:17 and 1 P. 5:1 a plurality of elders in one congregation is visible. Explain.

Do Heb. 13:7, 17 1 Thess. 5:12-13; Phil. 2:29; 1 Tim. 5:17-18 and 3 Jno. 8, destroy the equality of members shown in 1 P. 5:5; Rom. 12:10; Eph. 5:21 and Phil. 2:3?

Why obey these officers? Is there a parallel between them and what is said of civil officers in Rom. 13:12? Is there danger of priestcraft in such obedience? What if they command you to steal or lie?

Lesson 3. Service.

Study Luke 4:16-21; Acts 13:1-5; 14:16; 2 Tim. 2:14-26; Titus 1:13-14; 3:8-9.

I. Individual. How fulfil! Col. 3:17 and 1 Cor. 10:31? By Rom. 15:2? Compare 1 Cor. 14:2 and 4. How show love for God?

Is any member of your body useless? See Eph. 4:16.

II. Assembled. Study Col. 3:16; 1 Cor. 14; 1 Tim. 1:4; 1 Tim. 4; 1 Tim. 6:3-6.

What is worship? Benefit of it? What are Psalms? Why written?

Give scripture for (a) preaching to an audience, (b) singing in public worship, (c) organ, (d) choir, (e) public prayer, (f) teaching a class, (g) Sunday School, (h) Children's Day, (i) participating in services at other churches such as song or prayer. (j) not

singing error.

Are teaching, preaching and baptizing confined in scripture to a priestly class? See Jno. 4:1-2; Acts 18:24-26; Rom. 15:14; 1 Cor. 14:31; 1 Thess. 5:11, 1 Tim. 3:5.

Should our services be made so nearly exclusive of preaching?

Is it scripturally permissible to interrupt a speaker?

Study Acts 15 carefully on church conferences. Find in it regarding (a) purpose of conferences, (b) of whom consisting, (c) manner of assembling, (d) president,—see Gal. 2:6-9,—(e) secretary, (f), delegates—see 1 Cor. 16:2—(g) reports from churches,, (h) division of field of labor (into states)? See v. 36 and Gal. 2:9, (i) appointment of evangelists and pastors 40-41 (by conferences?) (j) creed and (k) majority vote, vs. 22, 25. Suppose all the members of your body except the head should vote against the hands and say they should walk?

Why was this conference held in Jerusalem? In relation to v. 2 see 8:1. Is the superior authority that of locality or office? Apply this thought to Catholicism. Have we such a preference of place or persons? Who are our supreme officers? Note again 1 Cor. 12:28 and Eph. 4:11. Relate supremacy and service. What guidance had they? Acts 15:28. Have we such?

Was their written declaration of faith entire or partial? Why?

Suppose an elder is stubborn or quick tempered: Give the scripture proof whether he is or not, qualified to be in such a conference. Does the same apply to preachers? Why is such a provision wise?

Suppose an elder, or other leader, who is unsound in doctrine or otherwise, presents himself for admittance to such a conference: Apply the proof to his case. Were both sides to the contention causing this conference represented? Study vs. 4-6 carefully. Can you see a reason for this in "the unity of the spirit," shown in this conference? By Eph. 4:3, 13, show how we can have unity of spirit and the spirit's guidance.

What of their possible contention that they were judged without a hearing? By comparing v. 12 with Acts 13:1, can you show that all those named in 1 Cor. 12:28 and Eph. 4:11 are authorized to participate in such conference?

Show whether messengers of the gospel are sent to certain places by the church, or go as they see best, vs. 36-41; 9:32; Rom. 15:15-25; 1 Cor. 4:17.

In Acts 15:3 you find the expression "brought on their way"; in this connection see Acts 17:15; 21:5; Rom. 15:24; 16:1-4, 9;

1 Cor. 16:6, 15-18.

Does a higher place of authority require a higher standard of Christian life? 1 P. 5:3; 1 Cor. 4:15-16; 11:1; Phil. 3:17, 20; 2 Thess. 3:7-9; 1 Thess. 1:6.

To be continued.

Is It Possible to Buy "Bulls" for the Peace of the Departed?

Correspondence between Hon. F. R. Latchford, Catholic, and Rev. W. H. Griffith Thomas, Protestant, in "Toronto Evening Telegram" of Feb. 23, 1914.

Following the correspondence already published with regard to the Spanish "bulls" for the relief of souls in purgatory issued, it is alleged, for fifteen cents by authorities of the Roman Catholic Church, Mr. Justice Latchford wrote to Rev. Dr. Griffith Thomas as follows:

Osgoode Hall, Nov. 15, 1912

Rev. Griffith Thomas, D. D., Toronto.

Rev. and Dear Sir:—I thank you for your very courteous letter. The only fault I find with it is that it is not a little wide of the point at issue. But then I have often to find fault on the same ground, and it may be that I have acquired a highly objectionable habit. If I were at liberty to depart from the issue, I might not concede some of your other statements, e. g., that our system of indulgences was generally known and understood. As to non-Catholics, the proposition is, I assure you, far from being true. I have for the greater part of my life been associated with intelligent persons not of my church, and I have yet to meet the non-Catholic who knows what is the teaching and practice of the church in regard to indulgences, or even what the terms mean as we use it.

Discerned no Trace.

But to return to our bull. I have read your transcription carefully, and more than once; and although accustomed to the construction and interpretation of documents, and sincerely desirous of discovering the basis upon which a truthful and scholarly gentleman could found a damning charge against a large body of his fellow Christians—that they are credulous to the limit of folly—I have found myself unable to discern a trace of evidence in support of what you have said. Possibly I am afflicted with the mental incapacity attributed by some—always with compassion and regret—to those who believe as I do. Or it may be that your typist has inadvertently omitted the vital parts in transcribing the Bull. However that may be, I trust you will allow me to repeat the question. Where is your proof? If it is in the Bull, where? If not,

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I do not lose sight of the assertions you make in your letter to the World. Assertions, as elementary logic properly teaches are not proofs. Yours I am sorry to see made. They cannot, it seems to me, be founded on the Bull, the subject matter of which is not even remotely connected with them. To be perfectly candid with you and without any intention of being wanting in reverence—you might with equal propriety cite the Lord's Prayer. Unless you have omitted some thing in translation or transcription your proof does not prove. But I must weary you. If I have misapprehended what you consider proofs, kindly set me right; but please—no other issue till this is settled.

Assuring you of my profound respect for you, I am sincerely yours,

F. R. Lateford.

P. S.—If you quote, kindly give volume and page cited, and place and date of publication or name of publisher as well as name of author. Quotations at second hand are suspect—even in the courts.

L.

To this letter Dr. Griffith Thom as answered as follows:

"Wide of the Point."

Nov. 19, 1912.

Dear Sir:—I am obliged by your letter of Nov. 15. I am afraid nothing I may say will satisfy you, but there are several points in your letter that seem to call for notice.

Curiously I find your letter what you say of mine, that "it is not a little wide of the point at issue." and I am compelled to add in your own words, "but then I have often to find fault on the same ground," with discussions with members of your church.

My allusion to the Roman Catholic system of indulgences—as generally known and understood was intended to apply to members of your church rather than to those whom you call 'non-Catholics.' Thus in a recent issue of the Catholic Times a well-known paper in England, the following notice appeared:

"By decree emanating from the S. Congregation of the Holy Office the Holy Father has granted a plenary indulgence, applicable to the souls in purgatory, that may be gained on the first Saturday of every month by all who in the spirit of reparation perform some pious work in honor of the Blessed Virgin. This indulgence, which of course entails the usual conditions, is intended to make amends in some way for the insults offered to the name of the mother of God in blasphemous language."

Differ in Degree Only.

As I said in my former letter,

I cannot see that the contents of these Spanish 'bulls' differs at all except in degree from such an announcement as I now quote.

As to the question of the bull, I would point out that I did not base my charge directly or primarily on the one, of which I send you a copy, in my letter to the World. That bull as I pointed out, is only the preliminary bull, the pre-requisite to the "Bull of the departed," without which the latter is not available, I may add that my typist has not omitted any part vital or otherwise.

As to the proof of my contention, I can only say that with the copy of the preliminary bull I have also given you names and pages of well-known Roman Catholic books which are regarded as authoritative in Spain. It is for you to verify these references for yourself, and I will gladly recall and express regret for anything I have written if and when it is proved to be false. I have no wish whatsoever to say or do anything that will be in the slightest way an exaggeration of Roman Catholic views and practices, for in these matters truth and a right understanding of it are vital and predominant.

I am, yours most faithfully,

W. H. Griffith Thomas.

(To confirm his claim as to the purchase of Spanish "bulls" Dr. Thomas furnishes in the Toronto Evening Telegram, from which his article is taken a photograph reproduction of a Spanish bull. It is about six by eight inches, showing seals and signatures. Below it appears the following explanation, and translation into English.—Crisis Editor).

"And The Door Was Shut."

What does the closing the door in Matt. 25:10, refer to? Against whom and when will it be closed? If I may be allowed to give my idea on the subject, will say, First, the closing of the door referred to in Matt. 25:10, is for the purpose of excluding a class of people not prepared from the presence of others already gathered. But, I hear one ask, Who are they? They are not a worldly class, neither are they reckoned as ungodly or sinners.

The five foolish virgins were among the ten virgins when called to go out to meet the coming bridegroom. All looked alike. All appeared alike, as to interest and devotion. All started forth apparently with the same interest, love and devotion to greet the coming bridegroom. According to the account as you will see, the foolish five desired at that time to be faithful and in readiness to meet the approaching bridegroom as were the other five wise ones. True

loyalty was stamped on their every act. When the startling cry echoed out into the midnight, Behold the bridegroom cometh, go ye out to meet him, these five virgins heard the cry, arose and appeared to be as eager to respond to the call as were the five wise ones.

Therefore they cannot represent the sinner or a rebellious company. To my mind the five foolish virgins represent a religious people that are ignorantly worshipping God, of whom, perhaps we might say as Paul once said, "Ye men of Athens I perceive that in all things ye are too superstitious, for as I passed by and beheld your devotion, I found an altar with this inscription, 'To the Unknown God,' whom therefore ye ignorantly worship." Thousands of devout people today are honestly and ignorantly worshipping the same unknown God. This no doubt, is the class represented by the five foolish virgins, and not a worldly rebellious character.

Up to a certain point in their religious life, to a carnal observer, perhaps, these five foolish virgins may have appeared equal in many ways, but when the final test of character through knowledge and the obedience of God's commands and a close walk with Him, they are then found to be wanting, and doubtless are among that class John afterwards saw as he exclaimed, These are they which have come up out of great tribulation and have washed their robes and made them white in the blood of the Lamb. Therefore (for that reason) are they before the throne of God and serve (not reign) Him day and night in His temple." Rev. 7:14, 15.

To what does the closing door refer, the reader asks. First let me ask what is the door and what is excluded by its close? To this question comes in quick response by thousands, "It is the door of hope to all farther salvation for man." But is it a door of hope that is closed? The door of hope is not a Bible term. Nothing said in Matt. 25 about any such door. Then I hear you ask, What door then is referred to in Matt. 25:10?

Answer. It is the door to the marriage of the Lamb. The union of Christ to His church, His yet waiting, expectant bride. When Christ the bridegroom returns from the far country and receives his waiting church, they together enter the marriage chamber for a little season and the door to that marriage to all the world without will be forever closed. Therefore from that time on forever, none can be added to the number composing the bride.

But friends, the closing the

door to the marriage does not prevent the living nations from coming up to Jerusalem from year to year to worship their God and King. Friends, there is quite a vast difference between closing the door to the marriage of the Lamb and that of destroying all hope in the future after Christ returns for the nations of earth to "beat their swords into plowshares and their spears into pruning hooks and becoming loyal, and obedient to their God and King. The closed door is to the marriage and not to a hope of better things to come. Let us be careful how we read and handle God's word.

L. S. Bronson.

The Elder Brother.

Does the elder brother in the parable of the prodigal son represent the Jews? This view has been taken by many, but others object, claiming that as the Jews did not exist until after Abraham they could not be thus represented. The objection at first seems valid but fails in the light of Scripture. Let Jehovah speak: "Thus saith the Lord, Israel is my son, even my first born." Ex. 4:22.

Now Israel was not the first born in point of time, but in point of favor. It is not a case of priority but of superiority. So we read again, "The Gospel is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1:16. We see therefore no difficulty in the claim that the elder brother represents the Jews.

That the profligate Gentiles are represented by the younger son in his vicious career is obvious. Peter says: "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings and abominable idolatries." 1 Peter 4:3.

Yes, the Gentiles went far away from their Creator and into all forms of sin, but when they turned from those vanities, the Jews being offended, refused to go into the feast, and have not got out of their old sulk yet. —Milton C. Burt in Crisis.

To be the thing we seem,
To do the thing we deem
Enjoined by duty;
To walk in faith, nor dream
Of questioning God's scheme
Of truth and beauty.

Thy presence fills my mind
with peace,
Brightens the thoughts so dark
erewhile,
Bids care and sad forebodings
cease,
Makes all things smile.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

On the afternoon of Aug. 10th, Sister Bettie Boyer, known to our readers as "Prisca," Stephens City, Va., passed from her intense suffering into her rest. We await full obituary later. Surely, one by one, the old soldiers of the cross are going. Aunt Bettie, like many others, though dead, will ever speak to those who knew her. What a happy thought that when Jesus comes, there'll be a great restoration of life to all such, an end to war, to heartaches, to misunderstandings, and all those things which mar this life.

"Mr. Albert Railton announces the marriage of his only daughter, Martha Agnes, to Mr. William Robert Matthews, on Wednesday, the twelfth day of August, Nineteen Hundred and Fourteen."

So reads an announcement just received. The young people will make their home at Fonthill, Ont. We join their many friends in wishing them a happy and pros-

perous voyage on life's ocean.

The Illinois Bible School is not so largely attended this year, but excellent work is being done. So especially helpful are the lessons on "The One Body" that we are reproducing the outline of thought for your consideration. To get the good of this study, it will be necessary for you to use it only as an outline with your Bible at hand and every text examined.

By the time this issue goes forth the 18th conference of the church in Illinois will be history, and the Iowa and Missouri conferences will be on. Do these gatherings indicate a growth in spiritual things for the individual, or do we simply get a conference habit of going for a visit and a good time? That religious service that is not made a heart searcher has failed of its purpose.

Those who give religious matters much serious thought must conclude that we are living in ominous times. What may be the beginning of the end is in solution in Europe at this present time. It must be that the Lamb's bride is about made up. Does it not therefore come to each of us with force that we should examine self to see if we be in the faith and practice of the truth?

Notices.

Conference Notice.

To all of the brethren of Nebraska and elsewhere, greeting.

The Nebraska Conference of the Church of God in Christ Jesus will convene at Holbrook, Neb. Aug. 29 to Sept. 7. The meetings are to be held in Rankin's Grove one mile south of Holbrook. Come and enjoy a ten days' outing in the dense shade of this beautiful grove.

A dining tent will be provided on the grounds where meals may be procured.

Tents with sleeping purposes will be provided. Each one bring a pillow, as we have been unable to procure this necessary comfort.

Bro. L. E. Conner of Cleveland, Ohio, Bro. A. J. Eychaner of Ia., and Bro. G. E. Marsh of Ia., have consented to be with us and we are expecting a feast of spiritual food. We desire all who can come and help make this meeting a success to do so.

Mrs. Ola M. Hornaday, Sec. Holbrook, Neb.

The Michigan Conference Quarterly meeting will be held at Adrian, Rasin Center, church, Lenawee Co., beginning Friday evening, Sept. 4, 1914, and con-

tinuing over Sunday. The brethren of that place have earnestly requested that the meeting be held at Rasin Center church, feeling that by our united effort, 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 Michigan Central R. R. at 7:00 a. m., change at Lenawee Junction for Adrian. It is expected that Eld. C. C. Maple, Eld. F. V. Blakely, Eld. B. W. Woodward and Sr. M. A. Woodward will teach the word of truth.

F. V. Blakely, Pres. Emma Jackman, Sec'y.

Indiana Conference.

The Argos Church are to entertain the Annual State Conference this fall, the dates being Sept. 30 to Oct. 4. Due notice will be given by the conference officers. Preparation is being made by the church to care for all who come. We trust the brethren may begin early to lay plans to come to this gathering.

Eld. C. C. Maple, Pastor, Argos Church for the church.

Remember that there will be no issue of the Herald for Sept. 2, this being the editor's vacation time, and the issue for Sept. 9 may be a day or two late.

The Sunday School.

By Anna E. Drew.

The Great Commandments. Sept. 6, 1914. Mark 12:28-44. Lesson Text, Mark 12:28-34. Read Matt. 22:23-46.

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.—Tuesday, April 4. A. D. 30, closely connected with the last lesson.

Place.—The courts of the Temple at Jerusalem. Christ's last day of public teaching.

Questions.

In our last lesson, the Pharisees with the Herodians, sought to entangle Jesus concerning the obligation to pay tribute to Caesar. "Then the Sadducees came forward to overthrow Him in the matter of the resurrection, each party jealous of the other, but all united in the enmity to-

ward Jesus." These being silenced, who next was sent to test Him? v. 28. Who were the scribes? (A body of learned men also called lawyers, who were held in high esteem among the Jews. They were entrusted with the law, made transcripts of it, expounded its difficulties, and unfolded its doctrines. "There had naturally arisen many puzzling, practical questions concerning which Jewish scholars and teachers were divided in opinion.")

Why did the scribe come to Jesus? v. 28. What was the question? v. 28; Matt. 22:36.

What was Jesus' answer? In what scripture is this found? Deut. 6:4. These were the very words which every devout Jew recited every day and which they inscribed on the parchment inclosed in their phylacteries and wore on their forehead and arms. Deut. 6:7-8. How does verse 29 designate God? See also Isa. 40:18, 22, 26, 28; 45: 6, 7. How much were they commanded to love God? How can one know when he loves God with all his heart? What is meant by "with all thy strength"? Why is this the first and greatest commandment? How is the second like the first? The same principle of love underlies both.

How can we love our neighbor as ourself? Luke 6:31. Point out in the words of 1 Cor. 13:4-7, the following characteristics of love,—patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity. Do we practice these as faithfully toward others as we wish others to do toward us? Did the Scribe recognize the wisdom of Jesus' reply? v. 32. What did he consider the law of love above? v. 33. 1 Sam. 15:22; Hosea 6:6; Micah 6:6-8. Was the scribe sincere in his reply to Jesus? What shows this? Not far from the kingdom of God—tell what you know of the kingdom of God. What point had the scribe reached and what more was necessary on his part to make him an inheritor of this kingdom? Did Jesus' answer silence the Pharisees? v. 34; Matt. 22:46.

Jesus sought to make the people reflect by asking a question,—what was it? Mark 12:35, 37. Why could they not answer? Being ignorant, (perhaps wilfully) of the true character of the Messiah. Show how Jesus was David's Lord and also David's son.

Tell the story of the widow's two mites, vs. 41-44. What was this money? See Bible margin for v. 41. Brass money, answering to our copper, but it is difficult to state the exact value of these pieces, as they were of different sizes and changed their value with time and circumstance-

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es. It is probable the Pharisees gave large pieces of brass instead of small silver as making a greater chink. These offerings were for the temple service. What was a mite? v. 42. The lowest denomination of Jewish coin, less than one half cent. What was the measure of the widow's gift? The largeness of the love and sacrifice it expressed. What connection, if any between the story of the widow's mite and the two great commandments of our lesson? What lessons on giving would you deduce from the above story? Compare 2 Cor. 8: 1-12; 2 Cor. 9:6, 7.

Letters.

Dear Bro. Lindsay:

I see in your issue of Aug. 5th in an article by Bro. L. S. Bronson, an item to this effect: "In 1872, as the date in the book now before me shows, Bro. Thomas Wilson published a singing book of that kind for our church. As I now remember its history, in its rise and fall, it was not a success in any direction. To again attempt a work on the same plan appears to me a needless and costly effort to some one, and will at last prove a GREAT FAILURE and disappointment as was the one following the publication in 1872."

As the book referred to was published forty-two years ago many of our readers are doubtless ignorant of its history. Allow me to say therefore that I had been engaged for some time before the Chicago fire in the production of a hymn book containing not only hymns but music on every page also, which cost me a large sum of money. The book was almost ready for publication when the fire came and destroyed every plate I had ready, causing great loss to the publisher, as well as disappointment to the brethren who had been waiting for its issue.

As it was impossible for me to renew it at that time I finally issued a small book of selected psalms and hymns known as "The Christian Psalmist."

This had no music and was very different from what it would have been had it not been for the great conflagration known as the Chicago Fire. Under all circumstances it is scarcely worthy of being classed among the failures, but no doubt it was a disappointment after what had been expected. But this was no fault of the publisher. Another book, with music, was published 15 years afterward by the Restitution, edited by J. W. Wilson, and Prof. F. L. Robertshaw, Musical Director. This was known as the "Christian Hymnal."

Yours truly,

Thomas Wilson, Pub.

"Proclaim ye this among the Gentiles. Prepare war, wake up the mighty men. Let all the men of war draw near." "Beat your plowshares into swords, and your pruning hooks into spears. Let the weak say I am strong."

This is not a paragraph from a newspaper of 1914 A. D.

These are the words of the prophet Joel, spoken eight hundred years before the birth of our long expected King. The newspapers of the day speak of the changes of the map. Each proud monarch glorying in his conquest. But the prophet Daniel revealed unto the king Nebuchadnezzar more than two thousand years ago that it is the great God of heaven who changeth the time and the seasons. He removeth kings and setteth up kings. Is it contrary to prophecy to expect by the time this great whirling mass of nations have filed out and cooled down into the mold of the great image of Daniel's prophecy, that the ten toes (ten kings) may appear so clearly that "the wise may understand," and not have to try to choose out of the many nations a suitable ten to make out the toes of the great image.

And then, "In the days of these (ten) kings shall the God of heaven set up a kingdom which shall never be destroyed and the kingdom shall not be left to other people but it shall break in pieces and consume all these (ten) kingdoms and it shall stand forever."

Therefore let us watch for no man knoweth the day or the hour.

Your sister in hope,

Sadie Skeels.

"The Word Is Our Final Authority,"

reads a blackboard inscription. This is a statement worthy of unanimous acceptance. Perhaps all, or nearly all, both small and great of every creed do honestly and conscientiously accept that statement as a very fundamental essential to all Christian advancement. The only difficulty is—What is the Word? That is, What is the statement of the word in any given place?

The word relates the crucifixion of our Saviour. It is our authority on this subject. All accept practically the same thought, or thoughts relative to this fact. In fact, there is little room for differences of understanding relative thereto. But as to why he was crucified, from the same word of authority, there have been gathered a number of understandings more or less at variance with each other. Why this variation? Because the authority is unauthoritative? Or is it for the reason that some have

misunderstood the authority? But do not each and all generally endeavor to understand this word correctly? And is it not certain that honesty prompts most searchers, as they read this word? Then why this multiplicity of views regarding this, or any one of a thousand other messages from this word of authority? Is it the word at fault, or the readers thereof? Without discussion all agree that the weakness is in the student.

But the student's name is legion. Each one has a certain degree of self respect, of confidence in personal ability to properly and correctly decipher any mysteries, or to clear away the accumulated debris of superstition and prejudice and reveal in the open sunlight of heaven the long covered and unrecognized fact intended to be imparted by the giver of the word.

And each one further feels that because of the honest intentions prompting the study, that therefore the conclusions reached, which appear so plausible, must certainly be the very truth of God relative to the subject in hand. And thus we find that in practice, the final authority is not the word, but one's own confident self.

Herein possibly, is one of the causes of so many, many competitive schools and efforts in religious teaching and practice. And these competitive methods are more or less destructive in their results. Instead of becoming co-students and co-workers in the great field of truth, Christians, like a house divided against itself, frequently, not only retard each other's progress, but actually endeavor to undermine and destroy each other's foundations and hopes.

Would it not be better to accept the truth of the above caption, then individually and collectively to search patiently and persistently after the truth of God? To be ever ready to advance in the pathway of truth, always anxious to retrace a step that has been taken in a by-path? And when another by effort or by chance has discovered a different path than that which one is traveling on, to be ever ready to consider the same, recognizing the fact that inasmuch as one or the other must be in error, that that error is just as likely to be with self as with the other person?

In this manner and to this extent our differences become helpful to us. They draw our attention to error somewhere which prompts us to search for the same, or rather for the truth relative thereto. But self confidence forbids considering another's understanding, and exalts self as the final authority on ev-

ery theme.

"Study to rightly divide the word of truth." Therein is both the path of life and the light thereof. Let no one so deceive self as to exalt the judgment and reasoning powers of the creature above those of the Creator.

Truth Seeker.

A Beautiful Morning.

I started out the other morning to walk about a mile to the train by which I come to my duties in New York. It was in a beautiful suburban town, with rolling hills and the glint of Long Island Sound flashing in the sunlight in the distance. It seemed glorious just to live. I made up my mind to leave a cheerful greeting with each man I met. The following was my experience:

A man of large wealth was coming out of his residence. I called out to him: "What a magnificent morning it is, is it not?" He replied: "Yes pretty fair; but yesterday was a horrible day."

The next greeting was to a man sitting on his veranda, taking his morning smoke. He was a man of assured income, fine home, and every advantage of life. I greeted him with much the same words, calling attention to the splendid morning. "Yes, pretty good, but it is a weather breeder; we will not have good weather very long."

Soon there came into my view a working man. He was perhaps fifty-five years old, bent, wrinkled, worn with the hard toil of a life time. He looked just a little hungry as he approached me. I risked the morning greeting, however, saying to him, "What a beautiful morning we have." "Sure sor," he said, "it is a beautiful morning. I have been thanking God ever since I left home at the beautiful morning He is givin' us." Which life was valuable? Which life was honest? Which life was Christian? And so I say again, the subjective, and not the objective, largely determines the value of life. If there are hardships and privations and numerous trials come to one, there are also the sunshine and the bright sky and the hills and tossing waters which may bring cheer and satisfaction.—Pittsburg Christian Advocate.

Let it not be in any man's power to say truly of thee that thou art not simple, or that thou art not good; but let him be a liar whoever shall think anything of this kind about thee; and this is altogether in thy power. For who is he that shall hinder thee from being good and simple?—Antoninus.



Eliza Catherine Ritenour

A faithful wife; a loving mother, and firm for the truth.

Former and Latter Rain.

The scriptures speak of these two seasons of rain in the holy land, the one early, the other in the first month, just before harvest, which latter one causes the Jordan to overflow its banks.

From these two rains, it is sometimes argued that a figure of spirit outpouring is taught. Pentecost answering to the former rain and modern miracles, so called, answering to the latter rain. In reply to this teaching this article is written in answer to that question recently asked of the writer.

The scriptures contain nine references to one or both these rains, all clearly literal, referring to the real rains in their order. One of the above nine is also used as the basis of a figurative meaning, but not of a second Pentecost. In not one case is there any reference to a figure or idea of the holy spirit.

If such a figure is intended it must be perceived only by deep prophetic knowledge, and the one scriptural interpretation of the figure to another thing than spirit outpouring seems to stand forever in the way of applying the latter rain figuratively to the modern claims of possessing the powers of holy spirit. In only one of the above nine cases, that in Joel's prophecy, is there any mention, in connection, of the holy spirit, and the rain here referred to is beyond controversy literal, as is seen by the whole prophetic reference there, and the prophecy of spirit baptism there given is subsequent to the prophecy of the rains, and is clearly signified so by the word "afterward." Hence, what relation of the latter rain to a second baptism of spirit?

The scripture clearly interprets the figure, telling what answers to the latter rain, that

it is the coming of the Lord. "He shall come down like rain upon the mown grass, and as showers that water the earth," David said. So in the only one of the above nine references which makes the literal rain a figure, the one by James, he applies the latter rain to the second coming of our Lord, by comparing it to the literal latter rain which brought the ingathering of the fruits of the earth. For his first coming twenty centuries ago answers nicely to the figure of the former rain, and since the latter rain brought the harvest, so his second coming will be followed by harvest, also. Just so in John's vision of him coming seated on a cloud, wearing the golden crown of his kingship, to be exercised, for in his hand is then the sickle of his harvest, with which he gathers his grain, then comes the angelic gathering of the grapes of the earth by that angel's sickle, evidently the judgment of the tares of the parable, since they were gathered out of his kingdom by angels, after having been bundled before the Lord of harvest came and took his righteous ones to himself and now the tares and the fire of Christ's parable are evidently in John's vision the grapes and winepress of judgment.

The tares of the evil men are largely bundled. As James said "The coming of the Lord draweth nigh." The latter rain is nearly due. It is shown in the literal sense by the return of these rainfalls in the holy land in our time. Are you wheat or tares? Have you gathered yourself into some bundle, or are you a ripening head of grain, waiting for the Lord of harvest to gather you when his people are assembled by his messengers to partake of the wedding supper?

J. W. Williams.

The Problem of Immortality.

An address delivered in Edinburgh, Dundee, Birmingham, and New Castle, by William Grant.

Immortality is not ours. Not only is it not ours, but we have no claim upon our Creator for it. Why should we any more than the rest of His creatures? He could bestow perpetuity of existence upon them all—from the huge monster to the smallest animalcule—if He so willed. But He has not so willed. He could bestow immortality upon all men or withhold it from all men, as might seem to Him good, for "none can stay His hand, or say unto Him, What doest Thou?"

Well, the first argument, we adduce by way of attempting to solve this problem, is this—that the Creator has already bestowed immortality upon one of our

race. If this be a fact, then, you must admit, it goes a long way to solve the problem of immortality. Let us look it fairly and squarely. Don't say, "We cannot judge of it, because it is entirely beyond our experience." Are we to make our experience the limit of all knowledge? That would be unwise. It would be better to carefully and candidly examine the evidences upon which this fact—or supposed fact—let us say meantime—rests. Let us look at some of them.

First. It is upon Jesus of Nazareth that immortality is claimed to have been bestowed.

Second. Who was Jesus of Nazareth? A man of poor parentage, and of humble circumstances. Yet His life has affected the race more than any other life. Renan said of Him: "Jesus is in all respects unique, and there is none to be compared to Him." John Stuart Mill said that "to live a perfect life we must so act that every action would commend itself to Jesus of Nazareth."

Third. Jesus claimed to be the Bearer of a message from God: "My doctrine is not Mine, but His that sent Me." That claim cannot be lightly put aside in view of His high moral teaching and His spotless character. See John 12:44-50.

Fourth. He foretold that He would die, but that He would rise again. Luke 18:31-34.

Fifth. Jesus died. But the New Testament is full of narrative, assertion, and argument, all going to establish the glorious fact that He rose again, and now lives for evermore.

Sixth. The followers of Jesus instead of being predisposed to believe that their Master would rise again, which would render them liable to self-deception, or lay them open to being imposed upon, at first refused to believe that He had risen. They only became convinced of the truth of it by seeing Him and conversing with Him after He rose from the dead. "To whom also He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God." Acts 1:3. See also Acts 5:29-32. The Apostle Paul who at one time was not only a non-believer in the resurrection of Jesus, but a ruthless persecutor of His followers, when he was convinced of His resurrection by a personal interview, at once preached the faith which he formerly destroyed. Acts 26:19-25; 1 Cor. 15:3-11.

Seventh. The resurrection of Jesus Christ was not an after thought, but part of a divine plan which has its roots in the Old Testament, and runs through out the Book from beginning to

end. You will find a prophecy regarding His resurrection in Psa. 16:3-11, which the Apostle Peter applies to Him. Acts 2:29-32; Luke 24:44-48

The bestowal of immortality upon Jesus is the stamp of the Creator's approval of righteousness. It settles the problem of Immortality in so far as the best One of the race is concerned. A writer says: "Man at his best is seen in Jesus, and if men are ever to attain to their best, individually and collectively, it will be by becoming like Him."

But is Jesus the only one of the race whom the Creator is to immortalise? The writer of the epistle to the Hebrews says: "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." chap. 2:10. It was because of Jesus' loving obedience to God, His patient endurance amid suffering, His love of righteousness, and His hatred of iniquity, that He became the recipient of the unspeakably great gift of Immortality. He is the captain, the Chief Son. And what God did for Jesus, He will also do for all who become like Him. That is the divine purpose. "Let this mind be in you, which was also in Christ Jesus". Phil. 2:5-11. See also Rom. 8:28-29.

Jesus Christ is the example of that which pleases God. He is the type of a higher race which God is developing from the Adamic race. 1 Cor. 15:45-49.

Now that is something definite, certain: it solves the problem of immortality. What a contrast it is to everything else. Inanimate nature, with all its variety and beauty and greatness, points to a Creator. Fowls of the air, fish of the sea, and the beast of the field add their testimony as to His existence, and to the marvellousness of His creative hand and sustaining power. But they are all silent about immortality. The sciences of astronomy and geology and biology are also all silent. Even moral philosophy is dumb. No science can solve the problem. It is a problem that baffles man. But what man cannot do, God has done; and men could see this if only they would go to what He has revealed. In His Gospel message He revealed immortality, and he promised it. In addition to that He has raised up One whom He has been pleased to make the medium of the bestowal of Immortality. That One has "abolished death, and brought life and immortality to light." 2 Tim. 1:10. The revelation is therefore clearer, and the promise is now, from our point of view, doubly sure.

No doubt theology—as it is called—has obscured the reve-

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lation and the promise by carrying forward the pagan theory of inherent immortality, and mixing it up with the teachings of Revelation. The result is confusion and perplexity. For at once perplexing questions arise in thoughtful minds, "If all men are made immortal, they can never die; and what is to become of those who do not acknowledge the Creator's supremacy? Are they to remain in perpetual estrangement from Him, suffering conscious punishment for their unrighteousness?"

We leave these to be answered by those who believe in natural or inherent immortality.

To be continued.

An Open Letter To My Many Dear Brothers and Sisters.

What then is the extent or degree of knowledge of the truth unto which the church must grow in order to attain to the stature of Christ? The answer is plain; into all truth that Christ imparted to the church; all that he himself had heard from his Father. This is a true answer, one that will stand against the world, —All things that I heard of my Father, I have made known to you. Jno. 15:15. It was imparted to the church during the forty days after his resurrection when he opened their understanding, and beginning at Moses and all the Scriptures, he expounded unto them the things concerning himself and the kingdom of God. See Luke 24:27. Acts 1:3. After which the Spirit was to bring his words to their remembrance, lead them into all truth and show them things to come. All things that he had heard of his Father. This is the measure and nothing short of this can bring the body to the full grown man. No one can deny this. No one can believe the words of Christ, and not believe it; and no one not of the body that attains to this high standard will be ready to go into the marriage feast, when the Bridegroom comes. In other words, no living person when Christ comes, not having attained to the unity of the faith and to the knowledge of the son of God, unto the full grown man, will be of the body of the church of the first born, the WE ALL of Eph. 4:13. This we affirm as a self evident scriptural fact.

Hence no babe in Christ, "no unripe wheat, or half grown Christian will be of this body of overcomers. It is not the babe, but the full grown man who will be endued with power to overcome.

As in the next life, we are to see him as he is, and be like him, so his body, the living church, made perfect through suffering as he was made perfect; coming to his stature, and doing

the works that he did, will be like him in this life, as surely as they are to be like him in the next life. This is the divine order. The promised seed is one, Christ as first fruits, or first born is not to differ from the remainder of the seed only in being the first fruit or first born among many brethren; he is to have the preeminence in all things. He was tempted as we are tempted; he had the same weakness of the flesh that we have, and overcame as we are to overcome. Why, then, should not the full grown church who must attain to his stature, be, as to our inward man, what he was and do even greater works than he did? His works belonged to the ending of the Mosaic age, and we his body will do works belonging to the ending of the gospel age. The former were only a house of servants: the latter a house of sons, hence the greater works.

The One Gospel Faith.

The growth of this seed of promise, or Christ body, the church of the living God, the pillar and ground of truth, the house of God, is the fruit of the gospel age. Nothing more is to be perfected or saved out from the old Adam. This seed, Christ, and they that are Christ's being the connecting link between the natural man, and the spiritual man, or first man and second man; as truly as on the natural plane, the seed of grain sown from last year's growth, was the link between that year's crop and that of the present year.

This is the foundational fact of all scriptural teaching concerning regeneration from the promise made in Eden to the seed of the woman, until the final outcome in the restitution of all things, whereof God hath spoken by the mouth of all his holy prophets since the world began; to be realized after he sends Jesus whom the heavens must receive until the times of restitution of all things. For he that sat upon the throne said, Behold I make all things new.

Now children, my work will soon be over, and as Paul said to his brethren at Corinth, 2 Cor. 11:1, Would to God ye could bear with me a little in my folly, and indeed bear with me, for I am zealous over you with godly jealousy, for I have espoused you to one husband, that I may present you a chaste virgin to Christ. Be ye therefore followers of God as dear children. Eph. 5:1-2. And walk in love as Christ also hath loved us and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour.

Dear ones, follow me no further than what you see me follow Christ. Now watch the date on the Herald or Restitution. A few weeks before it is due, renew

Send your subscription money to S. J. Lindsay, Oregon, Ill. I'll help him getting subscribers. Every member ought to be a helper and help to make that paper twice as large as it is now without the editor ever asking for money. I get letters by the fifties and all want answers. This is an answer to all of you, and when you write and want an answer, put a stamp in with your letter. I also have thousands of good, readable tracts as good as you read in the Restitution Herald. You can have them for nothing.

Uncle John.

Sufficient for each day is the good thereof, equally as the evil. We must do at once, and with our might, the merciful deed that our hand findeth to do,—else it will never be done, for the hand will find other tasks, and the arrears fall thro'. And every unconsummated good feeling, every unfulfilled purpose that His spirit has prompted, shall one day charge us as faithless and recreant before God.—Thom.

God is a tranquil Being, and abides in a tranquil and clear little pool, wherein the serene light of God can be mirrored. Therefore shun all that is disquieting and distracting, both within and without. Nothing in the whole world is worth the loss of thy peace; even the faults which thou hast committed should only humble, but not disquiet thee. God is full of joy, peace, and happiness. Endeavor then to obtain a continually joyful and peaceful spirit. Avoid all anxious care, vexation, murmuring, and melancholy, which darken thy soul, and render thee unfit for the friendship of God. If thou dost perceive such feelings arising, turn gently away from them.—Tersteegen.

Let us all resolve,—First, to attain the grace of silence; second, to deem all fault finding that does no good a sin, and to resolve, when we are happy ourselves, not to poison the atmosphere for our neighbors by calling on them to remark every painful and disagreeable feature of their daily life; third, to practice the grace and virtue of praise.—H. Stowe.

We know not what the path may be

As yet by us untrod;
But we can trust our all to Thee,
Our Father and our God.

—J. Irons.

The elements of happiness in this present life no man can command, even if he could command himself. for they depend

on the action of many wills, on the purity of many hearts, and by the highest law of God, the holiest must ever bear the sins and sorrows of the rest; but over the blessedness of his own spirit circumstance need have no control, God has therein given an unlimited power to the means of preservation, of grace and growth, at every man's command.—Thom.

Begin at once; before you venture away from this quiet moment, ask your King to take you wholly into His service, and place all the hours of this day quite simply at His disposal, and ask Him to make and keep you ready to do just exactly what He appoints. Never mind about to-morrow; one day at a time is enough. Try it today, and see if it is not a day of strange, almost curious peace, so sweet that you will only be only too thankful when to-morrow comes, to ask Him to take it also,—till it will become a blessed habit to hold yourself simply and "wholly at Thy commandment for any manner of service." The "whatsoever" is not necessarily active work. It may be waiting (whether half an hour or half a lifetime) learning, suffering, sitting still. But shall we be less ready for these, if any of them are his appointments for today? Let us ask him to prepare us for all that he is preparing for us.—F. R. Havergal.

You have a disagreeable duty to do at twelve o'clock. Do not blacken nine, and ten, and eleven, and all between, with the color of twelve. Do the work of each, and reap your reward in peace. So when the dreaded moment in the future becomes the present, you shall meet it walking in the light, and that light will overcome its darkness. The best preparation is the present well seen to, the last duty done. For this will keep the eye so clear and the body so full of light that the right action will be perceived at once, the right words will rush from the heart to the lips, and the man, full of the Spirit of God because he cares for nothing but the will of God, will trample on the evil thing in love, and be sent, it may be, in a chariot of fire to the presence of his Father, or stand unmoved amid the cruel mockings of the men he loves.—MacDonald.

Look thou with pity on a brother's fall,
But dwell not with stern anger on his fault;
The grace of God alone holds thee, holds all;
Were that withdrawn, thou too wouldst swerve and halt.

—J. Edmeston.

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"A Grand and Awful Time."

Sidney Smith Brewer's inspiring hymn,

"We are living, we are dwelling

In a grand and awful time," appropriate years ago, is intensely applicable today as all Europe is embroiled in a general war, and intercourse with the United States of America in commerce and shipping paralyzed, with thousands of her citizens helplessly stranded in the war zone, without money and in some cases, even shelter.

The following editorial was clipped from the Boston Globe, July 30, last, and reads very much as if written by the editor of one of our papers:

What a prophetic picture we are seeing of Europe at war.

The frontiers bristling with bayonets like barb wire fences. The Bourses filled with panic, or closed and business stopped entirely. The speculators in grains at Chicago wildly mad as the prices of the necessities leap upward. Food in Vienna doubling in cost in a day and the Government scolding the terrified people for hoarding potatoes and other vegetables. Runs on the savings banks in Austria, Germany and France.

All Europe raiding the huge gold pile of the United States, one German ship carrying \$10,000,000 of it away from New York and the captain listening at the wireless as he crosses the ocean to hear if the war has broken out between the Triple Alliance and the Entente, in which event his treasure would become the lawful prey of the British Navy.

All this terror inspired by a mere war cloud. What would we see if the cloud should burst into war?

How rapidly events rush on events. Since the above was printed, five days ago, this very ship the "Krouprinzessin Cecilie," when well toward her destination, with her precious load of many souls and \$10,000,000 in gold, was communicated with by wireless and told to turn back homeward. Then came the perilous voyage, dodging French and English cruisers all the way and landing at Bar Harbor, Maine, with openings and portholes covered with canvas to obscure her lights, early Tuesday morning, Aug. 4th, and that gold went back to New York by rail, via Lowell, in the night following, as did many of the passengers, and all will follow in other trains. She had \$11,500,000 in gold and silver, \$5,000,000 worth of cereals and 1,200 passengers, and being a German ship would have been the lawful prey of a French man-of-war, one of which was on our coast, and near this ves-

sel which owes her safety to an obscuring fog.

Note the word prophetic in the above article. Where did the editor get the prophetic picture? We know where the late John Couch, a former editor of this paper got it; and how often he used to exhibit it. Joel 3:19-14. Then how he used to preach on Rev. 7:1-3, interpreting it to mean that the allied powers of Europe were holding the winds of war until the Gospel work, the sealing of the servants of God, was accomplished. If that interpretation is true, have we come to the time when they can hold back no longer? It looks like it. A general European war is upon us in all of its fury, a war which has been forecasted from time to time in the secular as well as the religious press. The daily papers are teeming with the astounding news in glaring type.

Here is another significant statement, being a paragraph from an editorial in today's, Aug. 5th, Boston Post:

Is this Armageddon, the last great war? Nothing has ever fulfilled the ancient vision so aroused so fervent a hope that it be the last, and that, at its close, sad humanity may look out over the wreckage of life and property, the woe of the widows and orphans, and highly resolve that armed conflicts shall be no more.

What will be the outcome of this the Lord only knows, but if it is the beginning of the end of the reign of war and sin and death, we ought to say Amen.

The "peace and safety" people have hung their harps on the willows and sneaked home, a dreadfully disappointed lot, while the dogs of war howl and "sudden destruction cometh on apace. This European terror is scarcely more than two weeks old. What will the next two develop?—C. E. Copp in Crisis.

Not yet. England and Russia will oppose each other in the final conflict and Palestine and Jerusalem in Palestine will be the bone of contention. At the present, Russia and England are working together. This war may be a preparation for the final conflict, however.—Ed.

My soul was not only brought into harmony with itself and with God, but with God's providences. In the exercises of faith and love, I endured and performed whatever came in God's providence, in submission, in thankfulness, and silence.—Guyon.

It is not by change of circumstances, but by fitting our spirits to the circumstances in which God has placed us, that we can be reconciled to life and duty.—Robertson.

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Volume 3

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THE RESTITUTION HERALD.

Volume 3.

Oregon, Illincis, Sept. 9, 1914.

Number 47.

Idleness.

Idleness is a curse, and God well knew that it was for man's good that he should curse the ground and cause him to earn his bread by the "sweat of his face," or by honest toil.

Mankind in their sinful state need to keep their mind and body employed and exercised in some useful way; unless they do, it is not an uncommon thing that they fall into mischief, or in some way engage in that which is in no way helpful to themselves or anyone else. He who would follow Jesus and pattern after him cannot be idle. The Master was always about his work doing his father's business.

Idleness has no promise. To be diligent in business is a divine command. And Peter says be diligent that ye may be found of him in peace. The wise man said that through idle hands the house "droppeth through."

To be idle shows a lack of real love. If we have a real love for a cause our whole soul is in it, and we are working for its best good. He who loves the church and cause of Christ will not be indolent or idle.

To be always idle means to be weak. He who would be strong and well must have exercise. Many are sick and weakly in the church for lack of good spiritual exercise. If you would be strong Christians, get to work; be doing something in the Master's vineyard.

There is plenty to do if you are willing to do it.

"Do what thy hand findeth to do." There is a reward that comes to those who do something. You will be sure of the penny and the applaudit 'well done,' if you do the best you can. But remember, it is the one who does something and not the idler.—H. A. Mitchell in *The Crisis*.

Power of The Sweeter Song.

We can fight the world's evil best, not by trying to shut it out of our life, or ward it off, but by having our heart so full of good that the power of evil will be more than counterbalanced. In the old legend the sirens sang so sweetly that all who sailed near their home in the sea, were fascinated and drawn to their shore only to be destroyed. Some tried to get safely past the enchanted spot

by putting wax in their ears, so that they should not hear the luring, bewitching strains. But Orpheus, when he came, found a better way. He made music on his own ship that surpassed in sweetness that of the sirens and thus their strains had no power over his men.

The best way to break the charm of this world's alluring voices is not to try to shut out the music by stopping our ears, but to have our hearts so filled with a sweeter music of the joy of Christ. Then temptation will not have power over us, because there is a mightier power within us. A deep love for Christ is the best antidote against the debasing influences of sin. Being filled with Christ is the best protection against evil.—Ex.

Love and Service.

A spirit of loving service should fill the heart of every Christian. Those to whom we give kindness and love will return the same with fidelity and service rendered in like spirit. We are usually paid in returns of our own gifts. Love invites its own response; service inspires to service; and the memory of kindness done may prove to us a welcome shelter and defense in time of need. It may be thou dost not love thy neighbor as thyself; it may be thou thinkest only how to get from him, how to gain by him. How lonely then, thou must be; how shut up in thy poverty-stricken room, with the bare walls of thy selfishness and the hard couch of thy unsatisfaction.—Sel.

Family Prayer.

There is one mark of a household in which God is loved which is too wanting in our day—I mean

BAPTISM



How blest are all that hither come!
And mindful of His word,
Are planted in the wat'ry tomb:
For so was Christ the Lord.

Then rising from the cleansing wave,
A holy life to lead,
They will His aid and comfort have
In ev'ry time of need.

For scenes like this there's joy among
The angels bright above;
And on the earth, in sacred song,
We praise redeeming love.

—Sel.

the practice of family prayer. Depend upon it, the worth of a practice of that kind can only be measured by its effects during a long period of time, and family prayers, though occupying only a few minutes, do make a great difference to any household at the end of a year. How, indeed, can it be otherwise, when each morning, and perhaps each evening too, all the members of the family, the old and young, parents and children, master and servants, meet on a footing of perfect equality before the Eternal in whose presence each is as nothing; yet to whom each is so infinitely dear that he has redeemed with his blood each and all of them?

How must not the bad spirits that are the enemies of pure and bright family life flee away—the spirits of envy and pride and untruthfulness and sloth, and the whole tribe of evil thoughts—and make way for his gracious presence in the hearts of old and young alike, who, as he brings us one by one nearer to the true end of our existence, so does he, and he alone, make us to be "of one mind in a house" here within the narrow presence of each home circle, and hereafter in that countless family of all nations and kindred, tongues, and peoples, which dwell with him, the universal Parent of all eternity.—Sel.

The path to honor, to places of chief distinction in any department of life, including the banquet hall, is by way of the cross, which stands for the last degree of humility, since the Creator himself accepted it in our stead. He that humbleth himself shall be exalted, while he that exalts himself is already abased. It is the spirit of the lowly that counts in true greatness, even

in the achievement of it.—Sel.

In busy mart and crowded street,
No less than in the still retreat,
Thou, Lord, art near, our souls
to bless,
With all a Father's tenderness.

—I. Williams.

The state of mind which is described as meekness, or quietness of spirit, is characterized in a high degree by inward harmony. There is not, as formerly, that inward jarring of thought contending with thought, and conscience asserting rights which it could not maintain.—Upham.

Appear I always what I am?
And am I what I am pretending?
Know I what way my course is
bending?
And sound my word and thought
the same?

Trials must and will befall;
But with humble faith to see
Love inscribed upon them all,
This is happiness to me.

—W. Cooper.

Just to follow hour by hour
As He leadeth;
Just to draw the moment's power
As it needeth.

—Havergal.

"Once off the right track, every step takes you the wrong way. There is no good safety but in refraining your feet 'from every evil way.'"

"There are some men who can not bear to be shabby in dress, who get down with wonderful ease when it is a shabby action that has to be performed."

The best mental embroidery is to imprint the beauties of the prophets upon your imagination, and their morals upon your heart.

Love does not wait for big things. It delights itself in always doing the little things that give pleasure.

When things go wrong, be very sparing of your speech. Hot words only make matters worse.

"Pride is both unreasonable and ugly. Nothing stands more in a man's way toward God and man. Yet nothing is more prevalent, unless it be that forgetfulness of God which leads to pride and every other evil."

The Sunday School.

By Anna E. Drew.

The Ten Virgins.

Sept. 13, 1914. Matt. 25:1-13.
Read Matt. 25:14-30.

Golden Text.—Watch, therefore, for ye know not the day nor the hour. Matt. 25:13.

Time.—The afternoon of Tuesday, April 4, A. D. 30, not more than 2 or 3 hours after last lesson.

Place.—Jesus had left the temple and was on His way to Bethany over the Mt. of Olives. The parable was spoken in some place on that hill over looking Jerusalem.

Questions.

Where were Jesus and His disciples at this time? Matt. 24:1, 3. What were the questions the disciples asked of Him? Matt. 24:3. What led them to ask these questions? Matt. 24:2.

They connected the destruction of the temple and the end of the world as things inseparable. After discoursing on these things Jesus impresses the great essential truths they needed by means of three parables. What was the first?—Our lesson of today. What is the kingdom of heaven? To what is it likened? This parable is based upon the marriage customs of the East, to which many allusions occur in the Scriptures. The details of these ceremonies varied with circumstances, and there exists no complete description, but it was the custom to hold the marriage feast at the home of the bridegroom. The bridegroom proceeding late in the evening attended by his friends—Judges 14:11, Jno. 3:29 to the bride's dwelling where she awaited him. The whole company then went in procession by torch light to the bridegroom's home, being joined on the way by parties of invited guests, all carrying torches and lamps.

How many virgins mentioned? Ten is a common Jewish number and as a symbol stands for completeness. How did the virgins differ? While waiting, what did they all do? What cry aroused them? What did the foolish request? What was the answer of the wise? Who went in to the feast? Did the foolish secure entrance later?

In the interpretation of this parable, who is the bridegroom? Who do the wise virgins represent? Matt. 8:21; the disciples and true followers of Jesus. Who do the foolish virgins represent?

Probably Jesus had in mind the leaders of the Jewish nation,

the Pharisees, who were so sure of their righteousness, and that they were worthy of a high place in the kingdom. "But their lamps were going out, they refused the true Messiah and His righteousness, and were left out, the door was shut, for a few years later the temple was destroyed, Jerusalem overthrown and the race scattered over the world."

What do lamps represent? Psa. 119:105; Prov. 6:23. Both wise and foolish had lamps, both were expecting the coming of the bridegroom. What does the oil represent? Eph. 3:16-19; 5:9. R. V. Eph. 5:15-17. What is meant by slumbered and slept? Here the wise slept as well as the foolish, so it cannot mean indolence, but probably indicates lack of wakefulness, as to the time of the coming. What is symbolized by midnight? 2 Pet. 3:2, 3, 10; Luke 18:8. —Unexpectedness and spiritual darkness.

Is this parable applicable to us and our day? Are we looking for the bridegroom? What is necessary on our part to keep a constant supply of oil in our lamps? What is the admonition? v. 13; Luke 21:34, 36. In what does watching consist? If not prepared can we participate in the marriage feast? Compare Rev. 19:7-9. Heb. 12:14. "Go ye out to meet Him,"—how? 1 Thess. 4:15-17. We are to make ourselves ready,—have we any responsibility in the matter of helping others to be ready? Phil. 2:15-16; 1 Thess. 5:15, 15. Find other texts.

Is It Possible to Buy "Bulls" for the Peace of the Departed?

Correspondence between Hon. F. R. Latchford, Catholic, and Rev. W. H. Griffith Thomas, Protestant, in "Toronto Evening Telegram" of Feb. 23, 1914.

(Continued from last week)

Document procured by Rev. Dr Griffith Thomas, and advanced by him as proof that a 'bull' for the relief of souls in purgatory may be bought in Spain for approximately fifteen cents. At the lower left hand corner it is stamped with the Cross of the Crusade, and at the right hand with the seal of the Cardinal Archbishop of Toledo—the Primate of Spain. Translated from the Spanish, it reads:

"Summary of the Bull of the Holy Crusade, given in Rome, the 15th of Sept., 1902, by which the very Holy Father Leo XIII., of happy memory, granted, among other blessings, the plenary indulgence to be applied as suffrage to the souls in purgatory. It is a holy and useful thing to help with suffrages the dead, as the Holy Scriptures teach us; and those who by this means get a lessening of the terrible suf-

ferings which the souls in purgatory endure, not only deal for the benefit of them, but of their own souls, because, helping them to get at once to the eternal rest, and to the extreme happiness of ruling with God, they must rightly expect from the Divine Majesty the reward through the special prayers of the same souls, who, having received favor, will use it to the benefit of those who have helped them when they were able to assure for themselves the entrance to the Heavenly Kingdom except through suffering.

"Furthermore, His Holiness, with merciful heart, to encourage in the faithful this charitable practice, to conform to the spirit of our holy religion, and to increase fervor in practising it, has granted plenary indulgence as a suffrage in favor of the soul in purgatory in whose name any of the believers who live in these kingdoms have taken this bull, giving for the purposes expressed by our Very Holy Father the alms as fixed by Father Gregorio Maria, Archbishop of Toledo, etc. etc., therefore you... receive this bull and pay seventy-five centimes of peseta, which is what is fixed for the expressed purpose, and in favor of the soul of...is granted the plenary indulgence set forth above.

"Given in Toledo, the 25th of March, 1912."

Following the correspondence already published with regard to the possibility of purchasing for fifteen cents bulls for the relief of souls in purgatory, Mr. Justice Latchford wrote as follows:

Osgoode Hall, Nov. 21, 1912. Reverend and dear sir:—I beg to acknowledge the receipt of your letter of the 19th. Permit me to say that you really do me an injustice—not, however, a very serious one—in fearing I am hard to satisfy.

Your offer, as I recall it, was that you were prepared to prove—"up to the hilt," I think was your rather bellicose phrase—that a Papal bull was sold in Spain promising delivery of a soul or souls from purgatory, or words to that effect. I quote from memory.

I asked when you could let me see the proof. Your answer was to send me examples of indulgences, and a translation of part of what is known, not only in Spain, but elsewhere, as the Bula de la Cruzada. I perused attentively your letter and the enclosure sent with it; but in neither could I find proof of your statement—either to the hilt, or to the point. I told you so, and you are now in despair regarding my receptivity.

Pope Would be Demented.

Well, I suffer in much the same way regarding you. Seri-

ously, your statements are to me unintelligible unless upon the almost incredible (perhaps I should delete 'almost') assumption that you confound a plenary indulgence as applied to a soul from purgatory. You appear to think that such is the general understanding of the members of the Church Catholic—as we call it. If such be the case, let me assure you that you are mistaken. The Pope who would profess to liberate a suffering soul for any price would be regarded by his clergy and laity as demented; and the Catholic who thought the Pope had any such power would be a proper subject for an asylum for idiots.

I take the liberty of enclosing a little book of indulgenced prayers, as an addition to the collection you are making. You can blame us as much as you please for using them; but pray do not accuse us of believing what we do not believe, unless what you think we believe is what we do believe, as I know it is not.

Sincerely yours,

F. R. Latchford.

Not Taught Here.

On Nov. 27, 1912, Rev. Dr. Thomas wrote a letter in reply in which he said:

I am quite prepared to believe that in your case and in the case of many other educated Roman Catholics a distinction is drawn between a plenary indulgence and a release from purgatory. But what I maintain is that this distinction is not drawn or even taught in several countries where Roman Catholicism holds sway. In support of this you may remember that I quoted from a notice found in a Roman Catholic Church in Mexico, which I will now repeat:

"Raffle for Souls.—At the last raffle for souls the following numbers obtained the prize, and the lucky holders may be assured that their loved ones are forever released from the flames of purgatory," then follows the numbers and names. A further notice follows: "Another raffle for souls will be held at this same blessed Church of the Redeemer on January 1, at which four bleeding and tortured souls will be rescued from purgatory.... Tickets one dollar. Will you, for the poor sum of one dollar leave your loved ones to burn in purgatory for ages?"

Inevitable Outcome.

There can be no doubt as to the meaning of such a statement as this, and you can hardly be surprised if we of the Church of England regard this as one of the inevitable outcomes of the Roman Catholic system of indulgences. As an able modern writer has truly said:

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made it plain to us, nor apparently to itself, in what way and to what extent these punishments after death accrue to the exact satisfaction for some thing further, remaining perhaps since the last confession still unexpiated upon the death bed, even though absolution has been given in confession, and the satisfaction therein imposed rendered.

I have no wish whatever to accuse you of believing what you do not believe. But I submit that I am warranted in pointing out that in countries where the clear light of Bible truth and civil and religious liberty does not shine such a statement as the one quoted above in regard to Mexico is allowed to go unchecked and unrebuked by those in authority.

Yours faithfully,

W. H. Griffith Thomas.

After the lapse of several months the following letter was written by Rev. Dr. Thomas:

Oct. 1, 1913.

Dear sir—You will doubtless recall our correspondence of nearly a year ago on the subject of indulgence. Altho', as I then said, I believe the information I gave you was sufficient warrant for the statements I made at the lecture which gave rise to the controversy, yet I felt desirous of prosecuting the matter farther. I did so, and in the spring I obtained fuller particulars. Owing to several circumstances beyond my control I was unable to take up the matter before the summer vacation. This is the reason for the great delay. I am now writing to say that I have in my possession several Spanish Bulls, recently bought at stores in Spain. They bear the imprimatur of the Archbishop of Toledo. If you would like to see them, I will gladly arrange for an opportunity for inspection, and I would propose that you select some one who is acquainted with the Spanish language in order that the translation into English, which I possess may be verified. I will also have some one equally capable on my side. Perhaps it may be possible to agree on some suitable spot, when I shall be ready to submit the Bulls and also references from the Roman Catholic theologian, Salves to which I referred in our former correspondence. Awaiting your reply, I am,

Yours most faithfully,

W. H. Griffith Thomas.

—World's Crisis.

The Problem of Immortality.

An address delivered in Edinburgh, Dundee, Birmingham, and New Castle, by William Grant.

Continued from last week.

But inherent immortality—the immortality of the soul—is not a solution of the problem of immortality; it makes the problem more difficult, even insoluble. But the Bible solution is simple, reasonable, satisfying. Consider it. There is a Creator. He is a Being, not only of omnipotence, but of righteousness. With Him is the fountain of life. He will not make permanent that which is unworthy of, or unfit for, permanence. Therefore all men will NOT live forever. But Jesus Christ is worthy of permanency. He has therefore been made "after the power of an endless life," an indissoluble life, Heb. 7:16.

To the Apostle John He said "I am the First and the Last and the LIVING ONE, and I was dead, and behold, I am alive for evermore, and I have the keys of death and of hades." Rev 1:17, 18. To declare that He has "the keys of death and of hades" is equivalent to declaring that there is immortality in store for others as well as Himself. "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself." John 5:26.

And notice the difference between this divine method and theology. Theology teaches — what the ancient Egyptian and Greek philosophers taught — that when we "shuffle off this mortal coil," we merely change our form, but do not die. It tells us that what to us seems death is but transition, our existence is perpetuated, we are transferred to other spheres. This is man's speculation, groping after immortality. But the divine plan takes account of the entire mortality of man—that he dies, and is dead, and would remain dead but for intervention on the part of his Creator. Therefore in the plan, provision is made to deliver man from the death state, to bring him back from the grave, to cause him to live again, and, if he pleases God, to live throughout the endless ages to come.

"Now is Christ risen from the dead, and become the first fruits of them that are asleep." 1 Cor. 15:20.

"This Jesus hath God raised up, whereof we all are witnesses." Acts 2:32.

"Knowing that He who raised up the Lord Jesus, shall raise up us also by Jesus." 2 Cor. 4:14. So spake Paul who saw Jesus after He rose from the dead. See also 1 Cor. 15:49-58.

In view of the spotless character of Jesus Christ how thoroughly reliable, how faith inspiring are the assurances He gave of a life beyond the grave.

To His Apostle Peter He said, "And I say also unto thee, That thou art Peter, and upon this rock I will build My church:

and the gates of hell (hades) shall not prevail against it." Mat. 16:18.

To Martha He said, "Thy brother shall rise again." John 11:23.

In His irrefutable argument with the Sadducees, "who denied that there is any resurrection," He gave utterance to those imperishable words: "But they which shall be accounted worthy to obtain that world (age), and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more." Luke 20:35-36.

What a glorious prospect. To die no more. Youth and strength and beauty do not last always. Ever, things fade, everything dies. Age creeps over us, leaving its trace in the furrowed face, the bent form, the enfeebled step, the impaired intellect; and then we pass into the silence and alidness of the grave.

But God can restore to life again. It is as easy for Him to give us life again, and to give it in perpetuity, as to give us life at first. "Why should it be thought a thing incredible with you that God should raise the dead?" Acts 24:8. The motto operandi may not, and do not, know; but God is not only willing but able to perform what He has promised. Long, long ago His prophet Isaiah said: He will swallow up death in victory. Isa. 25:8. Through Hosea He declared: "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 id from Mine eyes." Hosea 13:14.

And now, in the resurrection of Jesus, "the first fruits of them that sleep," we have the divine guarantee of a life beyond the grave.

In conclusion, we say that God will bestow immortality upon all who are like Jesus—not in perfection, but in measure. There is no equality in creation, in the physical; and there is no equality in the spiritual. Jesus is the Chief of many sons, the Head of a new and higher and abiding race. We do not now deal with the various stages of the divine plan, but in its ultimate, in the fulness of times, the earth will be inhabited by an immortal race, developed amid trial and suffering from the Adamite race, and every unit will be moulded after the character of Jesus Christ. Death, the last enemy, will be destroyed, and God will be all in all. Psa. 72:17-19; Isa. 61:11; 1 Cor. 15:24-28.

"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." Rev. 21:3,4.

To shape the whole Future is not our problem; but only to shape faithfully a small part of it, according to rules already known. It is perhaps possible for each of us, who will with due earnestness inquire, to ascertain clearly what he, for his own part, ought to do; this let him, with true heart, do, and continue doing. The general issue will, as it has always done, rest well with a Higher Intelligence than ours. This day thou knowest to-morrow's duties, seeest in thy mind ten things which should be done for one that thou dost. Do one of them; this of itself will show thee ten others which can and shall be done.—Carlyle.

- Rest is not quitting;
 - The busy career;
 - Rest is the fitting
 - Of self to its sphere.
 - 'Tis loving and serving
 - The highest and best;
 - 'Tis onward, unswerving,—
 - And that is true rest.
- S. Dwight.

A patient, a victorious mind,
That life and all things cast behind,

Springs forth obedient to Thy call;

A heart that no desire can move,
But still to adore, believe, and love,

Give me, my Lord, my life, my All.—Gerhardt.

That piety which sanctifies us, and which is a true devotion to God, consists in doing all His will precisely at the time, in the situation and under the circumstances, in which He has placed us. Perfect devotedness requires, not only that we do the will of God, but that we do it with love. God would have us serve Him with delight; it is our hearts that He asks of us.—Fenelon.

Be not afraid of those trials which God may see fit to send upon thee. It is with the wind and storm of tribulation that God separates the true wheat from the chaff. Always remember therefore, that God comes to thee in thy sorrows, as really in thy joys. He lays low and He builds up. Thou wilt find thyself far from perfection, if thou dost not find God in everything.—Molinos.

Not seeming, but being.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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Address, The Restitution Herald, Oregon, Ill.

Editorials and Church News.

This issue has its subject matter rather disarranged owing to the fact that to get it out at least nearly on time, part of it had to be arranged and printed before the editor's visit to the Missouri conference.

Be sure to read last page.

A very pleasant surprise came to her friends at the Illinois Conference by the visit on Sunday of Sr. Bertie Drew of the Dixon, Ill., church. Bertie has long years been an invalid unable to help herself and her one great longing to visit our conference has been realized. She stood the trip by auto well and enjoyed every minute of the time.

We are just home from our "vacation" trip tired and with work piled high. This issue will represent a rather thrown together make-up, the best we can do until we can get the extra work off our hands. By next issue we will try to have things in better

shape. Since there will be official report of our work while gone, we leave that work to those who are officially appointed to that service, except to say that the trip was pleasant, the weather fine, kind care by the brethren and a good meeting.



Elizabeth Robinette Miley

was born Nov. 24, 1844, near Woodstock, Va., and died at her home near Stephens City, Va., Aug. 10, 1914. She was the youngest daughter of Martin F. and Catherine R. Miley. Being of a religious turn of mind, she united with the Disciples of Christ in her youth, but with her marriage, Nov. 20, 1873, to Bro. Andrew J. Boyer, she began to investigate the truth. Her peculiar characteristic of honesty of purpose led her finally to yield to the demands of the gospel, and she has ever since been faithful to her calling. Many beautiful thoughts have been expressed by her through the columns of the Herald under the name of "Prisca." Sister Boyer had been an invalid for 21 years and practically helpless. The first time we had the pleasure of meeting her was at a meeting held at Maurertown, Va., where she was born by loving hands into the church on an invalid's chair after a ride of 18 miles or so. For all she suffered so, we never saw her without that sunny disposition that characterizes a true child of God. We visited her home twice to pay our respects to her in a visit.

Eld. J. D. Haymaker, pastor of the Church of Christ at Strasburg, read a service prepared by Sister Boyer eight or ten years ago. He said he had often preached from texts selected by the deceased, but had never before read an entire service thus prepared.

Through all her suffering, her faith never faltered. Even in delirium she repeated the 23rd Psalm and so often would say, "Lord have mercy on me and give me rest."

She is now in that rest and the family are left without the wife and mother, made the dearer to them by the exercise of the loving care which her need demanded. We can only recommend them to the love of God and to wait with patience the coming of our Lord who will raise the dead and make all things new.

Written by request by S. J. Lindsay.

Elizabeth Hollis-Wiseley

was born in Cass County, Ind., Sept. 17, 1862.

She was united in marriage to George Wiseley, July 4, 1880. They lived in Pulaski county until they moved to their present home about thirteen years ago.

She was taken to Washington Park hospital two weeks ago where she underwent a surgical operation, but could get no relief, and died Aug. 25, 1914, aged 51 years, 11 months and 8 days. She was baptized by Elder C. C. Maple, July 4, 1914, and united with the Church of God at Argos.

Her life has been one of devotion to her family, ever faithful to every duty. She was the mother of five children, namely: three daughters, Mrs. Mary Oler, Mrs. Alice Boggs, Mrs. Grace Haines, and two sons, George and Ernest. All of these survive her and with her devoted husband mourn her death. She will be missed as a neighbor and friend in the community and will be a distinct loss to the church. Her trust in God and obedience to his will through his Son Jesus Christ, give us hope of meeting her at the first and better resurrection.

Funeral services were held from the late residence two miles northeast of Argos at 2 o'clock, Thursday, Aug. 27, 1914, conducted by D. E. Vanvactor, and Sister Wiseley was laid to rest in the Maple Grove Cemetery to await the coming of her Lord, the Great Life Giver.

Reports.

Report.

At Oregon, Ill., on Aug. 20, 1914, there was organized a society known as the National Berean Society. Any State Berean Society of the Church of God shall be eligible to membership in the National Berean Society upon application. Where there is no state organization, any local society may be admitted upon application. Isolation members shall be admitted through some state organization.

The officers for the ensuing year are Eld. C. C. Maple, Pres., Frank Siple, first Vice Pres., Mrs. Eva Stearns, second Vice Pres., Miss Evelyn Harsch, Cor. Sec.,

Mrs. Eugene De Mont, Rec. Sec., Leland Roose, Treas.

Ella De Mont.

To the Brethren.

According to my statement regarding progress in raising funds to pay expenses of publishing a hymn book I have this to report: I have had one offer to loan to the committee the requested \$25 from Bro. A. O. Roose of Argos, Ind. and from J. H. Morse of Valle Mines, Mo., the offer of \$2.00, is all. This will be the last I can report for two weeks and if no further offerings are sent in there will be no need of reporting further and the hymn book committee can understand the brethren have lost interest and further efforts from them will be lost.

F. M. McCrory, Plymouth, Ind.

Report.

The annual conference of the Illinois Churches of God, was held in Oregon, Aug. 21-23, inclusive. The following ministers were present: Bros. Conner, Siple, Lindsay, Austin, Reed, Vanvactor, Williams and Jeffrey.

Bro. H. V. Reed gave an excellent address on Thursday evening, Aug. 21, having many interested hearers. On Friday morning the formal opening of the conference, Bro. Lindsay addressed them and the annual business meeting followed. The following were re-elected for the ensuing year: Pres., S. J. Lindsay; Vice Pres., Leila Whitehead, Board Members, Earl Koontz, E. F. Gesin, F. H. Knodle, S. J. Lindsay, Anna Drew, J. M. Glatfelty.

During the three days, we listened to several fine sermons and a better attendance could not have been expected. This year being the time of the first National Berean Conference, a goodly number of young people from other states were present. Everybody seemed to take fine interest and an active part in our meetings and social gatherings, and we only hope that we may see them all again next year and enjoy another conference together.

M. F. Cross, Sec.

Bro. Lindsay:

After some delay, I will make a short report of Bro. T. A. Drinkard's work at Cleveland, Ark. He began his meeting on the 17th of July, and preached for ten days and nights to a crowded house, with an increase every night. With his masterly way of handling the gospel, he kept the people spell bound, till you could almost have heard a pin drop. There were no present manifestations or additions to the work here, but I believe that there was a great good

done. It is being and has been any some time sown the seed in the Drinkard among us. we can't see it, but it is worthy. Bro. who need rightly ing meat Lord ble all the ly. Encl- scription add. Ple

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done. It put the people to studying and reading. There has not been anything like it here in some time. I think seeds were sown that will be ripe and gathered in the kingdom. I think Bro. Drinkard is going to move among us, and by another year, we can have something more worthy to report.

Bro. Drinkard is a workman who needeth not to be ashamed, rightly dividing the word, giving meat in due season. May the Lord bless Bro. Drinkard and all the Restitution Herald family. Enclosed you will find subscription to the Restitution Herald. Please send to

M. L. Scoggins.
Cleveland, Ark.

Among the Brethren. Elder Maple.

Since last report we have been at Oregon, Ill., attending Bible School and Conference and also conducting a series of special meetings. Six were baptized.

The Bible School and Conference and also the General Berean Conference all passed off in a very pleasant manner. The attendance at our Berean Conference was much larger than we had expected; a full report will appear soon.

We made a visit to South Bend and Delta on return home, also at Argos, Ind. We will preach ten days at Delta and go from there to our Michigan Quarterly Conference. Bro. and Sr. Armistage of Bowling Green, O., are at Delta to assist in the meetings.

Preparation is being made for the coming Indiana State Conference at Argos, Sept. 30-Oct. 4. In addition to the program announced, Mrs. Sarah K. Taylor of Friendship, Me., will be present to speak on Bible Mission work.

Announcements.

Bro. H. V. Reed and myself will be in Warren Co., Ind., for a series of meetings to begin Sept. 21. Brethren near that point please take notice.

Address all correspondence to North Ridgeville, O.

Notices.

Notice.

To all the brethren scattered abroad:—

It is by an urgent request I have issued the second edition in a new form and size. 1500 (as also requested) copies of "Where are the dead?" They are now on hand, resting idle and doing no one any good in that condition. I certainly did not have those 1500 books printed for any money consideration as you will see farther on. All of them and those advertised on its covers, as long as they last,

go for the asking, and the payment of the required postage in sending.

Now brethren, I am almost powerless alone, unaided by others to send them farther away among the people without your aid in the calling for, and distributing them in your several localities. Will you help to scatter them among the people? I care not in what way you do this work. Perhaps some can sell them and by so doing, take the money and help some poor person in need. They go from my hand as a free gift to the Lord's work. Will you not help me by calling for and in some way handling them? In your ordering them always state the number you desire sent.

Truly your brother,

L. S. Bronson.
405 Courtland St., Dowagiac, Mich.

Indiana Conference Notice.

Brethren: God in his wisdom and mercy has spared our lives through another cycle of time and sent us of the fat of this land of peace and freedom, veritably raining upon us manna from heaven and in reverence to his holy name for his mercy and goodness toward us, we call you to come together in conference to worship him in spirit and in truth. It is needless for me to point out to you the fulfillment of the signs as we are all children of the light and the signs are in evidence plainly. Neither should you await exhortation as your duty is plainly set forth in the word of truth.

I wish also to say that matters of importance to all the churches will be opened for disposal as you have been informed and the session promises to be one of importance. The several churches are urgently requested to send representatives who may speak for you officially.

Although the time and place is given you in other columns we state again the conference proper will begin on Thursday, Oct. 1, as per program, though there will be preaching the evening of Sept. 30. Brethren begin now to shape your affairs that you may be with us and aid and enjoy a little season of prayer and thankfulness to God who gives us so richly all things we enjoy both present and promised. Make it your passover feast and be sure his blood is on your lintel.

In hope of life,

F. M. McCrory, Pres.,
Flora H. Prior, Sec'y.

The Michigan Conference Quarterly meeting will be held at Adrian, Rasin Center, church, Lenawee Co., beginning Friday evening, Sept. 4, 1914, and continuing over Sunday. The brethren of that place have earnestly

requested that the meeting be held at Rasin Center church, feeling that by our united effort, 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 Michigan Central R. R. at 7:00 a. m., change at Lenawee Junction for Adrian. It is expected that Eld. C. C. Maple, Eld. F. V. Blakely, Eld. B. W. Woodward and Sr. M. A. Woodward will teach the word of truth.

F. V. Blakely, Pres.
Emma Jackman, Sec'y.

The Sunday School.

By Anna E. Drew.

The Judgment of The Nations.
Sept. 20, 1914. Matt. 25:31-46.

Golden Text.—Inasmuch as ye did it not unto one of the least of these, ye did it not unto me. Matt. 25:45.

Time.—Directly after the last lesson on the afternoon of Tuesday, April 4, A. D. 30, on the way to Bethany.

Place.—On the Mt. of Olives overlooking Jerusalem. The place where the tenth Roman legion was encamped at the siege of Jerusalem, 40 years later.

Questions.

When is this judgment scene to be? v. 31. Zech. 14:4, 5. What and where is Christ's throne of glory? Luke 1:32, 33; Isa. 9:6, 7. Isa. 24:23; Deut. 33:2. Where is Christ now? Rev. 3:21; Heb. 9:24, 28; Acts 3:20, 21. Notice in the text from Zech. 14. "all the saints with him,"—do they share in the work of the judgment? Dan. 7:22, 27. Matt. 19:28; Jude 14, 15; 1 Cor. 6:23.

Jesus first comes and raises the dead saints and changes the living saints to incorruptibility. 1 Thess. 4:16, 17; 1 Cor. 15:22, 23. Other events transpire between this and the judgment of the nations.

What of the judgment of the saints? Jno. 5:24; Rom. 8:1; Col. 3:3, 4. Are they all rewarded alike? Luke 22:12. Compare with parable of the pounds. Lu. 19:12-19. To what in our lesson is the Judge compared? How are the nations separated? v. 32, 33. Is there any significance in the terms 'sheep' and 'goats'?

Sheep are regarded as meek, submissive. In Zech. 10:3, the goat, in allusion to its strength, and as leader of the flock, is compared to the leader of a nation. The goat is a repulsive

animal, and in the scriptures is used as a fit symbol of wicked or disobedient nations.

Why, the sheep on the right hand? This was considered the place of honor, vs. 35, 36. Were they conscious of their ministries? How did the King recognize these services? v. 40. Are these the requirements of God, for the nations that serve Him? Isa. 58:6-11. Who are these my brethren to whom they ministered? The term brethren is used in the Scriptures for kinsmen according to the flesh,—Jno. 2:12; Matt. 13:55, and for those who do the will of God. Mark 3:34-35. This is the judgment of nations. Christ, with the saints, now His bride, sit in judgment. Previous to this, Israel has been gathered out from among the nations, Ezek. 37:21, the rebels purged out and purified, Ezek. 20:38; Zech. 13:9, and blessings being received. Zeph. 3:20; Jer. 32:41. Considering these things and that the saints are now one with Christ, who are 'these my brethren'? Have we promises to prove that blessings and cursings will be extended to nations according to their treatment of the Jews? Joel 3:1, 2; Num. 24:9; Isa. 60:12, 14; 51:22-23. There are some who believe the sheep represent the saints,—show why this cannot be? But again, it is said, the saints are promised the kingdom, so they must be represented by the sheep. A kingdom must have subjects. The saints are rulers. But the nations must be righteous that inherit the kingdom. Isa. 26:1, 2; Rev. 21:24-26; Isa. 60:3-5; R. V. What was the punishment of the goat nations? What is the effect of everlasting fire? Rev. 20:14; 2 Thess. 1:8. How is the same thought expressed in v. 46? The punishment (destruction) is everlasting. In this judgment of nations are they judged according to their faith or their works?

How will the government of that age differ from this? Isa. 11:3, 4. Psa. 72:2, 4, 7, 11. Have we the choice of being rulers or subjects in the kingdom? What must we do to be rulers? Give texts.

Our lesson text is so often applied to individual judgment, the righteous (the true church) and the wicked. But let us not forget that this judgment takes place, when Christ with His bride, the church, sits on His throne, and judgment is given them, Rev. 2:26, 27; 3:21; Matt. 19:28, and nations are gathered for judgment, and not misapply this lesson text.

There are no strong men in the sense of men having no weakness on any point. Therefore every wise man is charitable with all men.

Faith.

"Without faith it is impossible to please God." Heb. 11:6. Without faith it is impossible to please any one. A man prepares himself to take a long journey. He goes to the station and calls for the required ticket. It consists of an apparently worthless piece of paper. Yet the man has faith to believe it is sufficient to carry him to his desired destination. The engineer with his hand upon the throttle of his engine has faith that the track men all along the way have been faithful to their trust and that the track is safe, and on and on speeds the train at 60 miles per hour and each person connected with the road has had faith in the other that all is well. And the anxious watchers far away have faith that the on-coming train will soon appear in safety.

At opening spring time, the farmer goes forth in faith and plants the seed in the soil, prompted only by faith, he will reap a coming harvest. The fond mother with a joyous step for the first time with much pride, leads her child into the school room, placing it for a few hours in the hands of the kindergarden teacher and returns home feeling nothing could thus have parted mother and child, only for the strong, proud faith the mother holds in her bosom of one day sitting in a large audience and seeing that child grow to man or womanhood, and on commencement day, pass out into the broad world fully prepared to meet the duties of life. Oh, what has faith not accomplished? It is said, "Without faith we can do nothing." When faith dies out, despair comes in.

What is faith? How cheering it is that we can find an answer to many of our questions if we know our Bible, and are willing to let the scriptures settle our inquiries. Here is the Bible answer as to what faith is, "Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. Reader, stop for a moment and analyze those few words carefully and see how much they contain and what a vast amount of thought you can produce from them. Go read the 11th chapter of Heb., and see what has been accomplished for God and man in past generations. Faith in God built the ark to the saving of Noah and his family and for the lack of faith (which leads to action) an ungodly world was drowned. Faith in God is the first element in our nature that will please Him and start us out into a successful life. First we must believe He is and that He is a rewarder of all them that diligently seek Him. Have faith, fainting ones. We too need

all this as much perhaps as any of our readers.

Let us all exclaim as did one of old: "Lord increase our faith." We can assist Him greatly in that work by reading his promises, understanding the scripture and obeying his word.

Many times we can help God in that direction by doing some thing ourselves and not asking God and expecting Him to do it all for us. "Meditate upon these things. Give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself and unto the doctrine, sustained in them, for in doing this thou shalt both save thyself and them that hear thee." 1 Tim. 4:15-16.

L. S. Bronson.

**The One Body.
By Joseph Williams.**

(Continued from last week.)

Lesson 4. Fellowship.

Study Eph. 5:7-14; 1 Cor. 10:14-22; 2 Cor. 6:14 to 7:1; 1 John 1:3-7.

Three kinds of fellowship:

1. In suffering, Phil. 1:3-7; 3:10; 2 Cor. 8:1-5. Bring scriptures teaching sympathy. The nature of our Savior as a basis of his sympathy and strength for us in (a) affliction, (b) temptation. Various atonement.

2. Financial fellowship. Phil. 4:10-19. Tithing. Charity work. Read 2 Cor. 9 (especially v. 8), Phil. 4:19 and Prov. 11:24-28: From these, do you think there is danger of making ourselves poor by giving? Lodges and insurance. Explain 1 Tim. 5:8 (His own what? Family? Had "denied the faith"?). Collections, Ladies aid, church fairs, socials and suppers. The minister's salary, Communion.

The standard of Christian occupations, Titus 3:14, (see margin). Eph. 4:28. What about being an agent: Raising tobacco?

According to 2 Cor. 8:13-15, what should the brethren spoken of in Jas. 2:1-4 have done?

Is building a "united church" having fellowship in finance?

3. Fellowship in the gospel, or membership in common in the body, the church.

Study Rom. 12:5; Eph. 4:25; Acts 2:41-47; Gal. 2:9; Eph. 5:7; 2 Thess. 3:14-15; 1 Tim. 6:3-5; 2 Tim. 3:1-5; Titus 3:9-10; 2 Jno. 9-11.

Give a reason why the above reference in 2 Tim. is to us, and could not be obeyed by him. Are the evil men spoken of religious?

Must we demand that a member be faultless in doctrine and conduct from baptism, before we continue in fellowship? Eph. 4:11-16. Show the parallel in the human body. We are commanded to disfellowship members in certain cases: Then show where to make the distinction. Does

good conscience have anything to do in it? Do you see an objection in this line of thought to measuring members for fellowship by a written statement of faith and discipline as a standard?

1. Matt. 18 gives the procedure in personal grievances. Study the whole chapter carefully. Discuss the propriety of our being in law suits. Shall I forgive you before you ask me? Suppose one who thinks I have wronged him refuses to take the first one of the three steps of Matt. 18: Is there any instruction for me to start the process? Suppose he stops at the end of the first or second step: Is there any way to bring the trouble to a final settlement? Study Phil. 4:2; Philemon and 1 Cor. 5:4.

Suppose the church render a wrong decision against you in the 3rd step: Have you any recourse? Does Lu. 18:1-8 bear on this?

Why when gathered together? 1 Cor. 5, 2 Cor. 2:6.

How few may do this, according to Matt. 18:19-20? What qualification must they have to fit them for this? Meaning of "in my name"? Acts 9:27, 29 with 20-22. In this connection study 1 Cor. 5:4. Must the accused be present, lest he be judged without a hearing?

Does Gal. 6:1-2 show an equivalent to being gathered in his name?

Suppose you start out equipped as instructed in Gal. 6:1-2 and 1 Tim. 5:1 and endeavor to fulfill Titus 2:15; 2 Tim. 4:2; 1 Thess. 5:11, 14 and 1 Tim. 5:19-21. and some one quotes Matt. 7:1-5 to you and tells not to be "a busybody in other men's matters"? Suppose you are told you are too young to be correcting others? How can you harmonize 1 Cor. 5:12-13 with Matt. 7:1; Rom. 12:1 and 1 Cor. 4:1-8? What difference between individual and collective judgment? What does judgment mean? Suppose I try to inflict some penalty on my brother for a grievance? Suppose I inflict it on criminals by my vote? What is turning one over to satan? 1 Cor. 5:5. Who judges him? See Rev. 2:16, 22-23. What ultimately became of the man spoken of in 1 Cor. 5? Suppose some one quotes the parable of the tares to you to discourage following 1 Cor. 5? Suppose he tells you to clean up your own door yard first, or that you are to be perfect before reproving him? Or that he would not do so to you, and therefore "the golden rule requires you to let him alone?"

Can we put people out of the church? 2 Thess. 3:15.

Suppose members dislike what you preach and refuse to attend or pay in money? Are they practicing disfellowship? Suppose one

is covetous and will not share in church expenses? What if one stays away because the service is dry or lengthy? From 1 Tim. 5:8 and Heb. 10:19-29 do you conclude it is proper to refuse fellowship to one who will not attend services?

2. The procedure in disfellowship over doctrine. Rom. 16:17-18; 1 Tim. 1:20; Titus 3:9-11. Who is to do this? How? Does Acts 15 have any place in this? Why be so particular about doctrine? If a preacher becomes doctrinally out of harmony with his congregation should he resign? If he refuse should they cut off his salary?

Lesson 5. Ordinances.

Baptism, Sabbath, Feet-washing, Holy Kiss, Head covering, Dress forms.

"The Lord's Supper."

(a) Time. (Yearly or weekly? Day or night?) (b) Special Meeting for it? Acts 20:9; 1 Cor. 11:20. (c) Order. 1. Bread blessed, broken. Unleavened. One loaf, 1 Cor. 10. 2. Wine. Significance of the above order. Why wine for blood? Study John 15. "The new covenant." Should there be sugar in the wine? Suppose it is made of jelly? Would cider do? Fermented wine? Should deacons pass the bread and wine, or all sit at table? The vacant chair. Remaining portions of bread and wine. The worthiness and unworthiness spoken of in 1 Cor. 11. Must I be holy before I am worthy to eat?

How does it show fellowship of suffering?

Does John 6 teach that we cannot be saved except we eat the communion? What does communion mean? Is eating the communion a symbol of fellowship? Discuss "close communion."

Should a brother stay away or refuse to eat with another? Did Judas eat? Does eating with one who is wrong in creed or conduct endorse either? Study the parallel in the human body.

Dear Bro. Lindsay:

The Restitution Herald comes to us laden with much that is exceedingly good. But occasionally an article which seems to miss the point. I hope our dear Bro. Scott will excuse us if we try to show him the way of the Lord more perfectly.

In speaking of "the rest of the dead," Rev. 20:5, he seems to think they will begin living during the 1000 years. That may be. But how long will they live? Will any of them live eternally? He seems so to think. But let us see. Daniel assures us that many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. chap. 12:2. When? After the northern king, Turkey, has

come to his him. And at ple are del must be at Jesus.

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come to his end and none help him. And at that time God's people are delivered, v. 1, which must be at the second advent of Jesus.

Jesus tells some Jews, "Ye shall see Abraham, Isaac, Jacob, and all the prophets in the kingdom of God while ye are thrust out." Luke 13:38.0 They must be resurrected to see them there. Again, when the son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory, and before him shall be gathered all the nations; and he shall separate them one from another, as the shepherd separateth the sheep from the goats. No question here about this scene being at the second advent. Then the nobleman goes into a far country, receives a kingdom and returns to reckon with his servants. Luke 19:12, etc.

Some of those servants are bound and cast out into outer darkness. Once more. "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of judgment." Jno. 5:28-29. When do people of this dispensation awake to life? When Jesus comes; then those who awake to judgment must also come forth at the same time; for it is the hour. What will Jesus do with those who awake, or come forth at his advent? They "go into everlasting punishment," Matt. 25:46. "Outer darkness," Matt. 25:30. Are slain, Luke 19:29. They are punished with everlasting destruction. 2 Thess. 1:9. When this destruction? When he, Jesus, shall come to be glorified in his saints, verse 10. The eternal destruction must be as endless as the eternal life and so with the everlasting contempt, and punishment.

But limiting it to the millennial age and saying age during or age lasting, would not help our brother, for they do not live during the thousand years, or till it is finished. But another writer infers John (5:28-29) does not teach the resurrection of all. To this we also assent. But he thinks it is those who die in ignorance that are mentioned by John, while John says it is "those who have done good and those who have done evil." David says: "Evil doers shall be cut off, but those that wait for Jehovah, they shall inherit the land," and concludes, "For yet a little while, and the wicked shall not be," etc. Psa. 37:9, 10, showing that evil doers are one and the same people, leaving others out. But it is a resurrection of judgment, says one, and judgment means trial. Does

judgment always mean trial? Let us see. The word here is translated from the Greek Krisis. Matt. 23:33. How can ye escape the damnation (krisis) of hell? Will any one have trial in Gehenna? Or rather will not both soul and body be destroyed there, as per Matt. 10:28; Mark 9:29. "But is in danger of eternal damnation" (krisis).

Is this trial for those who sin against the Holy Spirit? 1 Cor. 11:29. "Eateth and drinketh damnation (krisis) to himself." Does he eat and drink a future trial or probation, who eats and drinks the communion bread and wine unworthily? 1 Tim. 5:12. Having damnation because they have rejected their first pledge." Must we understand that those here will have a future trial or probation because they have rejected their first pledge? Surely not, and we could go on quoting passages to the same effect. About all scholars tell us that judgment and condemnation are meanings of the word krisis. If Jno. 5:28, 29, teaches universal resurrection it teaches us that the people are divided into two classes, one condemned, the other saved. If it teaches partial resurrection, it also teaches that the most wicked are raised. And if it teaches future probation, it teaches that all who have done evil will have a chance, and hence, teaches a second chance for many wicked people, even those who sin against the Holy Spirit and those Jews of whom Jesus said, "Ye will not come unto me that ye might have life."

Then let us decide that Jesus is harmonious in his teaching and that the wicked or evil doers mentioned by him here are the same who, he says, "go into everlasting punishment," "are slain," and "cast into everlasting darkness," and shall not see the future eternal life. He is teaching the same people in each case. But some think because Jesus says "all" here, that every individual that ever died must be raised to life again. But we read all men mused, etc., saying: Is this the Christ? Did all men know that Christ was in the world while he lived in Judea? Did every Roman, Britton, African, and millions of others hear of his fame? We know they did not. Then 'all men' does not include every being. The 'all' here was the all who knew of Jesus, and so with John's all, they are all the subjects of resurrection. Other proofs could be given such as all Judea, etc., but we forbear on account of space. "In Adam all die, in Christ all shall be made alive," is quoted by Eld. Cargile in his True Theology, as proof that all men must live again, and according to his theology, all must

be killed a second time, who have not become obedient to the faith. If he had followed up the words, 'in him,' 'in Christ,' 'in Christ Jesus,' in his Bible, he would readily have seen that a wicked person is never said to be 'in Christ,' and hence, would have seen that Paul was alluding only to resurrection of righteous people as in the whole of 1 Cor. 15. "The dead," he mentions, "shall be raised incorruptible." Hence no wicked there.

Elders Cargile and Scott can both be wrong, but both cannot be right. There will live during the thousand years, evil doers as Bro. Scott has shown, but they will not be those who have died in past ages, but those living nations who are left after the judgment. The Jews and others. The scriptures seem to teach that all accountable people will be destroyed, and only those who are young will be left and become the subjects of the kingdom which is ruled by Jesus and his saints. Some who know not God will go into everlasting destruction at the advent as we have seen. There will be births and deaths in the millennium and hence, generations yet unborn will be there. Let Bro. Scott look at the heathen of the past if he thinks it would be a paying business to raise them for future probation.

Look at Rome; she had the true gospel taught her, and she sent a false one to the nation and so with all the other nations who have had the one faith, they changed it for fables. Even God told Paul that he had much people some places and forbade him going to other places. Why this, if about all are to be saved in the future? Would not one saved in the age to come be as much God's people as one that was saved in this age, future from when God spake? It so seems to me. It is "the residue of men," the rest and the Gentiles upon whom his name is called, that will have an opportunity in the age to come. Not those who do not hear that prophet Jesus in this age. For they shall be destroyed. See Acts 15th chap., also 3rd. Each dispensation is for its own generations. All the nations will be blessed in Abraham and his seed, "The Christ." None outside of them. No nations are now in Abraham and Christ. If any man be in Christ Jesus he is a new creature. "In him we have redemption." "In him is life." Those who bless Abraham God will bless, those who curse him, God will curse. What nation is now or has in the past, blessed Abraham, except the Jewish nation? None. Will God then bless them? Not if his word is true.

Then, Bro. Scott, let us, like Paul persuade men, to become Christians now, instead of wast-

ing time on trying to prove that some of them can become such after Jesus comes. But what of the rest of the dead? The common version reads: "But the rest of the dead lived not again," etc. Bro. Scott quotes it. We find the revised reads, "The rest of the dead lived not until the thousand years were finished." Douay, "The rest of the dead lived not till the thousand years were finished." Rotherham, "And the rest of the dead lived not, until should be ended the thousand years." Diaglott, "But the rest of the dead did not live till the thousand years were ended." Diag. interlinear, "But the remaining one of dead ones not lived, till should be ended the thousand years." The word, again is not a part of inspiration. John knew that Daniel had taught as we we have seen that some would awake to everlasting contempt and that Jesus and Paul also taught that two classes of dead ones would come forth, just and unjust. And he refers to the unjust who awake, as the rest of the dead; who live, and assures us that they did not live (agri, Gr. for till) till the thousand years were ended. They lived, but not long, for they were destroyed. The resurrection and judgment which will occur at the end of the thousand years will be for the mortals who lived during that period.

Submitted in love of truth,
J. J. Heckman.

The great step and direct path to the fear and awful reverence of God is to meditate, and with a sedate and silent hush to turn the eyes of the mind inwards; there to seek, and with a submissive spirit wait at the gates of Wisdom's temple; and then the Divine Voice and Distinguishing Power will arise in the light and center of a man's self.—Tryon.

He will weave no longer a spotted life of shreds and patches, but he will live with a divine unity. He will cease from what is base and frivolous in his life, and be content with all places, and with any service he can render. He will calmly front the morrow, in the negligency of that trust which carries God with it, and so hath already the whole future in the bottom of the heart.—Emerson.

We are not to judge others as to the genuineness of their profession of religion. God alone knoweth the heart. We might do a grievous injustice were we to measure all men by our own narrow standard.—Sel.

Ah, if you knew what peace there is in an accepted sorrow.—Guyon.

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Letters.

To the dear ones scattered a-broad:

In Bro. Lindsay's article of Aug. 19th, "Wheat and Tares," he speaks of the church some times turning against the minister, undertaking to conduct his church work according to Paul's direction. In such cases, (which we hope are few) should the minister shake the light of God for the sake of peace and unity with those "who have a form of godliness"? Hear Paul. He speaks of a class who are traitors, heady, high minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof. Paul's advice, "From such turn away." 1 Tim. 3:5. The same as to the Thessalonian brethren, 2 Thess. 3:6. If the majority of the congregation have the form of godliness, but deny the power, or authority, thereof, withdraw yourselves, is Paul's command.

In 1 Cor. 5:13, it appears that the majority of the congregation agree that the power goes with the form of godliness. Therefore the command, "Put away from among yourselves that wicked person." But as evil men and seducers wax worse and worse, of course church discipline will become more and more irksome.

Brethren, take Peter and John for examples, who said unto fault finders, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we can not but speak the things which we have seen and heard. One of the fruits of thee spirit of which Paul speaks is "Proving what is acceptable unto the Lord." Eph. 5:9-10. Therefore we trust he will give us no command unacceptable, yet he charges Timothy to reprove and rebuke.

Should we heed those who walk in darkness, or Paul's command, "Have no fellowship with the unfruitful works of darkness but rather reprove them."

Aye! There is the friction. But all things that are reprov- ed are made manifest by the light for whatsoever doth make manifest is light. Eph. 5:13. And this is the condemnation that light is come into the world and men loved darkness rather than light because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reprov- ed. John 3:19-20. But to the dear ones walking in the light. 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 that when his glory shall be revealed ye may be glad al-

so with exceeding joy. If ye be reproached for the name of Christ happy are ye for the spirit of glory and of God resteth upon you. On their part, he is evil spoken of but on your part he is glorified. Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf. 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? Eph. 4.

In the spirit of meekness,
Sadie Skeels.

Dear brethren of The Restitu- tion Herald:

I address a few lines to you, brethren of the one faith. As it is in the evening time with me, and I am feeble and very poor financially, I write you asking the weekly visit of The Her- ald, if possible without paying for it. I am alone at this place, of our faith. In 1894 in August, I was baptized into the all saving name of our Lord and Master Jesus Christ by Bro. Bob Ciel then of Blackfork, Scott Co., Ark. Have ever remained true to the faith, have done more or less preaching and work for the Mas- ter without any remuneration in this world's goods, expecting my reward in the great judgment and second coming of our Master.

Physically I am unable to stand before the public and pro- claim the beauties of the gospel of the kingdom, but it does me great good spiritually and men- tally to read my discipline—the Word of God—and the good let- ters and master pieces from our brethren scattered throughout the world. What I ask, dear breth- ren, I ask in the name of the all-saving Christ and I will great- ly appreciate the favor, hoping to hear from you at your con- venience. I kindly ask the pray- ers of the brotherhood to whom this may come.

A brother of the one faith,
A. J. Nials.

Duncan, Oklahoma.

P. S. Literature from our breth- ren will be highly appreciated by an old soldier of the cross.

Brethren, don't forget me.

(This is what our helping fund is for and this brother will get the paper.—Ed.)

The problems of today are quite enough for our wisdom and energy. Tomorrow shall take thought for things of itself. Love keeps no ledger of its services. It only renders them.—Sel.

"It is foolish to try to imi- tate great men; as well as might a mill pond try to behave like the ocean."

"Noble desires that do not lead to noble actions are like seed that rots in the earth."

THE

Volume 3

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THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, Sept. 16, 1914.

Number 48.

Jerusalem.

Little do people think the trodden down city is the great metropolis of the world. Little do they think that it is the "City of the Great King," and that there the Lord will reign over the nations of the world. But it is true. Christ said, "Neither shall ye swear against Jerusalem, because it is the City of the Great King." The old prophet said, "At that time they shall call Jerusalem the throne of the Lord." Jer. 3:17. Another one seeing in prophetic vision, the Lord reigning in Zion as Lord of Lords and King of Kings, said, "I have set my King upon my holy hill of Zion." At that time he will make Jerusalem a praise in the earth; Isa. 62:6, 7, for "His foundation is in the holy mountains." For thus saith the Lord Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream." Isa. 66:12.

"Then shall the moon be confounded and the sun ashamed when the Lord of hosts shall reign in Jerusalem and in Mount Zion and before his ancients gloriously." Isa. 24, and last verse.

Christ said it should be trodden down of the Gentiles until the times of the Gentiles be fulfilled. Then He will build up Zion and appear in his glory. O, yes, she is the city of the great king and must become a praise and a glory in all the earth. Then all nations shall flow unto it. So may it be.—E. H. Flyte in Gospel Trumpet.

What Is Your Aim?

It depends chiefly whether you are working for the praise of the world, or the world's good, how its commendation or its condemnation is given. But if you will work for the praise of that inner spirit, which, for lack of a better name, we call **conscience** no pain shall be felt at what the world does or says. In truth, if you have a high and good purpose and **honestly try to attain** it, you must apparently fail, in some measure, because all strength is founded on unseen supports, and the highest tower is that whose base extends the farthest underground. But mere failure should be the last thing to daunt you. Remember how the oyster mends its wounded shell—



Some murmur if their sky is clear,
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue;
And some with thankful love are filled,
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.

—R. C. Trench.

with pearl.—The Optimist.

The Soft Answer.

It is hard telling just what attitude to take with regard to the allegations and alleged mis-statements and unkind remarks of other people. It does not pay to be too thin skinned. Besides, the other fellow may have been misquoted; and even if he said it, this saying sometimes does not make it so. Ignoring a thing of that sort brings it to the quickest death in the world and turns bad feelings into good.

At Set of Sun.

If we sit down at set of sun,
And count the things that we have done,
And counting, find
One self-denying act, one word
That eases the heart of him
Who heard;
One glance most kind,
That fell like sunshine where it went,
Then we may count that day well spent.

But if through all the livelong day
We've eased no heart by yea or nay;

If through it all
We've done no thing that we can trace,
That brought the sunshine to a face;
No act, most small,
That helped some soul, and nothing cost,
Then count that day as worse than lost.

—Exchange.

The Sweetest Days.

After all, I believe the nicest and sweetest days are not those on which anything very splendid or wonderful or exciting happens, but just those that bring simple little pleasures, following one another softly, like pearls slipping off a string.—Montgomery.

True fame is for those who are doing
Their purpose with heart and with hand;
For the diligent builders pursuing.
The task with glad prayerfulness planned;
For the ones who have challenged the wrong,
For only the faithful are splendid
And only the worthy are strong.
—Selected.

Ever Pray.

Be not afraid to pray—to pray is right.
Pray if thou canst with hope; but ever pray.
Pray in the darkness if there be no light.
Every prayer for peace
Avails the blessed time to expedite.
Whate'er is good to wish, ask that of heav'n.
Pray to be perfect.
But if for any wish thou darest not pray,
Then pray to God to cast that wish away.—Coleridge.

God Is At Work On Us.

In one of George Macdonald's books occurs this fragment of conversation: "I wonder why God made me," said Mrs. Faber bitterly. "I'm sure I don't know what was the use of making me."

"Perhaps not much yet," replied Dorothy; "but then he hasn't done with you yet. He is making you now, and you don't like it."

It would give us more patience with ourselves if we always remembered this. We would not get so discouraged with our infirmities, imperfections and failures if we always kept in mind the fact that we are not yet made, that we are only in process of being made, that God is not yet through making us. It would often help us to understand better the reasons for

the hard or painful experiences that come to us. God is at work on us, making us. If we yield ourselves to His hand in quietness and confidence, letting him do what he will with us, all will be well.—Rev. J. R. Miller, D. D.

Church Etiquette.

Don't come late. You ought to come five minutes early in order to get cool or warm.

Don't enter the house during prayer if it can possibly be avoided. You ought to bow your head a moment in silent prayer as you take your seat.

Don't whisper unless it is absolutely necessary. You ought not to turn your head every time any one enters the church or the janitor adjusts the window.

Don't cast piercing glances at the mother when her baby cries, for she is disconcerted enough anyway. You ought to go into the vestibule as soon as consistent when your baby begins to cry.

Don't allow your children to be out playing during the meeting, but keep them with you.

In short, learn how "thou oughtest to behave thyself in the house of God."—Keystone Gleaner.

The Folly of Delay.

It is one of the strangest things in life how few people have settled in their own minds what it is they really want or who will take the trouble to be happy. "I have often thought how much I would like to do so-and-so," we hear people say, and nine times out of ten it is something they could very easily have done, only they always put it off.—London Spectator.

As the flowers carry dewdrops, trembling on the edge of the petals, and ready to fall at the first waft of wind or brush of wing of bird, so the heart should carry its beaded words of thanks giving, and at the first breath of heavenly favor let down the shower perfumed with the heart's gratitude.—Beecher.

Little do men perceive what solitude is and how far it extendeth; for a crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling cymbal where there is no love.—Bacon.

Christianity and the War.

We call ours a "Christian age." If the spirit of Christ were in the hearts of kings and statesmen, that shameless desire for conquest which does not hesitate to plunge a whole continent in war, could not exist. It is an almost incredible thing that in these days of peace treaties, arbitration boards and Hague tribunals, war should be even named among governments professing Christian civilization.

We must leave it to others to discuss the diplomatic aspect of this European quarrel, which has set the great nations aflame with a mad desire to slay. Beyond and above all other considerations, there stands the solemn fact that these nations all claim to be Christian; their statesmen are regarded as Christians; their standing before the world is that of civilized Christian governments and communities. Yet we find them engaged in a titanic struggle, the end of which no man may foresee. Should it go on, it will mean the sacrifice of innumerable human lives and incalculable economic waste that will make existence a hard and sorrowful problem for multitudes for years to come. True, the map of Europe may be changed, and the long cherished ambitions of certain "great powers" may be realized; but the glory of such a triumph will be won at the cost of a great tragedy of human suffering, the memory of which will continually rise in accusation against them.

One of the popular delusions which has been dispelled by recent events is that which declared vast armies and giant navies the best guarantors of international peace. Militarism is not protective but provocative.

"All the loudly proclaimed pretensions of professional militarists," says the New York World, "that huge armaments and incessant preparation for war are the best assurances that can be had of the preservation of peace are disproved. There never was a time when Europe was more fully armed, and there never was a more needless and wicked war than that into which Europe has suddenly plunged."

While our own position as a nation is that of a neutral, as a Christian country and a government professing civilization, we should at least protest, if not officially, then through the Christian churches of America against this needless slaughter. It has been laid down as a general principle that no dispute can arise between governments which is incapable of being adjusted by arbitration. International law and established tribunals provide for such emergencies. It

is a tremendous indictment against Christianity that a whole continent should be embroiled as Europe finds itself today, without a serious effort at pacific adjustment. The (zar of Russia is accredited as the father of the Hague Peace Tribunal. Emperor William, during his entire reign, has been a consistent advocate of peace and has done more than any other ruler now living to maintain, through fine diplomacy, the tranquility of Europe. Yet in the struggle between Slav and Teuton, Christianity has not availed, though, had its principles been applied practically, the whole situation would now have been very different.

Let us hope and pray that the struggle may be shortened and that He who sits in heaven will overrule events and bring peace and order, even at this late hour, out of the European turmoil.

The true minister has the strangest experiences while preparing to preach; he feels that a special message is coming to him from the Almighty, and almost feels that even to save his life he could not deliver any other message. This is prophecy. Many a prayer meeting testimonial or revival exhortation has the same ring of divine authority. Those who listen know that God is speaking to their souls.

Nothing is so necessary in these days of crises, crisis in international affairs, crisis in social, political, ecclesiastical, industrial readjustments, crisis in changing moral ideals, crisis in the conflict of truth with error, of doubt with faith, as that God's people go to their knees in prayer for a re-bestowal of this old gift of prophecy. Not to forecast the future, but to learn how to teach, to warn, to exhort, to persuade; to announce with glowing fervor the good will of God; to testify with glowing lips, the gladness his grace has brought.

For the gigantic tasks awaiting the church and the nations God is needed. And for the carrying out of his purposes in the church among the nations God needs—not great fortunes, not great armies, not great and book stocked intellects, but little groups of brave and humble men and women, boys and girls, who have learned to say: "Speak Lord, for thy servant heareth."

An Open Letter to the Editor of Christian Herald.

Dear sir,—On the editorial page of Christian Herald, Aug. 12th, under the heading, "Christianity and the War," is an article I desire to examine in the light of reason and truth.

"We call ours a Christian age." The Bible regards this present age an evil age. "Who gave him

self (Christ) for our sins that He might deliver us from this present evil world (or age as the Diaglott, Gal. 1:4, renders it). This is the Bible statement and no power of man, nor religious belief can change this language nor the condition of this age until Jesus returns. More Bible proof. "Wicked men (not religious men) and seducers shall wax worse and worse (not better and better), deceiving and being deceived." 2 Tim. 3:13.

Again you say, "If the spirit of Christ were in the hearts of kings and statesmen, desire for conquest, which does not hesitate to plunge a whole continent in war, could not exist." Very true, but unfortunately for us and all the world such conditions do not exist, never have, never will, until the great king of heaven comes as "King of kings and Lord of lords."

It was the same desire for conquest and kingship that crucified Christ and nailed him to the cross 2000 years ago, and the world is no less desirous for the same today, and is no better now than then.

Again you say, "It is an almost incredible thing (to me it is not) that in these days of peace treaties, arbitrations, boards, and Hague tribunals, war should even be named among governments professing Christian civilization."

Well my friend, that is a long and a very flattering sentence, and will perhaps do to rely upon in time of great universal peace, if we had such, but as shown to our satisfaction at the present time, it does not and will not work in time of war when most needed.

Again you say, "Beyond and above all other considerations there stands the solemn fact that these nations all claim to be Christians (many individuals claim the same and are not), their statesmen are regarded as Christians (that does not make them so), their standing before the world is that of civilized Christian governments and communities yet we find them engaged in a titanic struggle, the end of which no man may foresee." Perhaps there are those in the world well enough acquainted with their Bibles to foresee the end of these warlike conditions.

My friend, you appear shocked at the present warlike appearance, because you appear at least to look upon all these nations as you call them Christian nations. Now let me tell you something right here. There is not a Christian nation on all the earth. How about our nation in time of our past rebellion and the present great preparation for war? Does all this look much like obeying Christ's words addressed to Peter when he said, "Put up thy sword into the

sheath." John 18:11. Many theories are often times lacking in their workings when put to the test and when truth is presented along side of some beautiful theory or statement. The last great day of this world's history closes with the greatest and most destructive battle this world has, or will ever know or experience. Described in Zech. 14:1-5; Isa. 13:9-12; Josh. 3:1-21. Read these quotations. "Know your Bible," and there learn what is coming and is before the world and not far away. Also read Ezek. 38th and 39th chapters for more proof on this subject.

L. S. Bronson.

No Permanent Peace Till Jesus Comes.

We are now having a demonstration of man's failure to stave off Armageddon; and many who have been looking for the dawn of universal peace are disappointed and horrified that after all the peace conferences and high hopes of these last few years there should be such a sudden breaking forth of the dogs of war, and the most civilized nations of Europe be plunged into deadly conflict. It is evident that the influence of the twentieth century church is not sufficient and that civilization at its best will not remove the fangs of the serpent. The intermingling of nations thro' trade and travel is not sufficient to make men brothers, while alliances for the purpose of preserving peace seem to make the carnage greater when once there is a crisis. As for armed peace, while it gives our inventive age an opportunity to exercise its genius in the production of the most deadly instruments of destruction and adds to the wealth of a few manufacturers, it can no more assure peace among the nations than a gun in every man's hand and a knife in every man's belt could insure peace in a neighborhood of individual citizens. It has been suggested that "if war is hell, armed peace is hell's wide open gate."

Instead of admitting defeat and turning to the "sure word of prophecy" for comfort in that the Armageddon signs are there associated with the sudden advent of the Prince of Peace, there are those who will invent some new peace cry and still proclaim a day of universal peace as an achievement of human effort. Many think that to subdue the Kaiser will mean peace, and that the present war may be a long stride in the direction of the long looked for brotherhood of man; and possibly the Kaiser thinks universal peace will come with German conquest. We quote again from the same editorial in the Toronto Globe, from which

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we have quoted before:

World peace cannot come until the despotisms that block the path to brotherhood are taken out of the way. The Prussianized military despotism of Germany, of which the Kaiser is head, must be destroyed. The hope was that the people of Germany themselves, by the use of their social democracy, would end the tyranny of their bureaucrats and militarists and win their own freedom. The task was hard. The progress has been slow. If by its own madness it now destroys itself or is destroyed, the redemption of Germany is near. There can be no peace for the world until Germany's autocracy is wiped out. There may remain as in Britain, the forms of monarchy or there may come the forms of republicanism, but there must come democracy. The government of the people must be the people themselves. It matters not how wise and benevolent the despot may be, free men in the new day will not lie under the despot. What must come to Germany must come also to Russia, and to every other country where despotism is enthroned, before the world will see the noon day of international peace. Because we hope and believe that this hideous war will clear the way for the brotherhood of man and for the democracy of peace, we and all who have inherited British freedom and who know the Christian faith may set our faces steadfastly, hopefully, to go up to this Gethsemane of grief and this Golgotha of death.

But we believe disappointment is in store for all who think universal and lasting peace is to be brought about by the sword. And as for democracy, there was to be the iron as well as the clay right in the very toes of the great metallic image seen in the image seen in Nebuchadnezzar's dream; and it is on these toes that the stone from the mountain must fall, which will mean that the divine kingdom of the King of kings will take the place of all human governments. It is of interest to note that there are today just ten kingdoms on the territory of the Roman Empire—Portugal, Spain, France, Britain, Belgium, Holland, Germany, Switzerland, Austria and Italy—if we leave out the other territory over which the Roman Empire exercised dominion but which in reality belonged, prophetically speaking to the three universal empires which preceded it. See the Great Harlot of the Seven Hills, p. 14.

Whether there be any significance in the exact number, ten, or not, we must not expect the Roman Empire to be re-united. The end comes at a time when Rome is divided, and there nev-

er can be another universal empire until that kingdom comes which is represented by the Stone from the Mountain. On the other hand we must not expect modern democracy to wholly take the place of the older forms of government on the territory of the "legs of iron." "The toes of the feet were part of iron."

Why no peace till Jesus comes?

We are speaking of universal and lasting peace. And there are two great reasons why all who expect such a thing before the second advent of our Lord must meet with disappointment:

- 1. Man's nature.
- 2. God's program.

Many reasons may be given under the head of human nature and the tendencies of the twentieth century man to show the possibilities of universal war; but on the other hand we see little to warrant the expectation of universal peace.

Man's nature is against it. From Cain down to the present day there has been no change in man's nature in this respect. The theory of evolution falls flat when applied to the human heart. Human governments are well represented in prophecy by beasts of prey, and if we look at the four beasts of Dan. 7, for instance, we find the fourth one as fierce as the first. There is the same nature behind the fists of the twentieth century school boy as behind the fists of the first boys who ever settled quarrels that way, the same nature behind the complicated machine gun of a modern battle as behind the stone hurled at a neighbor by one of our primitive ancestors. Brute force has always made itself manifest and always will till the close of the age; and war is a schoolboy fight on a large scale. Lions, bears, tigers, and men settle disputes that way. It is the most costly way, and cruel beyond description, but the nations have not outgrown the habit, and never will outgrow it so long as there is hatred, vanity, revenge, greed, and egotism in the human heart.

Civilization fails to change the heart of the individual and the nation. It may change the methods of warfare, but does not change the spirit of it. Instead of paint and feathers, tomahawk and bow and arrow, there is uniform and plumes, bayonet and machine gun, but the heart is just the same, and the results the same—the survival of the stronger. We boast of our advanced civilization, but there is still the tramp of armed warriors and our old blood stained earth is still a field of slaughter.

A little over nineteen hundred years ago when the long predicted "Prince of Peace" (Isa.

9:6) was born in Bethlehem, the angels sang, "On earth peace, good will toward men." And some thirty-three years afterwards when this same Jesus was being arrested and Peter drew the sword in his Master's defense he was told to put it up; but it was not long before the professed followers of the Christ unsheathed the sword, and today after nearly nineteen centuries of church history and in the blaze of twentieth century civilization and Christianity, we have the sad spectacle of so-called Christian nations at each other's throats with all the fury of wild beasts in the arena. Not only has civilization failed, but a nominal Christianity as well; and while the care of the wounded and the care of the prisoners may not be what it was before Christ came, yet the horrors of war are about as great in other respects as ever in the past. We cannot for a moment think that Christ is pleased with these things. But the Sermon on the Mount seems to be forgotten when the war spirit siezes the nominal Christian nations and the latent passions of the beast are aroused.

Says the Christian Herald:

We call ours a "Christian Age. If the spirit of Christ were in the hearts of kings and statesmen, that shameless desire for conquest which does not hesitate to plunge a whole continent in war, could not exist. It is an almost incredible thing that in these days of peace treaties, arbitration boards and Hague tribunals, war should be even named among governments professedly Christian civilization.

The facts of the case, however, go to show that universal peace will not come through nominal Christianity which draws the sword when provoked and spills a brother's blood. It may be contended that war is sometimes necessary for the preservation of law and order; but from that point of view there can never be universal peace as long as there is lawlessness and disorder among men and nations.

Universal peace is surely coming, but not before the second advent of the Prince of Peace, and the setting up of that kingdom into which none will have an entrance save those who in this life are fitted for a kingdom not of this world, where governments are maintained by the sword but where there will be no occasion for war and where those who have been "born again" will be free from all passions which make for war. If we desire universal peace the best evidence of that desire will be our acceptance of Christ as our personal Saviour and an intense desire for his return to earth.

The Inspired Program.

Another reason why we must not expect peace before the Lord's return is because the "sure word of prophecy" has something else on the program for the last days of this dispensation. A great and awful gathering of the nations is predicted, a gathering of warriors to the "valley of Jehosaphat," (Joel 3:9-12), a gathering of the "kings of the earth and of the whole world" to Armageddon. Rev. 16:13-16. And right in connection with this gathering of the nations of earth for battle we have the word, "the day of the Lord is near," (Joel 3: 14), and "Behold, I come as a thief." Rev. 16:15.

These prophecies must have their fulfillment. They belong to the Word of God, and may be depended upon when all men's theories fail. Peace is coming but not until after the fulfillment of these and other predictions; and when these things come to pass the end of the age will have arrived. So far as we know enough already has taken place to make Christ's coming imminent; and we may well heed the inspired injunction: "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

Instead of being disappointed and discouraged at these Armageddon signs, every Christian who looks for and loves 'that blessed hope' has every reason to be optimistic in view of soon seeing the Lord, the Prince of Peace, and a reign of universal peace brought about by Divine rather than human agencies. Prophecy is for our encouragement as well as our enlightenment; and while we do not say that the long predicted crisis has arrived, we do believe it well for us to read the newspapers just now in the light of Bible and to be ready for the sudden advent of our Lord.—L. J. Carter in The World's Crisis.

My friendship I mean the greatest love and the greatest usefulness, and the most open communication... and the most exemplary faithfulness, and the severest truth, and the heartiest counsel, and the greatest union of mind, of which brave men and women are capable.—J. Taylor.

There is only one real failure in life possible, and that is not to be true to the best that one knows.—Canon Farrar.

"Great deeds come with great thoughts. Great thoughts are the result of wide knowledge: and wide knowledge can only come from the habit of observation and reading; a little at a time but always some."

Many theo- lacking in put to the is present d caution the- the last great history closes d most de- world has, or experience. 4:1-5; Isa. 13 Read these your Bible." at is coming world and not d Ezek. 38th or more proof

L. S. Bronson.

Why Till Jesus

ing a demon- failure to stare and many who for the dawn e are disap- fied that after ferences and ese last few l be such a sud- th of the dogs most civilized e be plunged in- t. It is evident e of the twenti- eh is not suf- civilization at t remove the cent. The inter- ions thro' trade t sufficient to hers, while alli- urpose of pre- seem to make ater when once . As for armed gives our invent- rtunity to exer- n the production adly instruments und adds to the w manufacturers, assure peace as- as than a gun in nd and a knife belt could insure aborhood of indi- It has been sug- war is hell, arm- 's wide open gate. admitting defeat the "sure word or comfort in that n signs are there the sudden advent of Peace, there are invent some new still proclaim a al peace as an a- human effort. at to subdue the an peace, and that r may be a long lirection of the r brotherhood of sibly the Kaiser ul peace will come onquest. We quote same editorial in lobe, from which

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.

Editorials and Church News.

Rensselaer brethren, please notice that our next regular appointment is the third Sunday in September.

Copy for the Sunday School Lessons now comes to this office typewritten. These lessons are appreciated as is the one who gets them out. We are waiting for some one to report the neat surprise worked off on Sister Drew at our conference

Brethren, the funds in our helping fund are all gone and at this time of the year, a number of subscriptions are falling due, which cannot be renewed unless we have this fund to draw from. May we receive of your liberality in this direction.

The editor of Day Dawn (Howard Lake, Minn.) has been kind enough to publish our tract, "The Two Sons of God," in full in one issue. We truly appreciate this act on his part. We believe the tract contains vital truth.

If you cannot afford one at 3 cents, send 1 cent for postage and you will receive one as soon as we can get it to you.

We have been trying to locate the cause for the present European trouble and as nearly as we are able to know, the following facts exist:

Servia was in need of a king and a nephew of Francis Josef of Austria was selected. The Servians being Slav (the same blood as Russia) and therefore Greek Catholics, were in no position to obey the dictates of a Roman Catholic king who had the intention of making Servia Roman Catholic. Because the Austrian king backed his relative in this determination of his nephew, the Pope at Rome declared him "King of Jerusalem." The Servians assassinated their king and his queen and for this, Austria determined to punish her. Russia being of Slav blood and the Greek religion interfered. Then Germany entered and one by one the nations by virtue of their alliances entered the arena of war. Who says that the Catholic power is waning? The woman must ride the scarlet colored beast for a brief time. Brethren, the signs are ripe for a great change. Are we ready?

Notices.

Illinois Berean Notice.

This month (September) marks our third denial month. This work is for a good cause and outside contributions will be gladly accepted. In 1912 a denial amounting to \$30 was sent in; 1913 was a denial amounting to \$50. Let 1914 be a still greater advance in a denial.

Paul Hatch, Sec'y.

Notice.

To all the brethren scattered abroad:—

It is by an urgent request I have issued the second edition in a new form and size, 1500 (as also requested) copies of "Where are the dead?" They are now on hand, resting idle and doing no one any good in that condition. I certainly did not have those 1500 books printed for any money consideration as you will see farther on. All of them and those advertized on its covers, as long as they last, go for the asking and the payment of the required postage in sending.

Now brethren, I am almost powerless alone, unaided by others to send them farther away among the people without your aid in the calling for, and distributing them in your several localities. Will you help to scatter them among the people? I care not in what way you do this

work. Perhaps some can sell them and by so doing, take the money and help some poor person in need. They go from my hand as a free gift to the Lord's work. Will you not help me by calling for and in some way handling them? In your ordering them always state the number you desire sent.

Truly your brother,

L. S. Bronson.

405 Courtland St., Dowagiac, Mich.

Indiana Conference Notice.

Brethren: God in his wisdom and mercy has spared our lives through another cycle of time and sent us of the fat of this land of peace and freedom, veritably raining upon us manna from heaven and in reverence to his holy name for his mercy and goodness toward us, we call you to come together in conference to worship him in spirit and in truth. It is needless for me to point out to you the fulfillment of the signs as we are all children of the light and the signs are in evidence plainly. Neither should you await exhortation as your duty is plainly set forth in the word of truth.

I wish also to say that matters of importance to all the churches will be opened for disposal as you have been informed and the session promises to be one of importance. The several churches are urgently requested to send representatives who may speak for you officially.

Although the time and place is given you in other columns we state again the conference proper will begin on Thursday, Oct. 1, as per program, though there will be preaching the evening of Sept. 30. Brethren begin now to shape your affairs that you may be with us and aid and enjoy a little season of prayer and thankfulness to God who gives us so richly all things we enjoy both present and promised. Make it your passover feast and be sure his blood is on your lintel.

In hope of life,

F. M. McCrory, Pres.,
Flora H. Prior, Sec'y.

Reports.

Report of the First Quarterly Conference, 1914-1915.

The first quarterly conference of the Church of God convened as previously appointed, at Adrian, Raisin Center Church, Lenawee Co., Mich., Sept. 4-6, is the title of a page in God's record of his sheep. All that is recorded on that page, only He knows, but we have the promise that he that giveth a cup of water in his name shall not lose his reward, and we know of many good deeds performed in his name.

The attendance was good. Each service was instructive and interesting and all felt well repaid for the effort made to have a conference so far from the center of the state.

Ministers present: Eld. F. V. Blakely, Grand Rapids, Mich., Pres. of state conference, Eld. C. C. Maple, N. Ridgeville, Ohio, Eld. F. E. Siple, pastor of the Adrian church, and Sr. M. A. Woodward, Dutton, Mich. The Church at Coats Grove sent an urgent invitation that we hold the second quarterly conference at Coats Grove some time in December.

Eld. Maple's chart lectures and his sermon of Sunday evening, "The Restoration of Israel," will long be remembered by all. On Saturday evening an excellent sermon was given by Sr. M. A. Woodward from John 19:16, and James 2:5; subject, "The Pricless Man." Sunday, 10:00 a. m., we all enjoyed an interesting Sunday School session. At 11:00 a. m., Eld. F. V. Blakely spoke most eloquently and instructively on the subject, "Eternal Life through Christ." 12:30 p. m., the Lord's Supper was administered by Eld. C. C. Maple and Sr. M. A. Woodward. We were indeed glad to meet with the visiting brethren from Delta, O., Mr. and Mrs. Charles Turpening, Mrs. Ella Elton, Mrs. Geo. Ruggard, Mr. and Mrs. Samuel Elton, Mr. and Mrs. Carl Walkins, Mr. and Mrs. Dell Gill, Mr. and Mrs. Armitage, Bowling Green, O., Mrs. A. M. Siple and Ella Siple, Hammond, La.

Although none put on Christ by baptism, yet much good was done, as was shown by the interest manifested by non-professors, two or three stating that the way looked brighter and that they intended searching the Scriptures, and if they found those things to be so, they were ready to obey. May God send the truths home to many hearts that they with us may be saved.

Emma Jackman, Sec'y.

Among the Brethren. Elder Maple.

Our meeting at Delta came to a close Sept. 3. From the 4th to the 7th, we were at Adrian, attending our Michigan Quarterly Meeting. We enjoyed a pleasant and instructive time together and closed with a good attendance the last night. Our next gathering will be held at Coats Grove, Dec. 11-13. We are now at Fields, making preparation for our next visit among the Indiana churches.

Regarding tracts. We have received several large orders of late and can now supply them all. Please continue to send for them and keep them in circulation. Address us as in the past at North Ridgeville, O.

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Clyde T. Railsback Sunday evening of near ractor, a contract well known families of Lewis is Mrs. Wil reared in him as b physical, fibre that man. He Argos Hi of 1910. calling o occupatio Lewis is and Sr. J she is a of her l parents this com carries w al worth. be a tru side ove newly es Mr. ar day mor attend t er points be at he east of May t and pros

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Marriages.

Lewis-Railsback.

Clyde T. Lewis and Hilda M. Railsback were quietly married Sunday evening in the presence of near relatives, by D. E. Vanzactor, at his residence. Both contracting parties come from well known and highly respected families of Walnut township. Mr. Lewis is the son of Mr. and Mrs. William Lewis and was reared in our midst. We know him as being made up of that physical, moral and intellectual fibre that constitutes him a true man. He graduated from the Argos High School in the class of 1910. He has chosen the high calling of agriculture for his occupation and life work. Mrs. Lewis is the daughter of Bro. and Sr. John M. Railsback. While she is a Wolverine by birth, most of her life and that of her parents has been spent in this community where the name carries with it respect and moral worth. She is well equipped to be a true helpmeet and to preside over the destinies of the newly established household.

Mr. and Mrs. Lewis left Monday morning for Indianapolis to attend the State Fair and other points of interest. They will be at home on their farm south east of Argos after this week.

May the blessings of peace and prosperity be theirs.

Obituaries.

Dorothy Grace,

the little daughter of Robert and Mae Mercer, of Macomb, Ill., was born in Macomb, Sept. 26, 1912, and died Sept. 2, 1914, aged nearly two years.

Dorothy was the possessor of an especially pleasant disposition and had always enjoyed rugged health until within about three weeks of her death when she was stricken with something like cholera infantum from which she never rallied. Death came to this home, as in all others, as an enemy, snatching from the fond embrace of loving parents the little bud that had come to them to make their home the most attractive place on earth for them. The more we see of the diabolical work of this enemy of mankind, the more we are made to long for the coming of Christ. The parents have our love, our prayers and our sympathy in this their sore trial. May the Lord give comfort.

—Editor.

“Patience will pull you thro’ the worst misfortune, but no man can practice patience like the man whose faith and hope are in God.”

The Sunday School.

By Anna E. Drew.

REVIEW.

Jesus the Judge of Men.

Sept. 27, 1914. Reading Lesson, John 3:14-21.

Golden Text.—I come quickly; hold fast that which thou hast, that no one take thy crown. Rev. 3:11.

That part which we have been studying of the life of Christ, in this quarter, extends over only about two weeks.

Questions.

Lesson I. Matt. 20:1-16.

Tell the story of the laborers in the vineyard. To whom does it apply and what is the lesson taught? What lesson for us in this parable?

Lesson II. Mark 10:32-45.

What did Jesus tell His disciples should befall Him at Jerusalem? What request did John and James make of Jesus? How did Jesus answer them? What of the other disciples? What lesson did Jesus teach them as to the test of true greatness?

Lesson III. Mark 10:46-52.

What blind man did Jesus cure at Jericho? Why did he call Jesus the son of David? What did Jesus require of those He cured? What is spiritual blindness? How cured?

Lesson IV. Luke 19:11-27.

Compare and contrast the parables of the pounds and the talents. Why did Jesus relate these parables? Luke 19:11. Who is represented by the nobleman of the parable? His servants? His citizens? The reward of the faithful and unfaithful? What lesson for us?

Lesson V. Mark 11:1-11.

Why was this called ‘triumphal entry’? What prophecy did it fulfill? Zech. 9:9. What were the hosannas sung? What effect had this upon the Pharisees? Why did Jesus weep over the city of Jerusalem? Luke 19:41-44.

Lesson VI. Mark 11:12-33.

Tell the story of the barren fig tree. What was the lesson taught from this? How had the people defiled the Temple? Draw temperance conclusions from these stories. What lesson did Jesus give His disciples on faith and forgiveness?

Lesson VII. Matt. 21:33-46.

Relate the parable of the wicked husbandmen. To whom did this parable apply? Who is the rejected stone of v. 42? To whom was the kingdom to be given?

What lesson for us in this parable?

Lesson VIII. Matt. 22:1-14.

To what is the kingdom of heaven compared in this lesson? Who were the servants sent forth to bid the guests? Who were the guests bidden? What reasons for not accepting? How were the servants treated? How was the feast supplied with guests? Whom do these represent? What does the wedding garment represent? What lesson for us?

Lesson IX. Matt. 22:15-22.

How did the Pharisees seek to entangle Jesus in this lesson? What was the first question and by whom asked? How did Jesus answer? Can we apply to things in our day? What are the things we should render unto God?

Lesson X. Mark 12:28-44.

What was the second question asked in seeking to entangle Jesus and by whom asked? Luke 20:27. What was the third and by whom asked? Mark 12:28. In what scripture is Jesus’ answer found? What was their object in asking these questions? Tell the story of the widow’s mite. What connection between this and the great commandments?

Lesson XI. Matt. 25:1-13.

Relate the parable of the ten virgins, and give its application. In what respects can we apply it to ourselves and our day? What is the admonition, for us as well as those then addressed? Matt. 25:13; Luke 21:34, 36.

Lesson XII. Matt. 25:31-46.

When is the judgment of nations to take place? Who is to be the Judge, and who assists him in the work? How are the nations separated and what are the rewards? Are good works a proof that we are Christ’s? Rom. 5:1, 2; Jas. 2:20-24.

Christian Living.

As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world and not after Christ. For in him dwelleth all the fullness of the Godhead bodily and ye are complete in him, which is the head of all principality and power. In whom also ye are circumcized with the circumcision made without hands in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you being dead in your sins and the circumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. Col. 2:

6-13. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. Col. 3:1-4.

Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once, but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal bodies, that ye should obey it in the lust thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you, for ye are not under the law, but under grace. But God be thanked that ye were servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. But now being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. Rom. 6:3-14; 17-18; 22-23.

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.

To be continued.

From a sister in hope of life when Jesus comes.

Mrs. Rena Endsley.

“How many grievous wounds do we inflict on ourselves, by not properly carrying our arms.”

“Every now and then a man’s mind is stretched by a new idea, and never shrinks back to its former dimensions.”

Egypt and the Israelites.

We know now a good deal about the condition of Egypt, of their various rulers, of their religion, of their various wars and also something of the lives of the common people before and after Abraham went down into Egypt and it all goes to confirm the Bible story about Joseph, Jacob and his descendants.

When Abraham went down to Egypt, there was an alien race of kings ruling, there known as the Hyksos Pharaohs. The Hyksos kings were claimed by Joseph in his history of the Jews, to have been their ancestors, but such was not the case. They were an allied people to the Jews but not their ancestors. They reigned over Egypt for a period more or less estimated at five hundred years but there is not sufficient data to prove as yet, at least how long, but it is known that they were driven out of Egypt about the year 1600 B. C. by Aahmes I. who founded what is known as the eighteenth dynasty of the Pharaohs and the Israelites made their escape from Egypt during the 19th dynasty of the Pharaohs. The eighteenth dynasty rulers while many of them were great warriors, seemed to have treated the children of Israel fairly mildly. No doubt they made them work hard for many of the kings of that dynasty were great builders as well as warriors, but when the nineteenth dynasty came on the throne of Egypt, they seem to have become jealous of the rapidly growing numbers of the Israelites, and then started, not only to make them work hard in the quarries in the brick making and hauling the immense stones from the quarries, but also by the time of the birth of Moses to destroy the male children lest they should become too numerous for the control of the Egyptians. Ex. 1:8. Now there arose a new king over Egypt, which knew not of Joseph. 9. And he said to his nation, Behold the race of the children of Israel is a great multitude and is stronger than we. 10. Come let us deal craftily with them, lest at any time they be increased, and whensoever war shall happen to us, these also shall be added to our enemies, and having prevailed against us, they will depart out of the land. And he set over them task masters who should afflict them in their works; and they built strong cities for Pharaoh, both Pitho and Rameses and on which is Hieropolis. Septuagint version. These treasure cities have been found, and also the description of how the Israelites were cruelly treated in the building of them.

This Pharaoh was Rameses the second. He was a great worker

and a most extensive builder. It is he who was known in Greek history as Aisostres and reputed by them to have been a woman, but we know now that he was a stern, cruel, unscrupulous man. "He was a great builder; his name is found everywhere on monuments and buildings of Egypt, and he frequently usurped the works of his predecessors and inscribed his own name on statues, etc., which he did not make. The smallest repair of a sanctuary was sufficient excuse for him to have his name inscribed on pillars, architraves, door-jambes, and every prominent part of the building." Catalogue of the British Museum. He reigned about 67 years and died, aged about 100 years. He was what people would call a great blow hard, and it was under him that Moses fled out of Egypt.

His son and successor was Mer-en-Ptah or Menephthah. He was associated with his father in the rule of the kingdom for about twelve years before he became sole king. Rameses II had one hundred eleven sons and fifty-five daughters. His son who succeeded him was even of a lower down type than his father. He stole a very fine steel or immense polished slab that had been erected by another king and had written on the back of it great boasting about his victories and amongst them, he tells us that the Israelites are conquered but with all his boasting, we know that shortly after this battle he boasts about, he had to flee out of Egypt and was absent from it about thirteen years, and Egypt then, and for long after was in a great condition of unrest and misrule and left the country weak for ages.

God was watching over his people and Egypt was in this weakened condition that she could no longer march her armies into Syria as she had been doing in the past before God led Israel out of Egypt. It is supposed by many students of the Bible that the Pharaoh of the Exodus was drowned in the Red Sea, but such was not the case. He was too big a coward to venture himself into the sea after the Israelites. His mummy was found in the tomb of Amenhetep II at Thebes and is now in Cairo.

The Bible does not say he was drowned in the Red Sea. Read in this connection Ex. 14:23-28. And the waters returned and covered the chariots and the horse-men and all the host of Pharaoh that came into the sea after them there remained not so much as one of them. The scriptures are most accurate in recording historical facts and the more we discover of corresponding history belonging to the nations coming in contact with the Jewish nation, we see how accurate are

their statements. How his mummy came to be found in the tomb of Amenhetep II was probably this: For all the great care these rulers took before their death, building monuments and pyramids to preserve their bodies thieves again and again broke into these burial chambers, no matter how strong they had been made, and stole the jewelry and valuables that had been buried with them to be of use in the other world and at a later date when this rifling was discovered by the rulers a lot of these supposed great men's mummies were removed to different places for better concealment.

A. Wallace Mason M. D.

The Separateness of the Church.

The Church of God is a separated community in the world. She is not of it. She has renounced the world. In character and desire in moral standing and in heavenly hope, she has come out of the world. Her members cannot return to the world without losing their right to a place in a body, the distinction of which they no longer possess. So it has ever been since the church was founded, and so it will ever be until the church is crowned with completion, her discipline closed, her growth perfected, her warfare accomplished, her tears wiped away, her members made immortal and glorious. For the separateness of the church is constitutional and essential, and consequently it is abiding. Hence springs an argument for the supervention of a dispensation beyond the present. The revealed future demands it. The world as a whole is to be saved, seeing that Christ is to have dominion from sea to sea, and from the river even to the ends of the earth. Zech. 9:10. The earth is to be filled with the knowledge of Jehovah, as the waters cover the sea. Isa. 6:9. In other words the world is to be peopled with inhabitants, the majority of whom are to be righteous. Good will be the rule, evil the exception. Now we can conceive of a saved world only, as either (1) in the church, or (2) outside of the church, or (3) beyond the church. 1. A saved world inside the church would unchurch the church. 2. A saved world outside the church, (a) has never yet been seen. If it should be, that alone, would form a new, a former dispensation. (b) It also would unchurch the church, (c) and for many other reasons, is an unadmissible hypothesis. Recognizable salvation, as a blessing actually enjoyed, is, during pentecostal dispensation, to be found only within the church of the living God. 3. A saved world beyond the church in the sense of a state of things to be realiz-

ed after the period of the church's formation, growth and militant discipline, and when the church shall have been raised, glorified, and made triumphant—this is the only legitimate conception in which all divergent prophecies are fulfilled and all diverse claims are harmonized.

When the church is glorified the world can be saved; not till then. A great principle is here involved. An exclusive body can not be inclusive. An elect community cannot be a universal community. The church is the former, exclusive; elect; therefore can not be the latter, inclusive and universal. Therefore the present course of the church must close, the present dispensation end, ere the latter day glory can shine forth, and the world as a whole be a saved world. A militant church where all are friends would be a strange sight. A church separated, defensive, armed, resisting, where evil is dominant, where foes lurk on all sides—this we can understand.

Its congruity is evident. But that the world should be saved and in the church, and that in such a state, the church should remain in the church, is inconceivable. It would no longer be true that Christ's disciples were not of the world. Jno. 17:16. They would be of the world, only a better one than now exists. It would be no longer true "that we must thro' much tribulation enter into the kingdom of God." Acts 14:22. That must, then, be the exception at most, not as the apostle Paul proclaiming it the rule. It would be no longer true that "all they who live Godly in Christ Jesus shall suffer persecution. 2 Tim. 3:12. The world being saved, where should be the persecutors? In fact a large portion of church teaching as given in the New Testament, and found most appropriate as things are now, would be inapplicable as things would then be.

The apostle teaches us that age is an age of evil. Bal. 1:4. Here is the doctrine. He bids us not be conformed to this age. Rom. 12:2. Here is the exhortation, based on the doctrine.

The confusion of the ages which consists in making this the last before redemption's plans are accomplished, and which brings a saved world into the church, undermines doctrine and exhortation alike. It says that the age by and by becomes a good age, thereby denying that it is characteristically an evil one, as taught by the apostle. It says by and by there will be nothing wrong in being conformed to the age, seeing that the age itself will have been so transformed, will have become so good. This at least, is what consistency would require. Seldom, per-

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haps is such consistency met with. Our argument thus appears to be perfectly conclusive. The more it is examined, the more fully we are convinced, will its conclusiveness be manifested. Only in one respect will we at this time fortify the conclusion thus derived from the separateness of the church in favor of the occurrence of yet another dispensation.

What is the chief ground of the churches' separateness? Say if you will, that it is the evil of the present time. Still the question returns, Why so evil? In the latter day it will not be so, human nature, nevertheless, remaining still the same. The great fact which yet awaits our consideration as going into the whole heart of the matter, is this: that the world is an evil organization. It is diffused as the air, high as thrones and principalities, (Eph. 6:12), hoary and treacherous as the old serpent. Rev. 20:2. Hence preeminently the position and attitude of the church. She could only be formed apart from the kingdom of darkness, which lay all around encompassing the world. Those who are to become her members were bound to come out of the world because she could not be subject to this world's evil organization. 2 Cor. 6:14 to end.

Hence the church is what she is—a separate organism, working on the world from without, from above, necessarily keeping her position, standing aloof from the evil, keeping clear of the rebellious confederation. Hence the separateness of the church must be maintained as long as this dispensation lasts.

Our next, Church Organization.

Uncle John.

Jonah and The Whale.

The story of Jonah and "the whale" has for many years been the favorite butt of ridicule with unbelievers, and the cause of not a little perplexity with those who are unlearned and unstable. The story is quite generally discredited by the destructive critics as to its being actually historical. They attempt to explain it as allegory or parable. Those who desire to discredit the full inspiration and absolute veracity of the Bible have again and again assured us with a great show of scientific knowledge that such is the structure of a whale's mouth and the configuration of his throat that it would be impossible for a full grown man either to pass through the sieve in its mouth or the narrow orifice of its throat, to say nothing of his coming out again alive and whole. What shall we say to all this?

First of all, let us notice the fact that the Bible nowhere

says that Jonah was swallowed by a whale. In Jonah 1:17, we are told that Jehovah "prepared a great fish to swallow up Jonah and Jonah was in the belly of the fish three days and three nights." There is no mention here whatever of this great fish being a whale, with its peculiarly constructed mouth and throat. It may have been either a fish altogether prepared for the occasion, or a fish already existing providentially sent around for the purpose God had in view. In Jesus' reference to this historical event in Matt. 12:40 it is true that in the Authorized Version and in the text of the Revised Version we read that he said that Jonah was three days and three nights in the "whale's belly;" but we read in the margin of the Revised Version that the Greek of the word rendered "whale," is "sea monster." One cannot help wondering why the translators should continue to put "whale" in the text if the Greek word means "sea monster," and it certainly does. In the Septuagint translation of the book of Jonah, "a great fish" is rendered by a Greek adjective meaning "great," and by the same word that is used in Matt. 12:40 and translated "whale." The word "whale" was in the mind of the translators and not in the word spoken by Jesus, so in neither the Old Testament nor the New Testament account is it said that Jonah was swallowed by a "whale," but by a great fish or sea monster. So we see that these very "scholarly critics" have spent much labor in proving the absurdity of something God did not inspire, and which they would have known the inspired record did not say if they had been as scholarly as they supposed.

As to what the great fish was we are not told, but it is a well known fact that there exist or have existed until recent times in the Mediterranean Sea, where the recorded event seems to have taken place, sea monsters—that is, dog sharks—large enough to swallow a man or a horse whole. In fact, it is recorded that a man fell overboard in the Mediterranean and was swallowed by one of these sea monsters, the monster was killed and the man rescued alive. A whole horse was taken out of the belly of another.

Furthermore, even if the Bible had said that the great fish was a whale, there would be no such difficulty with the narrative as has been supposed by unbelievers and the uninformed. While it is true that there are some kinds of whale whose mouths and throats are of such a formation that it would be impossible for a full grown man to pass through, it is not true of

all kinds of whales.

The well-known author, Frank Eullen, in his book, *The Cruise of the Cachalot*, says that "a shark fifteen feet in length has been found in the stomach of a cachalot." He tells further that "when dying, the sperm whale always ejects the contents of its stomach." He tells of one whale that was caught and killed, "the ejected food from whose stomach was in masses of enormous size, some of them being estimated to be the size of our hatch-house, viz., 8 feet by 6 feet by 6 feet." Of course such a whale would have no difficulty in swallowing a man, so the whole objection to the Bible narrative from the standpoint that a whale could not swallow a man is not founded upon superior knowledge, but upon ignorance.

"But," someone may say, "the action of the gastric juices would kill a man within a whale or other sea monster."

But this leaves God out of the transaction, whereas in the Bible story God is very prominent in the whole transaction. The God who made both the monster and the man and the gastric juices could quite easily control the gastric juices and preserve the man alive. We are not trying to make out that the transaction was not miraculous in any event, but those who really believe in God and have had any large experience with him have no trouble with the miraculous.

It ought to be added, moreover, that the Bible does not tell us that Jonah remained alive during the period that he was in the belly of the great fish. There are things in the narrative as recorded in the book of Jonah that make it appear as if he did not remain alive. Jonah 2:2, 5, 6, R. V., see margin.

There seems to be a strong probability that Jonah actually did die and was raised from the dead. If he actually did die, this only adds one more to the resurrection recorded in the Bible and makes Jonah a still more remarkable type of Christ. To those who believe in God, there is no difficulty in believing in the resurrection if sufficiently well attested. "Why should it be thought a thing incredible with you that God should raise the dead?" There are numerous instances on record, at least of men and women who to all appearances had been for some days dead. The historicity of this event is endorsed by Jesus Christ himself, Matt. 12:40. To think of it as being merely allegory or parable is to discredit the words of Jesus.

So, on careful examination of what the Scripture says, and of the facts of history, all the difficulties supposed to exist in

the story of Jonah and "the whale" are found to disappear.—R. A. Torrey in *The Bible Advocate*.

We must remember that we live in the Master's presence; and therefore in his strength, for his sake, let us show in all our dealings with men the graciousness which won all hearts to himself.—Watkinson.

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he, who in the midst of the crowd, keeps, with perfect sweetness, the independence of solitude.—Emerson.

Whoso neglects a thing which he suspects he ought to do, because it seems to him too small a thing, is deceiving himself; it is not too little, but too great for him that he doeth it not.—Sel.

"Refuse to listen to an evil report unless the reporter has debated the matter with the person concerned. It is according to common justice and the law of Christ."

"Safe is he that serves a good conscience; but be sure your conscience is enlightened; for there is a way that seemeth right unto a man, but the end thereof are the ways of death."

He who helps a child helps humanity with a distinctness, with an immediateness, which no other help given to human creatures in any stage of their human life can possibly give again.—Brooks.

Happy is he who has learned this one thing—to do the plain duty of the moment quickly and cheerfully, whatever it may be.—Spurgeon.

We are missing the meaning of life if we slight the little opportunities for great living, waiting for the glamorous, the spectacular.—Grace Willis.

"If you lose all but keep God, you lose nothing; because all things are His, and He will ultimately withhold no good from them that love Him."

We never do well that which we do not enjoy doing, that toward which our faculties of thought, feeling and temperament do not converge with unanimity of assent.

It is a human failing to condemn everything that is not easily understood.

"Watch the littles. It is the last grain that turns the scale."

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"Wars and Rumors of Wars."

Among the omens of Jesus' coming, is the following: "And ye shall hear of wars and rumors of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet, for nation shall rise up against nation, and kingdom against kingdom, and there shall be famines and pestilences, and earthquakes in divers places." Matt. 24:6, 7. How vividly this prophetic picture is having its terrible counterpart in the modern history of Europe, is too well attested, to need comment. The death struggle of the nations for supremacy, seems to have set in. All the pent-up forces of revenge and avarice of ages seems to have culminated in the present conflict, in which human beings are mown down by leaden bullets as grass is mown down by the sickle. Is it any wonder that men's hearts are failing them for fear and for looking after those things which are coming on the earth, as they contemplate the perilous times of the last days. Luke 21:26; 2 Tim. 3:1-5; 1 Thess. 5:1-3. As we think of the hundreds of thousands of human lives needlessly sacrificed, of the fertile lands devastated, of the populous cities destroyed, of the billions of war indemnity, that will be handed down as a legacy, for future generations to pay, and of the widows and orphans that will be left, as a pitiful reminder of this twentieth century barbarism, our hearts cry out in very anguish, and with an earnestness born of conviction, for the personal presence of "The Prince of Peace," who will cause "wars to cease unto the ends of the earth." Isa. 9:6-7; Psa. 46:9.

This is the silver lining, to the dark cloud. When the Lord's controversy with the nations is finally settled. Isaiah's prophecy concerning Judah and Jerusalem will be fulfilled in all of its plenitude. Jer. 25:31-33; Hosea 4:1, 2. "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say. Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they

learn war any more." Isa. 2:2-4. This will be a reversal of modern Gentile methods.

"Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning hooks into spears. Let the weak say I am strong." Joel 3:9, 10. The reign of peace when men shall beat their implements of warfare into implements of husbandry will not be brought about by human agencies, but by divine intervention, when God shall set His king upon His holy hill of Zion and give Him the heathen for his inheritance, and the uttermost parts of the earth for His possession. Psa. 2:6, 8. "In His days shall the righteous flourish, and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Seba shall offer gifts. Yea, all kings shall fall down before Him. All nations shall serve Him."

"And blessed be his glorious name forever: and let the whole earth be filled with his glory; Amen, and Amen." Psa. 72:7-11, 19.

How long, O Lord our Savior,
Wilt Thou remain away?
Our hearts are grown weary
Of Thy so long delay;
O! when shall come the moment,
When brighter far than morn,
The sunshine of Thy glory
Thy people shall adorn.

How long, O Heavenly Bridegroom,
How long wilt Thou delay?
And yet how few are grieving,
That Thou dost absent stay.
The very bride her portion
And calling hath forgot,
And seeks for ease and glory
Where Thou, O Lord art not.

O wake Thy slumbering virgins,
Send forth the solemn cry,
Let all Thy saints repeat it,
The Bridegroom draweth nigh.
May all our lamps be burning,
Our loins well girded be,
Each longing heart preparing
With joy Thy face to see."

Rufus A. Curtis.

Let each one accept his task,
a task which should fill his life.
It may be very humble; it will not be the less useful. Never mind what it is, so long as it exists and keeps you erect. When you have regulated it, without excess—just the quantity you are able to accomplish each day—it will cause you to live in health and in joy.—Zola.

All but God is changing day by day.—Kingsley.

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Number 49.

When Father Is Weak.

But, unfortunately, there are some fathers who are weak—who fail to give any encouragement or support, intellectually or morally to their daughters—and these girls have to stand by father in a very different way from that described above. It is easy to work for and cheer and help a father who may be physically weak and ill, and needs the support of strong, willing hands and hearts, compared to what it is to stand by him when he is morally weak and ill; yet there is even greater need and greater opportunities open to the girl in such circumstances—a wider field for glorious results than where father is only to be praised and imitated—not won.

Not long ago two girls walking down the street of a small town saw coming toward them the father of one, and he showed unmistakable signs of having been drinking. The daughter, a sweet, refined girl, turned a resolute face toward her friend:

"Please excuse me, *Miss*—she pleaded, "I think I will go with father," and leaving her companion she went up to her father, and seeming not to notice his condition, slipped her hand through his arm, saying: "Let us go home to supper, father; it must be ready by this time, and mother will be waiting."

There was no resisting the love and expectation in her smile and tone, and the father, after one moment's hesitation, lifted his head and walked past the saloon door with his daughter. She was a girl any father would be proud to walk with. You will all agree that it must have taken strength and courage and real love to enable a girl to do that, but could there be a more beautiful way for a girl to stand by her father? And surely such support could not fail to count for good.—*Girl's Companion.*

Thank You.

It is not a difficult thing to say with the lips, but saying it right down in the heart is another matter. Really appreciating what people do for us and telling them about it once in a while is not a common habit with as many of us as it should be. As a rule, no persons do as much for us as our own folks do, and few get as little thanks



able Terms Defined

TO LIVE.—To have a being. In order for thou shalt die—and NOT LIVE."—Isa. 38:1.

Then "to die" is not "to live."

When men are dead they "know not anything."—Ecl. 9:5.

The faculties of mind are not exercised there.

Ecl. 9:10. With regard to the wicked dead, when their punishment is meted out to them, they "shall not be."—Ysa 38:18.

"They shall not be."—Ysa 38:18.

"They had not been."—Ecl. 9:10.

and expressed appreciation for it. We then think our mothers ought to be good to us surely; so should our sisters, and our wives and our children, and their kindness and care, and self-sacrificing attention are taken for granted. But no service ought to be taken for granted in that way that we fail to appreciate the goodness and love that prompts it. Appreciation is the best, and in many cases the only return we can give for the sympathy and help that comes to us from those who are near to us, and that give to life its true joy and satisfaction. And appreciation is easy to show if we really feel it. And usually it is easy enough to feel it if we only take time to think about what other people are doing for us. Ingratitude is all the greater fault because it is largely the result of self-centered thoughtlessness.—*Creighton.*

Enjoy as You Go.

Some people mean to have a good time when their hard work is done—say, at fifty. Others plan to enjoy themselves when their children are grown up. Others mean to take their pleasures when they get to be rich, or when their business is built upon a sure foundation, or the grind of some particular sorrow is overpast.

Such persons might as well give up ever having a good time. The season of delight, which is so long waited and hoped for, too rarely comes. Disease, poverty, death, each claims its victims. The lives of those whom we love, or our own, go out, and what is left?

Then take your pleasure today, while there is yet time. If you don't take such things when you can get them, they are apt to be missing when you want them again.—*Sel.*

The View From the Mountain.

Those who have never climbed

a mountain should do so if only to have one experience, and that symbolic of one of the great lessons that life can teach us. The experience will come when we climb a mountain and pass through a cloud. Looking from the north the cloud may be of the blackest hue; when we have gone through it we look down upon it and see that it is golden. Those who have never had the experience cannot realize, as those who have, that every cloud has two sides: the upper side is always bright; the under side—the side that we see from the earth—is always dark. So if we climb high enough upon life's experiences we find that we can smile upon the very problems that formerly frowned down upon us.—*Sel.*

What Constitutes Success?

He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved penny, a perfect poem or a healed soul; who has never lacked appreciation of earth's beauty; who failed to express it; who has looked for the best in others and given the best he had; whose life was an inspiration; whose memory is a benediction.—*Sel.*

Unbelief and Inhumanity.

Moses went to deliver Israel from bondage after he had seen the vision of Jehovah at the burning bush. His demand upon Pharaoh to let Israel go, was met by the abrupt reply, "I know not the Lord, neither will I let Israel go." Ex. 5:2. In the response of the Egyptian despot to the man of God is disclosed the source of "man's inhumanity to man." He flatly declared that since he was ignorant of God, he would not liberate the Israelites from bond-

age. Ignoring the God of Israel he had no respect for the descendants of Jacob except as they could serve industrial and political ends in his kingdom, and this is always the case; when he had that sight of the relations of their fellowmen to God, they proceed to depreciate their religious value and use them for their own earthly and selfish ends. Pity perishes when God is no longer seen.

While it is true that some men professing religion have been cruel, and some unbelievers have been humane, the fact remains nevertheless that with the generalty of men human rights are despised just in proportion as the sense of God fades away from the heart. The claims of mankind are recognized when God is regarded in the soul.

It is no meaningless incident that after the great spiritual power manifested at Pentecost the early Christians "sold their possessions and goods and parted them to all men, as every man had need." Acts 2:45.

Inhumanity prevailed over all "that had pagan world" into which Christianity went first with its ministry of mercy. The stoical philosophy, the best of the time, even as elaborated by one like Seneca, declared sympathetic pity a vice of the time.

In sharp contrast with such a heartless sentiment is the conduct of the Archdeacon Laurentius, who when called upon by the prefect of Rome for the treasures of the Roman church, presented under the edonades the poor, the sick, and crippled whom it had sheltered and nourished.

True adoration of God inspires warm affection for men. The worshipful act of Mary when she announced her Lord has yielded to benevolence to the poor than all the calculating schemes of all the objecting Judases who have ever lived.—*Warren Candler, Bishop of the M. E. Church, South.*

The highest joy of all is the joy of life so consecrated to service that there is left no thought of self; of a self sacrifice so complete that self does not know it is sacrificed.

There is a book that says, "A soft answer turneth away wrath."—*Los Angeles Times.*

When you bury an old animosity, never mind a tomb stone.

Immortal.

Rom. 2:7; 1 Cor. 15: 51-54; 1 Tim. 1:17; 1 Tim. 6:16; 2 Tim. 1:10.

Every verse in the Bible where immortal and immortality are used, they say God only has immortality; (2) that Jesus bro't it to light thro' the gospel; (3), that man must seek it; (4), that he will get it when this mortal puts on immortality and this corruption puts on incorruption. By comparing 2 Cor. 5:4 with 1 Cor. 15:51-54, we know 1, that eternal life and immortality mean the same thing; 2, that God has this life and has given it to his son, Jno. 5:26; 3, that God's record is we have eternal life in Jesus, and if we do not believe this record, we make God a liar, 1 Jno. 5:10-11; 4, that the righteous hope for it and are heirs of it, Ti. 1:2; Ti. 3:7; 5, that they will get it in the world to come, Mk. 10:30; 6, when they that sleep in the dust shall awake, Dan. 12:2; 7, that no man has ascended up to heaven, Jno. 3:13; 8, that Jews or apostles could not go where Jesus was going, Jno. 7:32-34; 8:21; 13:33; 9, that David is not ascended into the heavens, but is dead and buried, Acts 2:34, 29; 10, that after he served his generation he fell on sleep, Acts 13:36; 11, that he will be satisfied when he awakes in God's likeness, Psa. 17:15; 12, that God will redeem his soul from the power of the grave; Psa. 49:15; 13, that in death there is no remembrance of God, Psa. 6:5; 14, that the dead praise not the Lord, Psa. 115:17; 15, that man's thoughts perish the day he dies; Psa. 146:4; 16, that man and beasts are equal in death, and both go to the same place, Eccl. 13:19-24; 17, that his love, hatred and envy are perished and he knows not anything, Eccl. 9:5-6; 18, that neither works, devise, has knowledge nor wisdom when in the grave, Eccl. 9:10; 19, his sons come to honor and are brought low and he knows it not, Job 94:21; 20, that all in the graves shall come forth to life or damnation, Jno. 5:27-29; 21, that if the dead rise not, they that are fallen asleep in Christ are perished, 1 Cor. 15:18; 22, from these truths we know that man has no immortal soul nor immortal spirit, but will live again whether good or bad. Dan. 12:2; Jno. 5:27-29; 23, that he will be rewarded in the earth, Prov. 11:31,—not heaven; 21, at the resurrection, Lk. 14:14; 25, when Jesus comes, he brings the reward from heaven, Matt. 16:27, Matt. 5:12; 26, to get the reward of the just, we must hear the gospel of the kingdom, Rom. 10:14; (2), we must believe the gospel, Mk. 16:16; 3, we must repent of our sins,

Acts 2:38; (4), we must convert or be converted, (turn, R. V.), Isa. 6:10, Acts 3:19-21; (5), we must confess the name of the Lord, Rom. 10:10; (6), and we must be baptized, buried, Rom. 6:4, in water, Acts 10:47, to wash away our sins, Acts 22:16.

When we have taken these six steps we are in Christ, Gal. 3:27; the Lord has added us to his church, Acts 2:47, and our name is written in heaven, Heb. 12:23, in the book of life, Phil. 4:3. After this, if we sin through weakness of the flesh God will pardon that sin if we confess it to him. 1 Jno. 1:9; Prov. 28:13. (Not to some priest). If we do not take the steps to put us in Christ, then we are strangers to the covenants of promise, aliens to the commonwealth of Israel, without Christ, God or hope. Eph. 2:12; Eph. 4:18. And if we are out of Christ, to us God will be a consuming fire, Heb. 12:29, not a smothering fire.

For our sins we will suffer tribulation, anguish, wailing and gnashing of teeth, Rom. 2:8-9; Matt. 13:42, in a furnace of fire, Matt. 13:50, also called hell, Mk. 9:47, into which we will be cast to the soul and body, Matt. 10:28, which will consume the wicked into smoke and ashes, Psa. 37:20; Mal. 4:3. This punishment is called everlasting punishment, Matt. 25:46, which the Lord defines as everlasting destruction, 2 Thess. 1:9. It is also called the second death in Rev. 21:8. The wicked die the first death in their sins, but they die the second death for their sins, according to Ezek. 18:26. They will be burned up like thorns and briars, Heb. 6:8; they will consume into smoke, like the fat of lambs, Psa. 37:20; they will be burned to ashes both root and branch, Mal. 4:1. Even Satan will be destroyed, Heb. 2:14, and all his works, 1 Jno. 3:8; including death also. 1 Cor. 15:26.

H. M. Williams, Ashton, Kansas.

Lord Teach us How to Pray.

"And it came to pass that as he (Christ) was praying in a certain place, when he ceased, one of his discipule said unto him, Lord, teach us to pray, as John taught his disciples." Lu. 11:1.

From the above language we would naturally get the idea there is a method to be adopted and observed in coming before our heavenly Father in prayer not always considered by many. As an illustration of this fact, let us call your attention to a few prayers we often hear thoughtlessly and ignorantly spoken of by many. The first we will notice are the words, usually and incorrectly known as the Lord's prayer. Luke 11:2.

"Our Father which art in heaven, hallowed be thy name. Thy kingdom come, etc." Kingdom come, meaning the church. Oh! Lord enlarge its boarders and greatly bless our Zion. Did Christ teach his disciples any such prayer? Did Christ any where in all his ministry teach his disciples or any one that the church and his kingdom were synonymous terms? No, he did not.

All the way down thro' the long centuries of time since Christ left this earth the church has been here and with uplifted hands, tearful eyes, and longing hearts, has been exclaiming, "Thy kingdom come and thy will be done on earth as in heaven," etc. Why this uplifted and longing petition for his kingdom to appear, if the church, which has always from the days of the apostles, been present with us and yet are praying the prayer, "Thy kingdom come," if that kingdom has always been here with us, we ask?

Oh, when asking Christ to teach us how to pray, why try to improve upon his formula by adopting another and erroneous one Christ did not give.

Again, I often hear these words in prayer to God: "Wilt thou care for and help the poor, needy and those having a hard time around us," and each morning after these words are uttered, all is forgotten until the next day when again they are repeated, again forgetting the words of James, "Faith without works is dead." While it is stated in scripture God possesses the cattle upon a thousand hills and can care for and feed from hand to mouth all humanity, yet is that the way God is expected to do and relieve us from all responsibility in caring for the suffering world?

This question reminds me of this story.

A very tender hearted father (as he thought), in his morning devotion always thus reminded God of the poor and those having a hard time and his duty to look after them. Finally, one day after the usual morning prayer, his son, 8 or 10 years of age, said, "Father if you will now give me a five dollar bill, I will go over to poor widow Brown's and help God answer the prayer you gave this morning." That was quite a good lesson of reproof and neglect of the parent given by the son.

Again, we hear this at times. Oh God, give us more faith. Give us that faith that thou hast promised strong enough even to remove mountains and cast them into the sea, if we so desire. Has God any where taught us thus to pray and give us such power we ask? Yes, says one. You will find it recorded in Matt. 21:20. Well let us see if

that is true. "And when the disciples saw it (the withered fig tree), they marvelled, saying, How soon is the fig tree withered away. Jesus answered and said unto them (the apostles), Verily, I say unto you, (no one else), If ye have faith and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done." Matt. 21:20-21. Does that language refer to us too?

Know your Bible and observe this one rule often overlooked, namely, Who is speaking, who is addressed, the time and place when spoken, and you will avoid much confusion and many wrong and foolish ideas. Many today ought to ask not only how to pray, as did the apostles, but how to read.

L. S. Bronson.

Secret Prayer, or Silent Worship.

Devotion, considered simply in itself, is an intercourse betwixt us and God; better, betwixt the supreme, self-existent, inconceivable spirit, which formed and preserves the universe, and that particular mind which he has animated a portion of matter upon the earth, that we call man.

It is a silent act in which the mind divests itself of outward things, flees into heaven, and pour forth all its wants, wishes, hopes, fears, guilt or pleasures into the bosom of an Almighty Friend. Although this devotion in its first stages may be wearisome or insipid exercise, yet this arises merely from the depravity (weakness) of nature and of our passions, a little habit will overcome this reluctance. When you have fairly entered upon your journey, the ways of this wisdom will be ways of pleasantness and all its paths peace.

True devotion doubtless requires a considerable degree of abstraction from the world. Hence modern Christians treat it as a vision. Hence, many modern writers have little of its unction. But it glows in the scriptures, it warms us in the Fathers, it burns in an Austin, and many others of the persecuted martyrs. That we hear but little of it is not wonderful. It makes no noise in the circle of the learned or of the elegant. Under a heap of worldly cares we smother the lovely infant and will not let it breathe.

Vanity, pleasure, ambition, awake, quench the celestial fire; And these, alas, are too much the gods of mortals. Ever since the world began, writers have been amusing us only with shadows of this piety instead of giving us its soul and substance. Superstition has placed it in opin-

ions, ceremonies, grimaces, temple or which have sentiment has swelled ceptions, a ous offspri instead of tl reason and luke warm outward de or and, as the heart, le of the M Real pie ferent and imated nat God; sees, ery event, in all place upon all o ory vivifie faith subst bosom; it divinity w man; it is lified by sp Without are ineffic sacraments but a bod statue with That me intercourse are many prove. Wi to the vis dreams of be proved ural and Bodies can can minds an assiml they have er. This dise. Sin ness must thus disp municates which is ural eye but not l eret powa tion. T of this w their tra when he heart pa brooks. when he tions. It when he the thi things i St. Step when he ed, and By it r when th ed asur it in o fully k Lord is spiritua once he eternity ment v or wh situdes or adv wealth

ions, ceremonies, austerities, pilgrimages, persecutions, an august temple or splendid imagery, which have little connection with sentiment or spirit. Enthusiasm has swelled with unnatural conceptions, and obtruded a spurious offspring on the world instead of the engaging child of reason and of truth, while the luke warm have rested in a few outward duties, which had no vigor and, as they spring not from the heart, never enter the temple of the Most High.

Real piety is of a very different and of a much more animated nature. It looks up to God; sees, hears, feels him in every event, in every vicissitude, in all places, in all seasons and upon all occasions. It is a theory vivified by experience; it is faith substantiated in the human bosom; it is the radiance of the divinity warning and encircling man; it is a spiritual sense gratified by spiritual sensations.

Without this, all ceremonies are inefficacious; books, prayers, sacraments and meditations are but a body without life, or a statue without animation.

That man is capable of such intercourse with his maker, there are many living witnesses to prove. Without having recourse to the visions of fanatics or the dreams of enthusiasts, it may be proved to spring from natural and philosophical causes. Bodies can have intercourses, so can minds. When minds are in an assimilating state of purity, they have union with their Maker. This was the bliss of Paradise. Sin interrupted it and holiness must restore it. To a soul thus disposed, the Creator communicates himself in a manner which is as insensible to the natural eye as the falling of dews, but not less refreshing to its secret powers than that is to vegetation. The primitive saints speak of this when they are describing their transports. David felt it when he longed for God, as the heart panteth after the water brooks. St. Paul experienced it when he gloried in his tribulations. It was embodied in him when he was carried up into the third heaven and heard things impossible to be uttered. St. Stephen was filled with it when he saw the heavens opened, and prayed for his murderers. By it martyrs were supported when they were stoned and sawed asunder, and until we feel it in ourselves, we shall never fully know how gracious the Lord is. If you can acquire this spiritual abstraction you will at once have made your future for eternity. It will be of little moment what is your lot on earth, or what the distinguishing vicissitudes of your life; prosperity or adversity, health, sickness, wealth, honor, disgrace, a cot-

tage or a crown, will all be so many instruments of glory. The whole creation will become a temple. Every event and every object will lead your minds to God and in his greatness and perfections, you will insensibly lose the littleness, the glare and tinsel of all human things.

If I wished to set off your persons to the greatest advantage, I would recommend this true, sublime, religion. It gives a pleasing serenity to the countenance and a cheerfulness to the spirit beyond the reach of art or the power of affectation. It communicates a real transport to the mind which dissipation mimics only for a moment, a sweetness to the disposition and a luster to the manners which all the airs of modern politeness study in vain; easy in yourself, it will make you in perfect good humor with the world, and when you are diffusing happiness around, you will only deal out the broken fragments that remain after you have eaten. This devotion, however, though essentially a silent intercourse betwixt the heart and God, yet to creatures, consisting of matter as well as mind, may be nourished by external forms. Let it strike the senses in order to awaken the imagination.

To be continued.

Uncle John.

Difficulties of the Bible.

The Imprecatory Psalms.

A frequent objection urged against the Bible is founded upon some of the utterances in the so-called "Imprecatory Psalms." Many of these utterances have greatly perplexed earnest minded Christians who have carefully studied the New Testament teaching regarding the forgiveness of enemies.

Three passages in the Psalms are especially cited by a recent writer as showing that the Bible is not the word of God. These are Psa. 58:6: "Break their teeth. O God, in their mouth." It is said that this utterance exhibits so much vindictive passion that it could not possibly have been written under the inspiration of the Holy Spirit. The second passage objected to is Psa. 109:10. "Let his children be continually vagabonds, and beg; let them seek their bread also out of their desolate places." The third passage is Psa. 137:8,9: "O daughter of Babylon, who art to be destroyed, happy shall he be that rewardeth thee as thou hast served us. Happy shall he be that taketh and dasheth thy little ones against the stones."

What shall we say about these passages?

The first thing we have to say is what we have already said in chapter 2, namely, that God

often times simply records what others said—bad men, good men, inspired men and uninspired men. In the Psalms we have sometimes what God said to man, and that is always true; and on the other hand we have often have what men said to God and that may or may not be true. All of the passages cited are what men said to God. They are the inspired record of men's prayers to God. To God they breathed out the agony of their hearts, and to God they cried for vengeance upon their enemies.

Judged even by Christian standards, this was far better than taking vengeance into their own hands. Indeed, this is exactly what the New Testament commands us to do regarding those who wrong us. Vengeance belongs to God, and he will repay, (Rom. 12:19), and instead of taking vengeance into our own hands we should put it into his hands.

There is certainly nothing wrong in asking God to break the teeth of wicked men who are using those teeth to tear the upright. This prayer is taken from a psalm that there is every reason to suppose is Davidic, as is also the second passage quoted. But it is a well known fact that David in his personal dealings with his enemies was most generous, for when he had his bitterest and most dangerous enemy in his hand, an enemy who persistently sought his life, he not only refused to kill him, but refused to let another kill him. I Sam. 26:5-9. And even when he did so small a thing to Saul as to cut off the skirt of his robe, his slight indignity offered to his heart smote him even for that bitterest and most implacable enemy. I Sam. 24:5.

How much better we would be if instead of taking vengeance into our own hands we would breathe out the bitterness of our hearts to God and then treat our enemies in actual fact as generously as David did. While David prayed to Jehovah in Psa. 109:10. "Let his children be continually vagabonds and beg: let them seek their bread also out of their desolate places," in point of fact, when he was in a place of power, he asked, "Is there yet any that is left of the house of Saul, that I may show him kindness?" He found a grandson of Saul's and had him eat at the king's table as one of his own sons. 2 Sam. 9:1, 2, 11.

The utterance in Psa. 137:8, 9 does sound very cruel, but the utterance is a prophecy rather than a prayer. It is the declaration of awful judgment that will come upon Babylon because of the way in which Babylon had treated the people of God. Bab-

ylon was to reap what it had sown. They were to be served by others as they had served the people of God. It was a literal prophecy of what actually occurred afterwards in Babylon. We find a similar but even more awful prophecy of the coming doom of Babylon in Isa. 13:15-18.

So when we study these Imprecatory Psalms in the light that is thrown upon them from other passages of Scriptures, all the supposed difficulties disappear, and we find there is nothing here that is not in perfect harmony with the thought that the whole Bible is God's word, though in some instances while the record of what is said is correct and exact, that which is recorded as being said may not in itself be right; but it is God's word that man said it, though what man said was not God's word.—R. A. Torrey in Bible Advocate.

In the Morning.

When the night shall fall behind us,
And the morning light shall find us;
And the glass that showeth darkly shall reflect an image true;
We shall speak the words unspoken
And renew the promise broken;
And the rest that now remaineth shall be given me and you.
Not to me, with words of blessing,
Doth the Spirit stand professing
That one by one they gather, when he maketh up his own;
Rather blest the dreamless slumber,
Till the Master counts the number
Of those accounted worthy to stand before the throne.
So I dream, who am not sleeping;
So I wait, my vigil keeping,
So I read it clearly written in the word;
In the final consummation,
In the great regeneration,
They shall rise and stand together with the Lord.
And my spirit beareth witness,
and doth say:
Only thus shall all the sighing,
Only thus shall all the crying,
Only thus shall all the dying,
Pass away.

—Sel.

"Our grand business undoubtedly is, not to see what lies dimly in the distance, but to do what lies clearly at hand."

You may sum the duty of your life in the giving of praise worthily, and being yourselves worthy of it.—Ruskin.

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.

Editorials and Church News.

EDITOR'S APPOINTMENTS.

- Dixon, Illinois, the first Sunday each month.
- Rensselaer, Indiana, the third Sunday each month.

While at the Iowa Conference Bro. J. A. Railton of Fonthill, Ontario, was taken seriously ill. He was taken to a hospital where he has been in critical condition. His son and daughter, John and Mattie were summoned. At present writing his condition is somewhat improved.

We have been giving the Dixon Church the first Sunday in each month, but owing to our absence in Missouri, we could not give the first Sunday in Sept. to that service, giving the second Sunday instead. The brethren at this point have moved back into the Miller hall on Galena Ave., where they used to meet. The place has been made to

look very different from what it used to be and is now a very acceptable place for worship. We have always had great faith in the working force of this body of believers. They are always loyal in their attendance and loyal to the one who has served as their pastor. They were all made glad again last Sunday when three were added to the little company, three who were baptized at our recent conference in Oregon.—Bro. and Sr. Will Ford and Bro. DeWitt Dauntler. The right hand of fellowship was given them and because of their influence we expect to see others become interested in the gospel. Our attendance at both sessions was very good.

The Song Book.

Bro. Philip R. Senff, Bourbon, Ind., agrees to lend the committee \$25 to help the song book matter along. Who will be the next? Address Miss Mary Elton, 1255 E. 187th St., Cleveland, O.

Look at This!

How do you like our idea on front page in place of poetry this week? We can print these on a nice card for 25 cents per 100. We will hold it in type for 10 days and if we get no orders in that time, we will throw the type back into the cases.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it.

Miss Ethel Steffa,	\$5.50
Florice Griffin,	\$1.50.

Obituaries.

Mary R. Ransom

was born near Byron, Ogle Co., Ill., April 24, 1846. Died in Dixon, Ill., Sept. 12, 1914. Age, 68 years, 4 months, 18 days. March 3, 1887, she was united in marriage with Wallace Goodyear. There were no children born to this union. Mrs. Goodyear had been an intense sufferer for about twelve years so that she has been a constant care upon others. While death is always unwelcome as such, yet there are times when to the sufferer it is welcome. The last eight years have been spent in the home in Dixon where she died. After a brief funeral service on Monday, Sept. 14, we laid her to rest in Dixon's beautiful cemetery to await God's call.

S. J. Lindsay.

Notices.

Please Take Notice!

We have decided to publish no more programs in the Resti-

tution Herald. The reasons for this move are obvious. Our paper is not too large now for the matter we have to publish. Seldom a program published is followed. There is so much of detail given that is absolutely no account to many of the readers that just so much space is wasted to them. For this reason also we ask that all announcements reports, etc., be given with a little verbiage as possible. Get right down to the facts. As to programs for service at all meetings, we will gladly print all that are desired at a nominal price. This decision was only recently reached after some discussion as to the best means for utilizing our space to the best advantage.

National Berean Society.

By Elder C. C. Maple, President of the National Berean Society.

In these pages have appeared a brief report of the organization of our National Berean Society. In order to have the matter clearly before each church among us, may we ask that you send for a copy of the Berean Constitution which will explain itself. The National Society stands for co-operation and is for the purpose of assisting the states and individual societies in the advancement of the work.

Our new Berean lessons will be out April 1. We wish between now and then several more societies might be organized and come into the state and national work. Our last general conference at Oregon, Ill., was a very interesting gathering and we hope may be only the beginning of the day of great things.

For copies of the constitution address the secretary, Miss Evelyn K. Harsch, 325 W. Marion St., South Bend, Ind.

The 13th annual conference of the Church of God will be held at the church near Moriah, Ill., from Sept. 26th to Oct. 3rd, inclusive. We hereby extend a hearty invitation to all who can come. Entertainment will be furnished free. Bro. R. G. Huggins and Bro. Almus Adams will be the speakers. For further information desired write Bro. Lewis Weaver, R. F. D. 3, Casey, Ill.

Amy V. Weaver, Sec.

Illinois Berean Notice.

This month (September) marks our third denial month. This work is for a good cause and outside contributions will be gladly accepted. In 1912 a denial amounting to \$30 was sent in; 1913 was a denial amounting to \$50. Let 1914 be a still greater advance in a denial.

Paul Hatch, Sec'y.

I wish to thank all those who made it possible for me to have a typewriter to assist in the Berean and Sunday School work. My doctors have told me for some years, that to continue this work, I must have such a help, so they, as well as myself, appreciate it.

Anna E. Drew.

Indiana Conference Notice.

Brethren: God in his wisdom and mercy has spared our lives through another cycle of time and sent us of the fat of this land of peace and freedom, veritably raining upon us manna from heaven and in reverence to his holy name for his mercy and goodness toward us, we call you to come together in conference to worship him in spirit and in truth. It is needless for me to point out to you the fulfillment of the signs as we are all children of the light and the signs are in evidence plainly. Neither should you await exhortation as your duty is plainly set forth in the word of truth.

I wish also to say that matters of importance to all the churches will be opened for disposal as you have been informed and the session promises to be one of importance. The several churches are urgently requested to send representatives who may speak for you officially.

Although the time and place is given you in other columns we state again the conference proper will begin on Thursday, Oct. 1, as per program, though there will be preaching the evening of Sept. 30. Brethren begin now to shape your affairs that you may be with us and aid and enjoy a little season of prayer and thankfulness to God who gives us so richly all things we enjoy both present and promised. Make it your passover feast and be sure his blood is on your lintel.

In hope of life,

F. M. McCrory, Pres.,
Flora H. Prior, Sec'y.

Corner Stone Laying.

We wish to invite the friends of our new work in Blanchard, Isabell Co., Mich., to be present at our corner stone laying. The dates set are Friday to Sunday, Oct. 9-11, 1914. Mrs. Sarah K. Taylor and the writer will speak. There will be services on Friday at 7:30 p. m., and three services on Sunday. All services except those at the new building will be held in the I. O. O. F. hall in the central part of town. All who come will be welcomed by the people of Blanchard, and entertained during your stay there. Any donations to the new church may be sent to Mrs. Mary E. Munn, treasurer, Blanchard, Mich. We would say the new church will be a modern, up-to-date building of

brick with and rest ro nace and w for our con well as for tion. We w see our loc our work state.

(Elder State Evan

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Report of of the C as the B eicktown The Mis the Church their annr place, beg ending Su 1914, of w the said report.

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brick with a good dining room and rest room, heated by furnace and will be an ideal place for our conference gatherings as well as for the local congregation. We wish you to come and see our location and know about our work in this section of the state.

(Elder) C. C. Maple, Michigan State Evangelist.

Reports.

Report of the Annual Meeting of the Church of God, Known as the Blush Church of Fredericktown, Mo., R. F. D. 3.

The Missouri Conference of the Churches of God also held their annual conference at this place, beginning Aug. 26, and ending Sunday night, Aug. 30, 1914, of which the secretary of the said conference will make report.

Our annual meeting beginning Aug. 31 and ending Sept. 2, was conducted by S. J. Lindsay. Those meetings were well attended with good interest. Two made the good confession, and were buried in the all saving name, Mr. Leonard Mankin and Miss Ethel Thomas.

On Tuesday, Sept. 1, a business meeting was called to order with Bro. W. A. Cooper chairman, and the following business was transacted:

Be it recorded that the Church of God, known as the Blush Church, at Fredericktown, Mo., has become dissatisfied with the many different faiths, so called, of the Church of God people.

Therefore, be it resolved that a condensed statement or declaration of our faith be drafted and be published in the Restitution Herald and Gospel Trumpet.

Whereupon the following declaration of our faith was read and studied by each member and unanimously adopted by signing their names to same.

A Statement of Faith for Restitutionists.

Article I.

We believe the Bible to be the Word of God, that man under condemnation because of sin may know God's will concerning him.

Article II.

We believe in an all-wise, merciful and just God, and in His Son, Jesus Christ, who was begotten of God by the power of the holy spirit as recorded in the Scriptures; that Jesus Christ is the gift of God and that thro' this gift of God we have access to life eternal through knowledge of His laws and yielding obedience to them.

Article III.

That through the will of God, Jesus Christ has been ordained to be King of kings and Lord

of lords; that He is soon coming back to the earth to assume the governorship of the nations in fulfillment of the promises of God made unto the Fathers that He would raise up unto David a righteous Branch who should sit upon his throne to govern the earth in righteousness.

Article IV.

We believe that Jerusalem is appointed as the future capital city of the earth and that those who by the gospel are being chosen out for that work will reign and rule with Christ in this government.

Article V.

We believe that to attain to this glory it is necessary for those who would be so blessed to believe

(1) the gospel of the kingdom of God which includes the promises of God to the overcomer as relates to the inheritance;

(2) the life, death, burial and resurrection of our Lord Jesus Christ;

(3) in the second coming of Christ to restore all things spoken by the mouth of all the holy prophets since the world began,

(4) and that a holy life lived in accordance with the scriptures touching godliness is as necessary as faith in the promises.

Article VI.

We believe that upon confession of this faith the act of baptism is a saving institution and that it can be made so only upon an intelligent understanding of the gospel.

Article VII.

We believe that the resurrection of Jesus Christ brings with it assurance of resurrection to all who have ever lived; that God is the Saviour of all men from the Adamic death and that He is especially the Savior to all who believe the gospel.

Article VIII.

We believe that when Christ comes He will judge the world, the saints sitting in judgment with Him to judge men and angels.

Article IX.

We believe in the final destruction of the wicked.

Article X.

We believe that men are wholly mortal and that eternal life can come to them only through belief of the gospel and living holy lives.

Article XI.

We believe that brethren should be governed strictly in their conduct toward one another by the directions given in the Scriptures and that the body of believers should be the final judges in all cases where difficulties between individuals cannot be properly adjusted by them, and that in no case should

brother go to law with brother before unbelievers.

Article XII.

We believe that we are in no wise under the law but that we have been made free from the law by the liberty given in the gospel; that we are not to do the will of God because of hand written ordinances, but because the love to do God's will has taken possession of us.

P. J. Graham, Sec.

Report of Missouri Conference.

The seventh annual conference of the Churches of God in Christ Jesus in Missouri, met near Fredericktown, Mo., at the Blush church, Aug. 26 to Aug. 30, inclusive.

The ministers in attendance were Bro. S. J. Lindsay of Oregon, Ill., and Bro. J. H. Anderson of Troy, Ohio, and we enjoyed a number of excellent sermons from them. The attendance was good, although rain interfered a day or so with the meetings.

Bro. Lindsay remained for three days after, and baptized two, Sr. Ethel Thomas and Bro. Leonard Manken.

Following are the minutes of the business meetings.

The meeting was called to order at 9:30 a. m., Aug. 30, by Pres. Morse. The following officers were elected for the ensuing year: Pres., J. H. Morse, Valle Mines, Mo., V. Pres., J. F. Williams, Hillsboro, Mo., Sec., Saidie Morse, DeSoto, Mo., Treas., W. S. Cooper, Fredericktown Mo. W. A. Cooper was elected as the fifth member of the official board.

After the election of officers a discussion as to the advisability of adopting Articles of Faith was held. The majority seemed in favor of them, and twelve articles drawn up by Bro. Lindsay, were read by the secretary. After the discussion it was decided that each church report its decision during the coming year, and the isolated members likewise, a copy of the Articles of Faith being furnished all soon.

The treasurer's report was as follows: Amount in treasury in 1913, \$291.98; expenses for 1913 conference, \$216.60; balance in 1914, \$83.53.

The meeting was adjourned until 7 p. m., Aug. 30, when it was called for the purpose of discussing the employment of a State evangelist. The secretary reported that isolated members had so far, pledged \$100 yearly for the support of an evangelist and not all of the isolated members had been consulted. But all are eager to help.

The church at Blush were ordered to meet and send a report to the secretary of the amount the members there would give, and the secretary was ordered to

write to the other churches and isolated members in the state.

The meeting adjourned at 7:30 p. m.

This conference we feel, has been the most successful of all held in Missouri, when we consider the purpose of a conference, and the secretary will be glad to hear from all in the state about the matters under discussion. Let us push this work along, and organize throughout the state at our next conference. Saidie Morse, Sec.

Report of Stockholders' Meeting.

As we were able to attend only the first session of the meeting of the stockholders of The Restitution Publishing Co., held recently for the election of directors, we can give the report only in a general way since we do not have the minutes at hand. The election for two directors for the full term of three years resulted in the choice of F. L. Austin and Peter Jeffrey. The election to fill vacancy caused by the resignation of S. J. Lindsay resulted in the choice of L. E. Conner. The full board of directors now stands as follows:

John E. Cross, Pres., F. L. Austin, Peter Jeffrey, E. F. Geslin, L. E. Conner. S. J. Lindsay is retained as Secretary and Treasurer; also as Editor and Manager of The Restitution Herald for the present. Financially our past year has been better than any of the preceding years, showing a constant growth as time goes on. It is our purpose to make the Herald even better than it has yet been and to this end we invite the co-operation of all lovers of truth. The editor is obliged to make many sacrifices that the paper may go forth in its mission. He, of course, makes many mistakes. He is human. Therefore we plead for your patience when mistakes are made. To help in making his burden lighter, always be careful to observe the necessary rules when you have occasion to write the office. We try to answer promptly all communications that come to us. Please do the same when we have occasion to address you on any matter. In sending articles for publication, please avoid riding hobbies and let us have a 'thus saith the Lord' for all that is given. Let us make the Herald a messenger of light to all the people who chance to read it.

S. J. Lindsay, Sec. and E.

Dear brothers and sisters in the one faith:

Thinking you might like to hear how we are getting along, and what we are doing down here in the sunny south, I write to say that we are still strong in the hope of the gospel and the soon coming of our Lord

as this deed to be 9. Has this been... rast to this deed... t did Judas do? v. 15. He was prob- ad disappointed and u another way of y by betraying Je- wish rulers. did they agree to latt. 26:15. About imon price for the e. What did Judas do? v. 11. Matt. 26: ave the best, the is, both in gift and Jesus. In what does of a gift lie? "Not ness of the gift, but ness of the love and expresses; not in the gift, but the cost to ot the number of the of the measures of ne love and gratitude at fills them." not put our best in service? Are we so it can be said of us: done what she could?" anger of having the t of cold criticism, of of others? How can against this? Phil. 2: 12:10; Jas. 4:11; Col.

ean Column. Weekly Lessons.

ducement in this life life to come, urges y the Bible. It is the lar book in the world e can be called well who is not acquainted achings. We cannot lerstand history, sci- cal economy and many es without some knowl e Bible. All religions and among the many opinions of the dif- s and denominations all go to the great ad for our knowledge a, for here and only be found. l life is the greatest be sought by man- ise will certainly spend rtion of their time of this great gift and foolish will fail to ortance of seeking led will and pur- ning our future es- if we would be of umanity and be used must get our fitting us cultivate a desire udy, a hunger for l food, the bread which we must be re to develop charac- ll give us an abund- e into the kingdom

of God.

Plan.

As most of you already know our plan of study—that is, our weekly lessons—have three divisions, namely, memorizing, historical and topical work. I have never seen this threefold plan of study used anywhere except by the Bereans of the Church of God, and I can say from experience, that it is the best plan I ever saw used anywhere. It calls for daily study and it we are true to the name we have taken of the noble Bereans of Paul's time, we will follow their example, for they searched the scriptures daily.

It enables the class to cover the most ground in an hour's recitation and on the whole it is the quickest and most effective method of gaining and holding scriptural knowledge.

If you were to ask me which division of this plan I liked best I would say the first—memorizing—because memorizing choice scripture verses will enable us to give a reason of our hope as Peter has exhorted us. We may be able to tell people what our hope is, but to be able to give a thus saith the Lord through the prophet Daniel, Isaiah, Job Jesus, or any of the inspired writers, will carry conviction and refute error much more successfully. And then, too, the habit of memorizing strengthens the memory. I have a friend who has formed the habit of memorizing poetry while she goes about her daily household tasks to strengthen her memory and to have a knowledge of poetry, but how much better it is to form the habit of memorizing scripture that will enable us to meet temptation as our Savior did with the Word of God.

Our present outlines have from five to eleven verses in each weekly lesson to be memorized and recited by each member of the class. Experience has shown that in our local class at least, it is a better plan to harmonize about half this many verses, and to urge the class to begin early in the week that constant repetition may fix the language in the mind. Where so many are attempted, and, taking up new ones each week, we go so quickly from one lesson to another that the largest percent of the members fail to remember any of them as is shown when a review is called for.

There may be classes that are able, as a whole, to memorize eight or ten verses each week and retain them in the memory, but they are the exception rather than the rule, and our lessons should be planned to meet the needs of the greatest numbers. In some classes the leaders have trouble in getting the members to do any memorizing, and in such cases, it is well

to begin with but one or two verses each week.

In the recitations after the verses have been recited by each member of the class, the thought of the verses is discussed and the context examined that each member may get the correct understanding of them. I trust that the class leaders will fully realize the importance of this part of the lesson and give it the attention due it.

Under the historical division, Old Testament characters and events are studied. Our outlines have dealt with biographies of Old Testament characters, such as Daniel, Saul, Hezekiah, etc.

This is good as far as it goes, but to my mind it does not go far enough for the beginner. The place to begin systematic Bible study is in the beginning, the book of Genesis. It gives the beginning of the world, of man, of sin. It gives the history of the first three families of the earth, Adam, Noah, Abraham, and the history of these three great men is laden with precious truth. If under this division our outlines contained a more systematic order of events arranged chronologically from Adam to Christ, the beginner would then be able to get the very foundation of scriptural knowledge without which it would be impossible to get a thorough understanding of God's wonderful plan of salvation.

This part of the lesson is to be read over and meditated upon beforehand, then recited in class. This also necessitates daily study. Many young people fail to realize the importance of daily study, thinking that once looking over the lesson is all that is necessary, but if we are to have spiritual development, we must not neglect to take spiritual food regularly and systematically.

Under the topical division of the lesson, the doctrinal and the practical subjects are taken up. The great doctrinal truths of the scriptures can only be learned by gathering together what each inspired writer has said upon the different subjects and then comparing scripture with scripture. This is the object of this part of the lesson, to arrange the texts on the different subjects and have them read and discussed in class, giving each member of the class an opportunity to ask questions and express ideas.

In conclusion, I would say that our outlines have been the means of holding our work together and having the lessons arranged in this manner, makes it much easier for the leader. Then too, I like the idea of having a two year course of lessons and I trust that through a more united effort we may secure co-operation in all our churches and thus be able to do much more efficient work in the Master's

vineyard.

Emma C. Railsback.

When the Time Came That Something Should Happen Then I was There.

These words are found in Isa. 43:16, and read as above, in the Swedish Bible. In English, they read, "From the time that it was, there I am." Both texts express the same thing in a different way. "From the time that it was, there I am." That is, from the time that the Lord said that something should happen, be it a 1000 years in the future, it is a real thing and as sure as if it already was done. See v. 7. And from the beginning to the end, he is there for to perform the thing. And so when a thing shall happen, he is there to do it in the appointed time.

And now, as we all know, there is a great war going on in Europe, probably the greatest that ever was. What does it mean? Men and nations marvel at the suddenness of its outbreak. This nation, and others had already begun to prophesy peace and take measures for to fulfill their prophecies, and building a great peace Palace in the Hague. And as Paul predicted, 'cry peace and safety.' But "then sudden destruction cometh upon them, as travail upon a woman with child, and they shall in no wise escape. 1 Thers. 5:3. Now we see this fulfilled in a literal way. God's children are a children of peace and hate war and bloodshed. But they should never take part with false prophets who cry peace, when there is no peace. And as long as the devil and wicked men have sway in this world, there is no reason for peace. "There is no peace, saith Jehovah, to the wicked." "But the wicked are like the troubled sea, for it cannot rest, and its waters cast up mire and dirt." Therefore when the socialists and others take a stand against war, they are working for naught. God's children should always discourage war and be peace makers as far as it is in their reach. But they should never sew pillows of security for the world.

This present war is looked upon as a sign of something expected, thus fulfilling Luke 21:26; "Men fainting for fear, and for expectations of the things which are coming on the world." There have always been wars, but there should come a time when they would be looked upon with contempt, but not only that but in reality be the "beginning of travail." And when the beginning of travail is present, then something more will follow very soon. And what is that? The coming of our Lord Jesus Christ and the kingdom of glory. But the travail is not over with the

beginning. And so there is reason for times of destruction everywhere.

And one thing which this war may accomplish may be the overturning of the thrones of the monarchs of Europe. And thus fulfilling Rev. 17:13, 17. Then will come the time for the beast that came out of the abyss to reign. v. 8, ch. 11:7. And as this beast always had something to do with religion and worship, so it will without doubt, have even in the near future. But it will probably not demand of the people to worship the true God, nor any other God. But it will make the earth and them that dwell therein to worship the first beast whose death stroke was healed. And also, "cause as many as should not worship the image of the beast should be killed." Rev. 13:12, 16. This seems to indicate a real political idolatry. Old heathen ideas revived and civilized. The Greeks and Romans had such worship. Antiochus Epiphanes tried to force it upon the Jews in his time. And are there not already signs in the socialist movement over the world for such order of things to be possible. Look out for the red flag and take the third angel's warning.

There is much writing about Har-Magedon in connection with this war. Even worldly papers refer to it. But there are many things mentioned in the book of Revelation which will have to come to pass between now and then. For instance, Rev. 11:3-13; 13:11-18; 14:8-13; and five of the last plagues, and also the contents of the seven trumpets. For according to chapter 8:1, 2, the trumpets are not due till the seventh seal is opened up. And the false prophet is one of the powers that stirs up to the war of Har-Magedon. But as the false prophet is identical with the two horned beast of ch. 13 its whereabouts is not yet clear. The war of Har-Magedon is the very last, for under this war, the coming of Christ will take place. 16:15. Compare 14:14-20; 19:17-21. So it appears to your humble brother in the blessed hope. May we watch and pray and be ready.—J. Nyquist in The Bible Advocate.

It is impossible for that man to despair who remembers that his helper is omnipotent; and can do whatsoever He please. Let us rest there awhile—He can, if He please; and He is infinitely loving, willing enough, and He is infinitely wise, choosing better for us than we can do for ourselves.

A perfect specimen of physical manhood is good; a perfect specimen of intellectual manhood is better; a perfect specimen of spiritual manhood is best."

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Faith Essential.

"And put no difference between us and them, purifying their hearts by faith."—Acts 15:9.

If hearts are purified by faith, is it not essential that we possess it?

"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 which are sanctified by faith that is in me." Acts 26:18.

It is faith which sanctifies, separates, or sets apart those who are righteous. It is essential then.

Obedience to faith brought grace and apostleship to Paul. Rom. 1:5.

Man is justified by faith, Gal. 2:16, hence the need of faith.

Abraham's faith was counted for righteousness. Rom. 4:9.

We must continue steadfast in the faith of the gospel.

This being the case, shall we not search diligently to know the faith of the gospel?

S. J. Lindsay.

Our High Priest.

Bible readers will generally agree Christ is our high Priest. But when will his term of office expire as high Priest? Me thinks I hear a thousand voices exclaim: "When he leaves where he now sits, then will he be high priest no more. Then will he intercede no more. Then there can not be another soul saved."

The writer has sat and listened to some of the strongest ministers of our S. A. Church affirm and argue that Jesus would lose the gift of priest when he became king. We remember hearing a young preacher close his Sunday morning sermon with these words: "Bear in mind, beloved friends, there can never be another soul saved after Jesus becomes king." In the afternoon we asked him for a little bit of proof and where to look to find it. I replied, John Wesley said, "It is only believed that there can be no one saved after Jesus returns," but the Bible no where says so. The young man seemed confused and we let the subject drop.

Let us now turn our eye to what the infallible word of the Lord says as to the priesthood of Christ. If it teaches Christ will reign high priest till the beginning of the 1000 years, of Rev. 20, we will gladly accept it. If it anywhere teaches that Christ will be our high priest only till the end of Gentile times, we will gladly accept it. If there is one quotation anywhere from Gen. 1st ch., to close of Rev. 22, which teaches as our anti age to come people do, that when Jesus returns there can be no more saved, we will yield the point. But

there is much upon the other hand as you will see.

Psa. 110:4. David says: The Lord hath sworn and will not repent. Thou art a priest forever after the order of Melchizedek. Not just a little while. In Heb. 5:6. As he saith also in another place, Thou art a priest forever after the order of Melchizedek; Heb. 5:10. Called of God, a High Priest; Heb. 6:20. Whither the forerunner is for us entered, even Jesus made an High Priest forever after the order of Melchizedek.

We could adduce several other proof texts corresponding to these, all showing Christ is a priest forever. Opposition to future age probation and the personal reign of Christ and his saints over the nations has caused thousands of good people to believe a falsehood propagated by the creed bound clergy. This we believe will not be rightfully adjusted until the day of judgment which is the 1000 years of Rev. 20. How men claiming to be the servants of God can afford to tell the people that Christ's priesthood will end when he comes and not a word in the Bible about the end of his priesthood, we cannot see. But quite a number which teach Christ is a priest forever. This kind of shaffle reminds us of two men we heard in debate. One attempted to prove a point by a broken sentence. The other said Why did you not read the whole sentence? His reply was, It did not suit my business.

We believe with all our heart many think the scriptures teach Christ's priesthood will end just when he comes back again. Others perhaps could say, I am an anti-restitutionist, and therefore have no use for Christ's intercession in my business, for none can be saved after he returns. May the dear Lord help us all to see we are nearing the end of the age.

Faternally,

J. D. Scott.

A Lightning Stroke.

A Western farmer was startled to find after a storm, that the lightning had struck the cistern in his cellar and emptied it of water. But a gurgling sound revealed the fact that the same stroke of lightning had split a rock, and opened the way to a hidden flowing stream. He was glad to remove the debris of his cistern that he might get the supply from the never ceasing fountain. And God in His goodness sometimes demolishes earthly cisterns by lightning strokes of providence that we may be led by our sense of helplessness and faith to enable Him to supply all our need "according to His riches in glory by Christ Jesus."—Sel.

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Volume 3.

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THE RESTITUTION HERALD.

Volume 3.

Oregon, Ilincis, Sept. 30, 1914.

Number 50.

Lives That Lift.

The lives that lift are those from which shine out warmth, peace and love to those about them. Those that quietly labor on forgetting self, sacrificing, remembering and caring for others with whom they mingle. The life lifted to a better condition is shown in the story of the good Samaritan. It was not found either in the priest or Levite that passed by on the opposite side from the suffering and needy. But the life that was the poor, despised Samaritan that forgot self and danger of robbers that yet might be near them got down from his beast, caring for the suffering one, binding up his wounds, pouring in oil and wine and raising him to a seat on his beast, himself walking by his side and guiding him on to a place strewn with roses and flowers where walk the lives that lift. Nay verily, for no life has ever existed, no principle has ever been promulgated to the world, that has at last lifted society to a better state of being, but has first had its crowns of thorns placed upon brows to be worn long and patiently ere the victory was won and the blessing enjoyed. I have learned that the world is very, very slow to receive better things from the hands of those who would be glad to improve its condition. Even the professed church will close its eyes and gnash its teeth and exclaim, "I won't believe or receive it at your hand." Why? Because they look upon it as a departure from their old style of thought and teaching of our forefathers and the result is they reject the light, sink away into outer darkness, and are lost in the impenetrable gloom.

When we stop to consider the lives that lift, there is one above all others that first suggests itself to our mind. It is the Son of God. Did you ever think what a beautiful type of this life is found in the story of the Samaritan? The Samaritan found a traveler that had been beset by robbers and left by the roadside half dead or in a dying condition. Christ in his travel found a world that had been beset upon by a robber (the devil), robbed of its beauty and joy, and left by the roadside in a dying state. As the Samaritan descended from his beast, stooping to pity and care for the dying,

TO OUR CONTRIBUTORS

We are about to begin Volume 4 of our paper. While we receive many comments favorable to our paper, yet it is our desire to make the 4th volume the best yet by far. This can be done only by the heartiest co-operation of editor and contributors. We have been obliged to publish some matter the nature of which we did not like. The business of being editor is not nearly the pleasant thing it seems to be to an onlooker. We can stand a good range of difference in the doctrines presented in the articles sent in, but there is a certain egotism about some of them which shows very poor taste and certainly is lacking in that spirit which should prompt anyone to write on eternal things. Briefly said, we must demand that in writing articles for the Restitution Herald, you write only what you know of the subject taken up. Let your matter be positive and not negative. Don't put up a straw man for some one else and then proceed to knock it down. No matter how much you may have beaten some one else, it is never in good taste to tell about it. Let us be careful to put Christ first in all that we say and then we will be quite sure of serving Him well.

Please take heed to this request to save the rejection of future articles.

We wish to take this opportunity to thank our many contributors for the invaluable help of the past and to solicit their aid for the future. The time is drawing near when our Lord will come and we need to employ every minute of our time to the very best advantage. May the Lord direct us all.

—The Editor.

so Christ left the glory he had with the Father, and took upon him not the nature of angels but the seed of Abraham, that he might lift the world to a better state, pouring into its bleeding wounds oil and wine, placing a wounded world on his own beast, bearing its sins in his own body on the tree, carrying as did the Samaritan, a wounded world to a place of rest and safety, saying to the inn keeper, the church, care for him, and what more is needed I will repay thee when I come again. Yes rescue the perishing, care for the dying, and whatsoever thou spurdest more than I have given you, when I come again, I will repay thee. Such are the lives that lift. May we strive to walk in their steps.—Sel.

A Man's Mother.

But your mother's life has not been easy. Your father was a poor man, and from the first day she married him she stood by his side fighting the wolf from the door with her naked hands, as a woman must fight.

She worked not the eight or ten hour day of the union, but the twenty-four hour day of the poor wife and mother.

She cooked and cleaned and scrubbed and patched and nurs-

ed from dawn until bed time, and in the night was up and down getting drinks for thirsty lips, covering restless little sleepers, listening for croupy coughs.

She had time to listen to your boyish fun and frolic and triumph.

She had the time to say the things that spurred your ambition on.

She never forgot to cook the little dishes you liked.

She did without the dress she needed that you might not be ashamed of your clothes before your fellows.

Remember this now while there is yet time, while she is living, to pay back to her in love and tenderness some of the debt you owe her. You can never pay it all, but pay down something on account this very night.

Is Your Face a Show Window?

There are some windows which are evidently arranged with a view to impressing the passer-by. He catches a glimpse of rich lace curtains, vases of flowers standing on the sills, with the blossoms all looking toward the street, and the pedestrian does not feel at all sure that there is beauty and comfort and coziness on the other side of the lace curtain. Instead he realiz-

es that what he sees is arranged for show, and he feels a little doubtful as to what is behind.

A little further along, the same observer may get an entirely different picture. Here there are no costly hangings to obstruct his view. He looks into a pleasant room, on a happy family group. He sees the laughing faces of children, the mother's loving smile, and in spite of himself his foot steps drag a little. He would like to linger before the window, looking long.

There are some pretty faces which are suggestive of the window first described. Attractive as they are, one feels that they are show windows. All the beauty is on the surface. You do not feel at all sure of what you would find if you went behind the curtain. And other faces give such glimpses of the depths of the nature, of cordiality and kindness, of good cheer and helpfulness, that you do not miss the superficial beauty, which attracted you in the other. The most beautiful face after all, is that which gives in sight into the depths of a warm and happy heart.—Girl's Companion.

The First Half Hour.

Friendship very often depends on what people see in us in the first half hour of our acquaintance. Whether wisely, or foolishly, a great many attach much importance to their first impressions, and never try to overcome a prejudice formed on first meeting. A sensible person will try to make a pleasant impression on a stranger for the reason that the first impression is likely to be permanent.

"Jehovah, the loving God, distinctly promises to answer the prayers of His children. He that gave parents a love for their children, will He not listen to the cries of His own sons and daughters?"

Education is a failure with those young people who look on the close of school days as the end of learning.

"The purpose of man's life is not happiness, but worthiness. Happiness may come as an accessory; we ought never to make it the end."

THE KINGDOM OF GOD ON EARTH.

I—The Message.

The Message as an Aspiration.

The ideal and the hope of the Kingdom are really a cry of the human heart.

Moses looks for a day when a greater prophet shall lead a willing people, Deut. 18:15.

David the King, though his own household has failed, yet finds all his hope in the coming holy One and His reign of righteousness and peace. 2 Sam. 23:5.

Ezekiel the Priest, though his nation has forgotten their God, yet in a vision, which is as much prayer as prophecy, sees a world imbued with worship and ceremonial adoration.

Isaiah, the Statesman, sees a day when a greater ruler will come, who will bear the government and preside over the destinies of nations as an everlasting father of his people. Isa. 9:7.

In Matthew Arnold's fine American address on "Numbers" he pointed out the difference between Isaiah and Plato. Both these great men mourned the moral littleness and spiritual meanness of their times, but while Plato saw a golden age in the past and the only possibility of hope for good men in some other visionary world, Isaiah boldly proclaimed faith in a future glory for his own race and the rest of mankind on the earth.

Honestly I cannot understand how a man can profess faith in God and yet doubt that here in Britain—in Russia—in war-cursed Albania—everywhere in the earth, righteousness and peace will finally triumph!

Only last month Dr. Inge, of St. Paul's, admitted that the teaching about heaven going was bankrupt, and complained that "the workers' ideal of a heaven like that of some Jews in our Lord's time, is an ideal state of society to be set up on this earth at some future date."

Well! what the workers are desiring, what the novelist H. G. Wells has forecasted in his last book *The World Set Free*, and what E. Bellamy wrote about years ago in *Looking Backward*, are all indications of the human sense of right and justice, and to this extent they are aspiring after what is essentially the Hope and Promise of the Hebrew Scriptures.

Now, my first point is that Jesus did not destroy this Hope and Promise, but on the other hand he most certainly confirmed it.

Just as this ideal lay behind Moses and David and Isaiah, so it lay behind the work of Jesus, and is the very kernel and meaning of the prayer, "Thy kingdom

come, Thy will be done on earth as it is in heaven."

Is this not the yearning cry of every faithful heart here tonight? It is the message of the Kingdom in a prayer.

The Divine Unfolding of the Message.

Secondly, we must look at the Message of the Kingdom as a divine development.

When Jesus began to teach he found the phrase "The Kingdom of God" on everyone's lips. John the Baptist had made it familiar in every town and village. Jesus took the phrase and poured into it a new content, and gave it a further development, as witness His statement to the disciples after propounding the parable of the Sower when He said, "It is given you to know the mysteries (secrets) of the Kingdom of Heaven," Matt. 13:11, and in verse 17, "Many prophets and righteous men have desired to see those things which ye see and have not seen them and to hear those things which ye hear and have not heard them."

So much deeper was the revelation of the Kingdom under "Grace" than under the "Law" that, though John the Baptist was a great prophet, yet Jesus said "that the least in the Kingdom of God was greater than he."

It is granted that Jesus gave to the term Messiah, by associating it with the death of an evil doer at enmity with the religious classes, a quite unexpected complexion. It is also granted that to talk of lowliness, submission, and service as fitting a man for true greatness was a conception quite foreign to Jewish expectations.

We have become accustomed to the language, (or imagine we have) of Jesus when he said that "Publicans and harlots were pressing into the kingdom of God" before those really respectable Jews who thought they had a natural right to it, but however accustomed we have become to the words, the fact when we face it is a startling one.

Again! when the Master was himself deeply employed in serving people, in relieving suffering and restoring health, and pouring out his large pity, then He regards it as self-evident that the Kingdom is near for He says, "If I with the finger of God cast out demons (or diseases) no doubt the Kingdom of God is come upon you."

But these further revelations of the divine message we can only now follow in one direction, a direction of supreme importance, viz.:—

The Personal Message,

which brings us to our third heading. The parables of Jesus almost without exception deal with the Kingdom of God and

with the individual. They deal with you and me.

Jesus says: "He that doeth the will shall know of the doctrine." There is no other method. To believe and to do are the two sides of one coin, and no other coin is current in the Kingdom. The Kingdom of God is offered as the only object worthy of a man's serious attention. The anxiety of the world to "get on" and make money is waved aside as foolishness. "Seek ye first the Kingdom of God and His righteousness" is a demand at once attractive and full of terror. And the Voice declares: "Except it becomes still more serious when ye become as little children ye shall not enter the Kingdom of God."

That it is not a light matter is clear from the case of the young ruler whom Jesus loved on sight, and to whom He said:—"Sell all. Take up thy cross. Strip thyself of every fair dream, of self-indulgence and worldly honour." While to the grown staid Nicodemus the message sounds like a knell, "Break thy life in pieces. Make a new start. Renounce! Renounce!" for "Except a man be born again, he can not see the Kingdom of God."

The Kingdom of God is much more than an intellectual proposition or a theological doctrine. A man must be stripped to his very soul before he can know the need of the King and the beauty of the Kingdom, but having submitted in humility, he then hears the message turned to the gentlest words that ever fell from lips human or divine: "Come unto Me all ye that labour and are heavy laden and I will give you rest." Forgiveness—Reconciliation—Life. "Fear not little flock, it is my Father's good pleasure to give you the Kingdom."

"Yes," you say, "but what will happen if I receive this message? You will get a new reason for living—a new and noble theory of life—so that to love your neighbor as yourself becomes the essential ambition of your life. Your world outlook widens to the vision of an earth peopled with the passionate lovers of righteousness and peace. You get also a new inner vision; a new sense of eternal reality; a new contact with the divine; a growing sense of the companionship of God. You thus become new centers of divine energy bringing, like Noah's dove across the weary waters of human life the olive branch of peace; and like the spies of old, bringing back to hungry souls the refreshing grapes of promise.

Oh, young men and maidens, oh my brothers, what a glorious message of the Kingdom of God to ponder over and to speak out. Let us get it into our hearts

and lives that it may spring from our lips.—J. E. Dickinson, in *Glad Tidings*.
Sel. by Bro. D. C. Robison.

A Little While.
H. V. Reed.

"For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while and he that shall come, will come, and will not tarry." Heb. 10:36-37.

The above texts refer to those who have done the will of God. This impressive sentence reaches over and includes the entire scope of a true Christian character. It stands for faith in Christ, a belief in the Gospel, as God's power unto salvation, and obedience to that faith made known, by the revelation of the mystery, to all nations, and the joyous hope of the coming and kingdom of our Lord.

This covers a period of time during which the heir of promise adds to his faith those virtues which will prepare him for an "abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Messiah." See 2 Peter, chapter 1.

Then comes the next great period of discipline. "Ye have need of patience." Time enters into the great question involved. The earnest of the inheritance is assured, but the time seems long, and the word comes back, "ye have need of patience." The entrancing beauties and royal victories are so intense, and so graphic upon the canvass of promise that the whole being is enraptured; and the Light glows with such vivid brightness, that the faithful heart responds, Our Lord is at hand!

Then comes the earnest watching and waiting. The Bridegroom is long in coming and the virgin company, in weariness fall asleep—and yet the patience still lingers. Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." Luke 18:7-8. The word "speedily" has the same force as "I come quickly." This does not refer to the time that intervenes, during the patient waiting, but to the suddenness of his appearance in such an hour as "ye think not."

The intervening time may be long, but the ever impressive words still hold their warning:—WATCH! The Bridegroom's coming is preceded by the midnight cry. "Behold the Bridegroom cometh." So the "Little while" that he who is to come will come and will not tarry.
The hopeful church at Thessalonica had become imbued with the nearness of our Lord's re-

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turn. They had, in their enthusiasm, lost sight of the Apostle's words. He now opens to their vision certain great events which must intervene before the rapture. "Now I beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him... Let no man deceive you by any means for that day shall not come except there come a great apostasy first, and that man of sin 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 sitteth in the temple of God, shewing himself that he is God. For the mystery of iniquity doth already work, only he who now hinders will hinder until he be taken out of the way. Then shall that wicked one be revealed whom the Lord shall consume with the spirit of his mouth and destroy by the brightness of his coming. 2 Thess. 1-8. In the above outline we have a series of important events which are to precede the advent of Messiah... The Great Apostasy, The man of sin, or the Anti-Christ or the wicked one—who is to take possession of God's temple and proclaim himself as God, demanding divine worship. When the workings of Satan have reached their limit of signs and lying wonders: then will come the overthrow and destruction of that power of blasphemy and apostasy.

It is then that God will avenge his own elect, that cry unto him speedily and quickly will be the advent. We are therefore not to depend upon human chronology. "But when ye see these things coming to pass, know ye that the kingdom of God is nigh at hand." Impending events now proclaim the crisis.

The present condition of the world does not indicate universal peace. There has never been a time in the world's history when preparations for war were so extensive, and when such vast armies were being supported by taxation upon the masses of the people. There are now many millions of men in line for some awful crisis. The rulers proclaim peace, but prepare for impending wars. The wonderful increase of knowledge does not decrease the crimes and wickedness of men. The open attacks upon the mission and teachings of the Son of God, from the professed exponents of the Christian faith, and the general disloyalty to existing institutions all these conditions indicate an open departure from the moral claims of the gospel of our Lord. We could add much data, but the present unsettled conditions, premonitory events times in our own day. Happy is he who stands in blessed expectation.

Communion with Christ or Secret Prayer.

Matt 6:6-9; 10, 11 to 15. This is the form given by Jesus. After this manner. This is in the secret chamber. First, prayer by the Apostle Paul to the church, 1 Tim. 2:1. Exhort therefore, that first of all supplication, prayers, intercessions, and giving of thanks be given for all men, v. 2. For kings and for all that are in authority, Q. What is this prayer to be made for? A. That we may lead a quiet and peaceable life in all godliness and honesty. 3. For this is good and acceptable in the sight of God, our Saviour. 4. Who will have all men to be saved. First, saved, second, come unto the knowledge of the truth. Q. Why come to the knowledge of the truth? A. For there is one God and one mediator between God and men, the man Christ Jesus... who gave himself a ransom for all, to be testified in due time.

Now dear brethren, we must believe this prayer or quit preaching it. God will answer that prayer in God's due time. God has times or seasons to fill every thing he hath promised and believe that he will do what he has promised. Acts 1:6-7. We trust in the living God, who is the Savior of all men and I command and teach it (1 Tim. 2:1, 2, 11) — communion with Christ.

I think you will acknowledge that it is easier to serve than it is to commune. You will have observed that Joshua never grew weary when he was fighting with the Amalekites. It was hard work, but he did not get his arm weakened at it. But when Moses was on the top of the mountain in prayer, he had to have two others to hold his hands up. So it is with us. The more spiritual the exercise, the sooner the person tires of it. We could keep on preaching better than we could keep on praying, and it is easier to pray in public than it is to pray in secret; and let us say, that even in secret, it is easier to pray aloud than it is to sit still in your communion with Christ in the solemn silence of the soul or self. The choicest fruits are generally the hardest to get, and the most spiritual engagements are the most difficult for us to manage.

Dear brethren and sisters, we ought to have an eye to this, we ought to take care that we do not neglect these merely external things, which are good enough in themselves, these outward attending to ordinances, and sermons and so on, but we ought also to take care that while we remember these in their proper places, we do not let these things crowd out bet-

ter things, but see to it that we get to Christ, and do enjoy living, personal fellowship in secret with him. Communing with Christ is the most precious thing and once lost, I do not care what you did in the time when you ought to have been communing with Christ, you may have won coppers, but you have lost silver; you may have earned pence, but they have lost diamonds. For your own sake, and for the sake of those whom you would bless, you must see to it that sitting at the Savior's feet is not neglected, even tho' it be under the pretext of waiting upon him.

The first thing for our soul's health, the first thing for his glory, and the first thing for our own usefulness is to keep ourselves in perpetual communion with the Lord Jesus and to see that the vital spirituality of our religion is maintained, over and above every thing in the world. Our religion began in Matt. 7:12-13. Enter at in the straight gate. Two roads to travel in—can't walk in both of these roads. The Christian walks in the straight and narrow way that leads you to life everlasting. Matt. 7:14. A narrow way and few are in it. They are known by their fruits. See v. 12. 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, and only by their fruits ye shall know them. They are not heard for their loud singing, nor for their loud prayers. They pray in secret by themselves, for they, as the house of God, separate from the world, pray with and for one another as one body, and the head Christ, who is the head of the church, will be with them, no matter how few will be at the prayer meeting. The Christ is there. Now read Matt. 7:12 to end. The broad road leads to destruction. Acts 12. Peter in prison. The brethren had a prayer meeting to pray to God for Peter's being set at liberty and the Lord heard and answered them and set Peter free.

The church comes out of the world and is not of the world. Joh. 17:15-16; 2 Cor. 14:18. A separate people chosen and called of God. Preaching is for the world. Praying it to be done in secret. Matt. 6. Take heed, be careful what you do and how you do alms. 2:3-4. When thou prayest, 6, enter thou into thy closet and when thou hast shut the door; 7, but when ye pray, use not vain repetitions as the heathen do; 8, he is not ye therefore like unto them. 9, After this manner pray ye: Our Father which art in heaven, hallowed be Thy name; 10, Thy kingdom come. Now the child of God talks with his Father in heaven in his see-

ret chamber. The Father hears his child, and we turn and read in 1 Tim. 1:2—read whom we are to pray for—verse 1, 2. Why pray for them? This is for each child, separate as the church is one body, or the body of Christ. We hold our prayer meeting. Christ will be in the midst if only two or three or one hundred or only one child. We need not to be Hebrew scholars or Greek. The Father will hear and bless his waiting children. See Acts 12:12; 9:32, 33-40; Acts 16:13; Joh. 17:9.

Jesus never prayed in public but three times. Joh. 11:41-42; Luke 7:11-15, and the young man also arose from the dead. Two miracles, and the third was when he was on the cross. Luke 23:46; Mark 15:34. The church is the light of the world. Our daily walks and works, going to church preach the word—are all right, and good in their proper places. If we live as Christians should live, we will keep the narrow way that leads unto life eternal. Now read 1 Tim. 3:14-15. House of God or church of the living God. Now read 1 Cor. 8:6; John 17:3; Eph. 4:1 to 13:14 to end. Then read Matt. 7:12. Then 21, 23. Then ask yourself this question: which road am I walking in, the straight way or the broad way? verse 21. Not every one that saith Lord, Lord, shall enter into the kingdom of heaven. 23, last verse. Let us pray: Rom. 15:30; 2 Cor. 1:11; Eph. 6:18, 19. Our Father which art in heaven, hallowed be thy name. Thy kingdom come, Thy will be done in earth as it is in heaven. Give us this day our daily bread. Matt. 6:9-10:15.

Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Col. 3:16-17. Finally brethren, pray for us that the word of the Lord may have free course and be glorified, even as it is with us. 2 Thess. 3:1. Dear children, but the end of all things is at hand. Be ye therefore sober, and watch unto prayer, and follow me no farther than you see me follow Christ Jesus our Lord. Amen.

Uncle John.

"When you throw a bone to a dog, don't act as if you were throwing a missile at him and thus frighten where you would feed. And when you give to a charitable cause don't act as if you desired to shoot your gold and silver through a man like a leaden bullet and thus wound where you should heal."

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.

Editorials and Church News.

EDITOR'S APPOINTMENTS.

- Dixon, Illinois, the first Sunday each month.
- Rensselaer, Indiana, the third Sunday each month.

Most of all the other beautiful things in life come by twos or threes, by dozens and hundreds. Plenty of roses, stars, sunsets, rainbows, brothers and sisters, aunts and cousins, but only one mother in all the wide world.—Kate Douglas Wiggin.

On Monday, Sept. 21st, upon arrival home from Rensselaer, Ind., we found a message awaiting saying that Bro. G. W. Busby had died that morning near Camden, Ill., and asking us to come for the funeral on Tuesday. We left home on Monday evening and on Tuesday evening we held a preaching service at the home of Bro. and Sr. Vincent, near Camden. We found Sr. Vincent

still suffering her affliction in a manner to give great strength to her faith in the community in which she lives. The next morning we drove six miles across the country to preach the funeral of Bro. Busby at the home of his son Frank. Then we drove sixteen miles for the burial. Here Bro. Wm. Laning of Ripley, Ill., was waiting to take us to his home and in the evening we preached to a good sized audience which had been gotten together on short notice. Thursday morning Bro. Laning took us by auto to Rushville to catch the early train for home where we arrived late Thursday evening. Although a very strenuous week for the editor, yet by long hours and hard work we hope to have this issue out on time.

Any who care to have us save out a copy of each issue in Volume 4 to have it bound at the end of the year, please notify us NOW. Including a year's subscription and a bound volume at the end of the year, the price is \$3.50.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it. A friend, \$5.00. Miss Mattie Benjamin, 1.00. Mrs. Alex McFarland, .50.

A LETTER.

Dear Editor: May I please have the blessed privilege of bringing a little sunshine into the last days of 'an old soldier of the cross'? Enclosed please find \$1.50. Yours sincerely,

What a splendid spirit! It is the kind of spirit in which such things are done, after all, that does the good. In this case both parties will be blessed.—Ed.

Obituaries.

George W. Busby,

son of John Busby and Juliana Bidwell, was born in Burlington, Boone Co., Ky., Feb. 28, 1832, and died Sept. 21st, 1914. Age 82 years 6 months 21 days.

He had been afflicted with rheumatism and paralysis for years, being helpless for the past two years. He had been bedfast since last May 3rd, the disease affecting both mind and body. July 18th, he received a second stroke of paralysis, since which time he had been unable to raise his head. He has been cheerful and patient through his long illness.

He is the last of a family of three sisters and two brothers.

Dec. 27, 1855, he was united

in marriage with Susanna Carpenter. To this union were born ten children—four daughters and six sons. The mother and four children have preceded the father in death. Those left to mourn the loss of a kind father are Mrs. Alice Gust of Beardstown; Mrs. Anna Dennis of Keewanee; Mrs. Monetta Morgan of Littleton; Jos. F. and Franklin M. of Rushville, and James of the U. S. Navy.

He also leaves 22 grandchildren and 11 great grandchildren.

Nov. 5, 1875, he married Eliza Martin, widow of W. Matthews, near Bath, Ill. She died Sept. 7, 1912, since which time he has been with his children, dying at the home of his youngest child, Frank.

We buried him in a country cemetery near Scott's Mill beside his first wife there to await the resurrection. Bro. Busby had been a religious man nearly all his life. He came to know the truth a good many years before he saw the need of yielding in baptism. At a meeting held by the writer at Ripley, Ill., June 1906, he was baptized and has remained faithful. We hope to see him again when the King comes.

S. J. Lindsay.

Notices.

Please Take Notice!

We have decided to publish no more programs in the Restitution Herald. The reasons for this move are obvious. Our paper is not too large now for the matter we have to publish. Seldom a program published is followed. There is so much of detail given that is absolutely no account to many of the readers that just so much space is wasted to them. For this reason also we ask that all announcements, reports, etc., be given with a little verbiage as possible. Get right down to the facts. As to programs for service at all meetings, we will gladly print all that are desired at a nominal price. This decision was only recently reached after some discussion as to the best means for utilizing our space to the best advantage.

Notice.

Take notice, all the readers of the Gospel Trumpet and Restitution Herald that may be located near the line of railroad leading from Bristow, Okla., to Bunker, Mo., and on return by Springdale Ark., and from Ft. Smith, Ark., to Bristow. I will leave Bristow some time in Oct. between the 10th and 20th to hold a meeting at or near Bunker, Mo., and return to Springdale, Ark., to hold a few days meeting there. If any of the faith would like a few days of my time and service, you will

kindly let me know at the earliest moment so I can arrange to stop off at your place.

J. M. Morgan.

The Sunday School.

By Anna E. Drew.

The Last Supper.

October 11, 1914. Mark 14:12-25

Compare Luke 12:14-23.

Read Matt. 26:17-35.

Golden Text.—As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. 1 Cor. 11:26.

Time.—Tuesday, April 13, A. D. The day and evening before Jesus' crucifixion.

Place.—Bethany where Jesus was a guest; and an upper room in Jerusalem.

Questions.

What was the Passover and its purpose? Ex. 12:1-14. By what other name is this feast known? v. 12. (Feast of unleavened bread). What did the unleavened bread symbolize to the Israelites?—1. Their haste in leaving Egypt. Ex. 12:34, 39. 2. Their sufferings in Egypt, hence called the bread of affliction. Deut. 16:3. 3. Their purity as a consecrated nation. What was the first day of unleavened bread? The day of preparation, the day before the beginning of the Passover feast. This day on which the lambs had to be killed began at sunset on the 13th and ended at sunset on the 14th, and the lambs were killed between 2:30-5:30 p. m. on the 14th in the Court of the Priests.

What question did the disciples ask of Jesus? What was needed "to make ready"? A room, unleavened bread, bitter herbs, wine and paschal lamb. "It seems quite certain that this was eaten a day earlier than the regular paschal feast, as at the very hour when thousands of paschal victims lost their lives in the temple, Jesus the lamb of God, died on Mt. Calvary. This is confirmed by the testimony of John 18:28. What directions did Jesus give? vs. 13, 15. Who went? Luke 22:8.

With what success did they meet? v. 16. "In the evening He cometh with the twelve"—from what place? Mark 14:3. "Jesus and His disciples walked from Bethany over the Mt. of Olives to Jerusalem, a distance of two miles." What does Luke record that occurred at this time? Luke 22:24. How does Jesus rebuke them? Luke 22:25-27. How does He illustrate His teaching? John

13:4, 5, 12-1

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13:4, 5, 12-16.

As sandals were ineffectual against the heat and dust of an eastern climate, washing the feet on entering a house was an act of respect to the company and of refreshment to the traveler. But it seems this observance had not been performed which the disciples should have done for one another, since there were no servants to do it for them, and so Jesus gives this lesson that they should condescend to the meanest office that may contribute to the comfort and happiness of their brethren.

"Jesus alone can cleanse from sin, but each of his disciples must follow His example in assisting others to walk in His footsteps and to try to rid themselves of every defiling influence. This necessitates humility."

What did Jesus declare at this time? v. 18. How did the disciples feel? v. 19. Matt. 26:22. Who sat next to Jesus at this feast? Jno. 13:23. What did the disciples ask? v. 19. What did Peter ask? Jno. 13:24, 25.

What sign did Jesus give? v. 20. Jno. 13:26. "This action revealed the traitor to the two leaders but probably had no meaning to the other disciples. See Matt. 26:25. Jno. 13:28-30.

What did He say of His betrayer? v. 21. At the close of the Passover meal what did Jesus institute? What did He say of the bread? v. 22, Luke 22:19. What of the cup? vs. 23, 24. Matt 26:27, 28. It was a covenant in his blood, "because by His death He made atonement for sin." The life is in the blood, therefore in drinking Christ's blood we partake of His life. The body and blood thus symbolized by the bread and wine is his sacrificed body, so by eating and drinking we partake of His sufferings, and most solemnly enter into a covenant with Him that we will share His life in its self-sacrifice, according to the divine will and purpose. Heb. 2:10, 11. 2 Cor. 5:15; 4:10, 11. Besides this what else does it accomplish? 1 Cor. 11:26. What prophecy uttered? v. 25. What did Jesus call the wine? v. 25. Should fermented wine ever be used at communion? When and where will Jesus again partake? v. 25. Luke 18:28-30. The Lord's supper from that time until now is a proof that Jesus died and rose again, a sure promise and pledge of His second coming. It is a covenant service, we anewly promise God to bestead fast in the new covenant, and that we depend upon Christ for eternal life.

How shall we know that we are in the right spirit or condition to partake of the Lord's Supper? 1 Cor. 11:27. Are we looking forward to the kingdom? How

can we best prepare ourselves for a place in it?

Reports.

Berean Society Organized.

A State Berean Society was organized at Raisin Church on Friday, Sept. 4, 1914, while the quarterly conference of the Churches of God in Michigan was in session there.

The following officers were elected until a constitution be drawn up, this constitution to be framed by a committee appointed by the chair after receiving the National Berean Constitution: Pres., Frank E. Siple, Adrian. 1st V. Pres., Sister B. Cummings, Lakeview. 2nd V. Pres., Sister Nellie Blakeley, Grand Rapids. Cor. Sec., Miss Mildred Coats, Coats Grove. Rec. Sec., Miss Rose Miller, Adrian. Treas., Lawrence Bridegam, Dutton. Tract Com., Sister M. E. Munn, Blanchard. Rose Miller.

Dear Bro. Lindsay:

We missed you at the conference and many loved and dear ones who will never meet with us again. Time is a great healer and we live as best we may, hoping for his soon coming. And— I find that life is not all sorrow, And half our fears have vanished by tomorrow, And though the tempests rage, their hurt is vain, For joy and peace return and life is gain. If we ascribe the praise and glory, all To Him who hears His children when they call, Giver of light, of hope of salvation, truth, To aged ones, as well as thoughtless youth, He who in mercy hears our humblest pleas, Crowns death at last with immortality.

Your sister in his service,
Mrs. Hestr V. Berry.
Gladbrook, Ia.

Berean Report.

The Sixteenth Annual Business meeting of the Illinois Bereans met at Oregon, Ill., Aug. 21, 1914.

The Secretary's report was read and approved. The Secretary being absent Almeda Glotfelty was elected secretary pro tem.

The following treasurer's report was read and approved:

Am't in treasury, \$15.39, am't. taken during the year, \$57.65, Total, \$73.04; total expenses for the year, \$16.65, leaving a balance of \$56.39.

Reports were read or given by word of mouth from the following societies.

Dixon Society.

The Dixon Society meets every Sunday except the first Sunday of each month, when we have preaching. The average attendance is 6. Ada Drew, Sec., Lillie Dauntler, Pres.

Oregon Society.

The Oregon Society met Sunday evenings until a month ago, since then they meet on Wednesday evenings. Average attendance about 8.

Moriah Society.

The Moriah Society had six meetings, then closed on account of sickness. They started out with 10 members, but 2 of their number were very young and dropped out.

Marshall Society.

The Marshall Society met during the fall and winter, but have had no meetings this summer.

Macomb Society.

The Macomb Society report good interest, have a membership of 9 and an average attendance of 6 at their meetings.

Chicago Society.

The Chicago Bereans have held 24 meetings during the past year. Two meetings were held a month, on the first and third Sundays of each month, unless stated otherwise. Active work has been displayed in writing to the isolated members. 53 letters were written, 112 tracts were distributed, also 3 books.

The average attendance was 6. The Christmas work was the same. Dolls were dressed and sent to the Jewish Mission. Through the co-operation of the Chicago Aid Society the doll dressing was accomplished.

Money was sent to a visiting nurse, and dinners were bought and sent to where they were needed. The expenditure in that work was \$65.20. Members that were ill during the year had flowers delivered to them and money was supplied when needed.

Interesting letters were received from Sr. Selma Samuelson of Brooklyn, N. Y., and Sr. Regina Boyer of Virginia.

Literary Committee's Report.

The Literary Committee's report was read and approved. This showing that they wrote during the past year to 65 Bereans. Of this number 27 responded, 25 sent contributions for the column and 2 sent good excuses for not writing. Five articles were sent by the Iowa Bereans for the column. Their articles were gladly received.

Revision of the Constitution.

The Constitution was revised so that now we are to send one half instead of one-fifth of our dues to the state treasury.

It was decided that the President be sent in comfort with all expenses paid to visit places

where her help is needed.

Sr. Emma Railsback gave a report of the Berean work in Indiana, and Bro. Leland Roose reported for Iowa.

The following officers were elected for the ensuing year:

Anna Drew, Pres., Almeda Glotfelty, V. Pres., Paul Hatch, Sec., Ben Carpenter, Treas.
Paul Hatch, Sec.

Baptisms.

Report of Baptism.

On Sunday, Sept. 13, four young women were added to the church at Hillisburg, Ind., by baptism; Miss Chloe Huffer, Miss Ruth Barnett and her sister, Mrs. Fern Ostler and their cousin, Mrs. Nora Wood. Others are almost persuaded. These young people have been brought up under the gospel at home and in public worship and are fully persuaded of the truth. The brethren at this place are a large number. Bro. Hatch preached here much when he lived among them, and Bro. Wagoner comes occasionally yet despite his years. The church here have been in the habit of keeping up regular preaching once a month until recently, being now unable to secure a preacher so often. Bro. Maple is to be with them the Sunday after the date herein given, and we trust others may then be buried in the water.

This church is noticeable in having such a goodly number of faithful men. The sisters are not slack either, but it is a frequent thing to have more sisters than brothers present to services.

The writer is now back home in Kentucky, where we find the church exceedingly hungry. We hope to give you a report from here soon.

J. W. Williams.

Berean Column.

Noah and the Ark.

God told Noah to go and preach to the people, and tell them there was going to be a flood and if they did not repent they would all perish. Noah was 120 years building the ark. All this time the people paid no attention, but one day it began to rain and it rained forty days and nights. No one was saved but Noah and his family. The water covered the whole earth. Noah was in the ark about one year before the water dried up. Jesus, today, is telling the people to repent before He comes to set up His kingdom. But there will be lots of people who will

not believe it, and so will have to perish as the people did then. I am a little girl eleven years old and I go to Sunday School every Sunday. We have just two classes, intermediate and primary. Mamma and Mrs. White are our teachers. We have twenty-one scholars. Hope I can write more next time.

Beulah Fish.

Joseph.

Jacob had twelve sons. Joseph was one of the younger ones. The older boys were jealous of Joseph, thinking their father thought more of him. He dreamed a dream and told it to his brothers. They were afraid they were going to have to bow to him, so they planned to get rid of him. While they were away feeding their father's flock, Joseph came to them with a message. When they saw him coming, they said, "Behold the dreamer cometh. Come now, let us slay him." So they cast him into a pit, and took his coat and dipped it in blood so the father would think some beast had devoured him. Then they made up their minds to sell him to a company of Ishmaelites. So the father wept for his son who was taken down to Egypt. The Lord was with him and he was made a prosperous man. The time came when there was a famine in the land of Canaan, and Joseph's brethren had to go to Egypt to buy corn. There they learned of Joseph's prosperity and how the Lord had been with him and blessed him.

Joseph was good to them and gave them corn and told them to go home and tell their father that he was still alive.

Bernice Fish.

SONG BOOK COMMITTEE'S REPORT.

Concerning the Proposed New Hymn Book.

The committee appointed to arrange for the compiling and publication of a new hymn book made its final report and asked to be discharged from further responsibility and consideration of the matter, which report was received and the committee discharged accordingly.

The amounts advanced to the committee to be used in prosecuting the work has therefore been returned to those advancing the same, and those who have made pledges of support in the work are released from such pledges accordingly.

We regret that we were unable to proceed further with the undertaking, but the interest manifested by our people relative to the work was not sufficient to

warrant the committee in proceeding further with it, nor in holding longer the money so kindly advanced by a few for the work.

We surely are much in need of a new hymn book containing a classified lot of well selected hymns, suited to our needs; and it is our sincere hope that some arrangements may be made and means provided for the publication of such a book for general use in our churches. But we hardly think it reasonable for us to expect a few persons to provide the means necessary to carry on the work, and to assume the responsibility for the success of the enterprise.

Situated as we are; few in numbers and limited in our resources, with conditions in other respects as they are with us, it seems to the writer that a co-operative plan is the most logical and best method to be followed in such an undertaking, unless, indeed, we should find some one who has the necessary qualifications and who desires to undertake the work. Should such an one be found in our ranks, let us give him every encouragement within our power. But let us consider that expressions of our hopes and desires in such matters, however frequently made, unless they be reinforced by substantial assistance, they don't help the enterprise along much.

L. E. Conner.

"Last Things."

Selected from the writings of H. L. Hastings.

The child by the brook side flings his bright flowers upon the rippling current one by one, and weeps with sorrow when the last is gone. The spendthrift wastes his hundreds and his thousands, but "the last dollar" as it goes, awakens a sigh as he remembers his prodigality and folly. The glutton eats, regardless of a morrow, but when his riotous living has brought him down to his last crust, he remembers with regret the sinful revelings of days gone by. The pleasure seeker toils to kill the idle moments, but shrinks with anguish from his final hour, and offers all his wealth to regain one wasted day. And so the whole careless multitude of men will run the rounds of mirth and sin, squander the hours of grace and the opportunities of salvation, till their mirth shall be turned to wailing, and their glory to despair when "the last day" shall burst in all its majesty upon a sinful world. But who believes things? Who realizes them? The spendthrift hopes for constant wealth. The sensualist dreams of years of joy and health. The glutton says, "Tomorrow shall be as this

day, and much more abundant." And the sinner, walking after his own lusts, says, "Where is the promise of his coming"? But the spendthrift will come to poverty, the glutton to want, the pleasure seeker to his death bed, and the scoffing world to the judgment seat of Christ.

All things earthly have an end. Righteousness tendeth to life; "sin, when it is finished, bringeth forth death." The broad road leadeth to destruction, but dreadful as the last step is, the first step is the step of danger. The time to do right is all of the time. Each moment is precious. The first as much so as the last. But men do not see this, nor feel it, though they may know it to be true. But the last things will be the present things ere long. There will be for every sinner a last Sabbath, a last solemn assembly, a last sermon, a last exhortation, a last entreaty, a last invitation, a last appeal. There will be a last hesitation, a last struggle, a last decision, a last refusal to heed the gracious call. There will be a last rejection of the offers of mercy, a last neglect of the great salvation, a last despising of the riches of God's long suffering, a last resistance of the Holy Ghost, a last trampling under foot of the Son of God, a last hiding of the deep drawn sigh, a last gay smile to veil the anguish of a burdened heart, a last light answer to the solemn question of eternity, a last saying, "Go thy way for this time, when I have a more convenient season, I will call for thee."

There will be a last opening of the book of God, a last contemptuous closing of its pages, a last careless glance at its promises of pardon and salvation, a last scoff at the tears and prayers of the saints of God, a last rebellious rejection of the rule of Christ, a last refusal to confess him as the Lord of all, a last day of mercy to a godless world. Men will not know the last opportunity when it comes. Men will not believe it is the last until it is gone. Unconsciously they will have passed the line, by us unseen,

That crosses every path; The hidden boundary between God's patience and His wrath," and then they shall "mourn at the last," when mourning is without avail. Then the night has closed, and there is no star to light it, and no morn to break its gloom. The day of grace is gone, and there remains the fearful looking for of judgment, the hopeless death bed, the parting hour, the dark despair, the sullen gloom, the solemn tramp, the descending Lord, the day of judgment, the eternal doom, the dread award, the lake of fire, the second death.

Reader, ponder these things. Today may be your last day. This may be your last warning. Christ's last call to you may reach your ears today. "Now is the accepted time, behold, now is the day of salvation."

"Watch, for in such an hour as ye think not, the Son of man cometh."

Rufus A. Curtis.

Christian Living.

No. 2.

1 Jno. 3:1-3. 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. 2:1-7. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous: and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also to walk even as he walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

Heb. 12:11-15. Now no chastening for the present seemeth to be joyous, but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God, lest any root of bitterness springing up trouble you and thereby many be defiled.

Heb. 13:1-3, 5, 6. Let brotherly love continue. Be not forgetful to entertain strangers, for thereby some have entertained

ed angels them that are with them; fer adversity in the body tion be with be content v ye have: fo will never l sake thee. S ly say, The and I will r shall do unto

Rom. 12:1 therefore br cies of God, bodies a livi ceptable un reasonable : conformed t be ye trans newing of : may prove v ceptable a God. For I grace given man that is think of him he ought to soberly, acc dealt to eve of faith. Fo members in members ha fice; so we body in Ch members of gifts differi grace that i er prophecy cording to faith; or n on our min teacheth, or exhorteth, that giveth simplicity; diligence; ey, with e be without that whic that which affectioned brotherly ferring or ful in bus serving th T

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One of that a p himself is others th trust in wonderec of thems some of people a their rea but the not be generally ware of deceived to tell e with hi their g The l paper s

ed angels unaware. Remember that they are in bonds as bound with them; and then which suffer adversity, as being yourselves in the body. Let your conversation be without covetousness and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee. So that we may holdly say, The Lord is my helper, and I will not fear what man shall do unto me.

Rom. 12:3-11. I beseech you therefore brethren by the mercies of God, that ye present your bodies as a living sacrifice, holy, and acceptable unto God which is your reasonable service. And be not conformed to this world; but ye be transformed by the renewing of your mind, that ye may prove what is that good, acceptable and perfect will of God. For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have one the same office; so we being many are one body in Christ, and every one members of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophecy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honor preferring one another; not slothful in business, fervent in spirit, serving the Lord.

To be continued.

Mrs. Rena Endaley.

Cannot Be Trusted.

One of the very worst injuries that a person can inflict upon himself is that of dealing with others that they can no longer trust in him. I have frequently wondered what such ones think of themselves. It may be that some of them imagine that other people around them do not know their real character and conduct, but the fact is, a person who is not so safely trusted is more generally known than he is aware of. Those who have been deceived by him are very apt to tell others of their experience with him, thus putting them on their guard against him.

The late editor of a religious paper said: "When a man has

once been found guilty of falsehood, deception and misrepresentation he cannot be trusted by those who know the facts. When a judge has decided a case unjustly, when a jury has brought in a false verdict, when a church or ecclesiastical body has violated the principles of Scripture, law, and gospel, to condemn the innocent, they have placed themselves where no honest man can ever put confidence in them, until by hearty repentance and open confession, they show themselves willing to begin a new life. A man who has broken one agreement cannot be trusted to make another."

These words ought to have a wide circulation. A great many times I have been amazed to certain men who had proved themselves to me to be unworthy of the least confidence in them. In some instances I had supposed that the men were of a high order of character, and I had for years, put full confidence in them; but after directly dealing with them, I found that their promises were very unreliable and even deceptive. It is possible that such ones believe that a profession of religion will shield them from the just judgment of God. How calloused in heart they must be. Oh, it is a great loss to one to soact that those who know him cannot safely trust him.—Sabbath Recorder.

Happiness.

It consists not in material things round about you, but in spiritual things within you. Not what you have, but what you are, is the true basis of a happy life. What you are, determines your interpretation of things without. You cannot be wretched if you insist upon putting tomorrow's burden back into the realm of today. Sufficient unto the day is the evil thereof. It has been well said that no man ever sank under the burden of the day.—It is when tomorrow's burden is added to the burden of today that the weight is more than a man can bear. Never load yourselves up. If you find yourselves so loaded, at least remember this—it is your own doing, not God's. He begs you to leave the future to and mind the present.—Sel.

True Wisdom.

From an inspired source we are informed that the wisdom of this world is foolishness with God, 1 Cor. 3:19. This seems a hard statement to many people who pride themselves on having ability to reason out the deep things of God's word. But let us stop a moment to consider. The wisdom from above is said to be "first pure, then peaceable,

gentle, and easy to be entreated." This is in wide contrast with reputed worldly wisdom, which is well known to produce in abundance envy, and bitter strife of an unspiritual nature. James 3:14-16.

It's Better Farther On.

Amid life's storms and sorrow's wail,
When heavy clouds obscure the day,
Hope with a smile, lifts up the veil,
And breathes, It's better farther on.
The heart may sink 'neath weight of woe,
No sunlight through the clouds may dawn,
Yet hear the whisper soft and low,
Cheer up, it's better farther on.
The grave may hold our treasure dead,
Our hopes be tumbled with love's onee gone,
Yet endless life will crown their heads,
We know it's better farther on.
While yet to mortal life we cling,
Before the robe of white we bring,
We hear sweet voices ever nigh,
Faint not, it's better farther on.
L. S. Bronson.

Not Giving Up.

Among some skaters was a boy so small and so evidently a beginner that frequent mishaps awakened the pity of a tender-hearted, if not wise, spectator. "Sonny, you are getting all bumped up," she said. "I wouldn't stay on the ice and keep falling down so; I'd just come off and watch the others." The boy looked from his adviser to the shining steel on his feet and answered half indignantly: "I didn't get some new skates to give up with; I got them to learn with."
Hard tasks are never sent for us to give up with; they are always intended to awaken skill, strength and courage in learning how to master them.—Sel.

A young man engaged in scoffing in a bar room offered to sell his interest in Christ for five dollars. A stranger quietly took down a five dollar bill, with pen and paper, and asked the young man to write: I do hereby renounce, both now and forever, all claim I may have in Jesus Christ, for the sum of five dollars.

The man's hand began to tremble. He stopped writing and said: "No, I may need him by and by."

His scoffing was at an end.

Reader, you have an interest in Christ. Are you holding that treasure or bartering it away? L. S. Bronson.

The Most Useful Accomplishment.

There are certain accomplishments which can be displayed only under especial favoring conditions. The girl who learns to play the harp for instance, can as a rule entertain her friends only as she carries her instrument about with her, which is not very convenient. But in cultivating the grace of good manners you have an accomplishment which can be practiced wherever you go, and is sure to please all kinds of people.

Unbelief is like a man with his back turned toward the sunshine, walking in a shadow that he himself makes, while faith, following the order, faces the sun and then lives in the light of hopefulness with the shadows all behind it."

Keep your head cool, your heart warm, your hands busy and your conscience clear. Be ready for the work that comes to you, and do it so heartily and faithfully that you will never stop to ask whether it is work you like or not. Do your best, help your neighbor, and trust God to bring the crooked things straight."

A Seventh Day Adventist elder declared as follows in a sermon last week in Portland: The Bible prophesies the movement of a great army from the north and the annihilation by it of the kingdom of the south. By this we understand that Russia drawn into the conflict as it is, will swoop down upon Constantinople, elsewhere known in the Bible as the kingdom of the south, and drive the Turks from Europe into the Italy Land. Then will follow the battle of Armageddon, consisting of a series of conflicts in the vicinity of Jerusalem. If Christ does not come to earth during the battle he will descend soon after its conclusion. We predict that the final battle of the nations will soon come, as a result of the present complications in Europe. America, because of her intimate commercial relations will be drawn into the great war. The fact that the many prophecies of the Bible seem to converge just at this time when the nations of Europe are entangled indicates that the great crisis is near at hand."—Ex

"Often our greatest troubles are not those Providence sends upon us, but those we bring upon ourselves."

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Hard Pressed.

Editor and readers of the Restitution Herald:

As the second Adventists are now in a week's meeting in my immediate vicinity and many of the membership are my old friends and some my kinfolk, my age and poor health being a hindrance to traveling, I am trying to get all I can out of the meeting and visiting preachers.

One of these visiting preachers laid down a small book on the wash stand. I picked it up and its title was "Return of the Redeemer," by G. L. Young of Hanover St., Boston, Mass. The author on page 111 on the reward of the righteous, mentions Matt. 19:27, which was Peter's question to Jesus: "Lord, what shall we have?" Then Bro. Young gets right away and never touches Jesus' reply to Peter which is the crowning point in the matter. I said to the preacher, Bro. Young did not give Jesus' reply in his business.

Then turning to page 151, I find the citation, Matt. 19:28, but does not give the promise of the 12 thrones. Then the writer of the little book gives the names and views of several commentators. Names as follows: Wesley, Clark, Henry, Lange, Dettwette, etc. The writer of the little book said he would not give his own views, but did the views of each and all these eminent men, as being thoroughly restitutionist. It appears Bro. Young must have been hard pressed between Iron Second Advent Creed upon the one hand and the scriptures upon the other hand. When the writer of this little paper was just coming into the doctrine of The Restitution, he wrote quite a strong man (considered) of the Second Advent church and told him there were so many strong scriptures proving Israel (the Jews) would be gathered and placed in their own land we could not believe otherwise. His reply was, "You must spiritualize it." When I see these Seventh Day and Second Adventist squirming at everything that points to future probation, I wonder which would create the greater excitement in their camp, the alarm of mad dog or age to come.

Yours for the restitution,

J. D. Scott.

Where Are We?

The present terrible war in Europe is either to bring about the fulfillment of prophecy, or else it is not. The question to be answered is, Which must we call it?

After carefully investigating the subject, I am satisfied that the present war is the second step in the final fulfillment of the prophecies regarding Gog

and Magog. Russian intrigue, as it is well known, brought about the Balkan war which nearly drove the Turk out of Europe. But at the last moment the duplicity of Germany and Austria in a measure upset and defeated it. It was then that Austria's grasping ambition overreached and the Russian influence revived, and as a result, the present war is on.

The two rivals in the game have been Russia and Germany. Ever since he came to the throne, Germany's "war lord" has had the dream of a great German Empire; and his one aim has been to that end. Seeing Russia's apparent weakness in her war with Japan, the Kaiser has miscalculated on Russian ability.

But to be brief, if I read prophecy aright, Russia is in this war to win. And then with her host of lesser powers who are to join her leadership, she will drive the Turk to Jerusalem. When that is accomplished, the next event will be Armageddon and our Lord's return.

As I see it there are four steps in this program: 1st, The Balkan war; 2nd, The Present war; 3rd, To drive the Turk to Jerusalem; 4th, Armageddon and our Lord's return. Let us be sure to be on the victory side when the archangel's trump shall sound.—H. H. Brown in Crisis.

Quarrels Without Words.

If there are songs without words, there are quarrels without words as well. The one whose anger finds vent in passionate speech is less disagreeable on the whole, than the one who goes about with her brows contracted, her lips pouting, and her whole manner indicative of her mental turmoil. Don't take too much credit to yourself for keeping your tongue in leash. A quarrel without words may work the estrangement of two friends as effectively as any other kind.

To be strong in a dull and dreary duty is about the hardest task a man can face. It is a noble thing to be brave in tragic moments, but perhaps there is some thing even nobler than that. It is to be brave and glad and strong and tender when the sky is gray and when the road is dreary. It is in such seasons that he who waits on God will show strength.—Morrison.

If you so order your life that you may be followed wherever you go, you may go your way serenely.

"The way to have sufficient faith for the great trials when they have come, is to walk by Gog faith day by day."

THE

Volume 3

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THE RESTITUTION HERALD.

Volume 3.

Oregon, Illinois, Oct. 7, 1914.

Number 51.

Kindly Critics.

It is said that during William Cullen Bryant's term as editor of a leading New York daily paper, a young man to whom he had given a book to review, brought it back with the assertion that it was so worthless that he could not find anything complimentary to say about it. Taking the volume in his hands the editor-poe turned the pages, and finally offered this suggestion, "You might say that it was attractively bound." This spirit of kindness in criticism is rare, unfortunately, and on one occasion a young man who was manifesting an entirely contrary spirit received a well-deserved rebuke.

The youth in question, a college student, had attended the services of a country church and he occupied the greater part of the dinner hour expostulating on the shortcomings of the service. The host listened patiently, making one or two attempts to change the subject, and failing in this, he said thoughtfully, "So there was nothing in that service to appeal to you, Dick?"

"Not a thing," replied the young man promptly.

"But it almost seems as if it must have had some redeeming point."

"Not one." With a conclusive gesture, Dick waved away every detail of the sermon to respectful treatment. "Positively the worst music I ever heard. Not a sentence that appealed to a listener of discrimination."

"Not even the text?"

The valuable young man colored and became silent. The text had been that verse in John into which the whole gospel is compressed, "For God so loved the world," and the self-opposed critic became silent. His host continued meaningly, "Whatever the defects of a sermon, the text is likely to be worth thinking about, and instead of criticizing the preacher's blunders we should do better to give our attention to that part of the sermon that is beyond criticism."

The result of this suggestion was that Richard finished his dinner in silence and the others in peace. It is seldom that the admirable principle of saying nothing unless you can say something kind is more forcibly illustrated.

Another's chair had rocked the whole family. It made a creaking

MOLECH HAS COME BACK AGAIN

Upon the plains of Galilee
In ages of the past,
A new religion there arose,
And millions thought 'twould last.

For strange ideas then were taught:
'Twas love for all mankind;
Relieve all sufferers everywhere,
The feeble and the blind.

But now has come a great war
And thus is all astray,
He is teaching with a mighty host
A new and better way.

Your neighbor's goods you make
Your own,
For that is the better plan;
And if they dare resist your power,
Just kill as fast as you can.

And torture, tear, blow up, destroy,
As brutal as you can,
Their cities raise their flames destroy,
Leave not a single man.

Their little children and their wives
You brutally destroy;
In this new religious cult,
That gives the greatest joy.

Then treaties are of no account;
Then in the way they stand,
If you are of the higher cult
Just seize your neighbor's land.

Then when you gain a victory,
Thank God He's on your side,
Proclaim that you're the great I Am,
And strut around with pride.

It seems to me this is not new;
Just brutal days of old,
That clever men have revamped,
And that ten thousand fold.

'Tis Molech come to life again
With his ungodly crew;
With eager hands they sacrifice,
And hush work they do.

Molech has come to life again;
His step has roused his ire,
Young and old, high and low,
He sweeps them in the fire.

The God of mercy, love and truth,
With chains these men will bind
And bring about a wondrous age
Of love to all mankind.

—Dr. A. Wallace Mason.

noise as it moved, but there was music in its sound. It was just high enough to allow us children to put our heads into her lap. That was the bank where we deposited all our hurts and worries. Oh, what a chair that was. It was a very wakeful chair. In the sick day of children other chairs could not keep awake—it kept easily awake. That chair knew all the old lullabies, and all those wordless songs with which mothers sing to their children. Songs in which all pity and compassion and sympathetic influences are combined. That old chair has stopped rocking for good many years. It may be set up in the loft or garret, but it holds its queenly power yet.—T. De Witt Talmage.

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 would 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 as tell me. They shed not one solitary ray upon the darkness. They take away the only 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, and a child goes to sleep on the breast of its mother. I know that was not a dream.

"Third, I have three motherless daughters. They have no protector but myself. I would rather kill them than to leave them in this sinful world, if you blot out from it all the teachings of the gospel."

Like as a Lily.

One day I saw a lone, lovely lily springing tall and white from among the dark weeds and rank grasses that grew along the shores of a stagnant pond.

So still were the waters of the pond that a slimy greenness always overspread them, full of impurity and miasma.

In the midst of all this uncleanness and unpleasantness the lily bloomed; it was a marvel of waxen purity in the midst of foulness.

And even as the lily grew in perfect purity amid its noxious surroundings, so have I seen a little child holding fast the love of God in his heart in the midst of sin.

O the love of God. Like a spell it saves the soul from pollution, and keeps it like as a lily in the midst of the weeds of wickedness.

"The grace of standing for the right is one of the eminent virtues. The person who, all his life, in stormy weather and fair, in good report and ill, simply

stands outspokenly for whatsoever things are true, whatsoever things are pure, whatsoever things are honest, is thereby serving his country with a directness, an immediateness, and an effectiveness that can scarcely be surpassed by any other form of service."

You Find What You Look For.

Never allow yourself to condemn or form a habit of criticizing others. No matter what they do, hold toward them perpetually the kindly thought, the love thought. Determine to see only that which is good and sweet and wholesome and lovely in them. Try to see the man or woman that God intended, not the warped, twisted, and the deformed one which a vicious life may have made; and you will generally find what you are looking for.

You will never find the straight by looking for the crooked, or holding the crooked thought in the mind. If you are constantly criticizing or finding fault, instead of praising or appreciating, you will ruin your power of seeing the beautiful and the true, just as a habitual liar loses the power to tell the truth.—Sel.

By speaking each day a kind word or two,

If we only knew a merry smile
Would travel on, mile after mile,
If we only knew that honest praise

Makes glad the heart for days and days.

If we only knew a restraining harm,

Keeps one so often from endless harm,

If we only knew what we could do,

By a little pains—myself and you—

Would we ever say, to make excuse—

As we often do, "Oh, what's the use!" —Sel.

"Sometimes we think we must go away to Pike's Peak or some faraway country to dig gold. Every one of us has a mine, the best mine we ever will have right at home. Only let us put the vein into it that we would in to the Pike's Peak mine."

A great many people can be surprisingly generous with what belongs to other people.

When Will Peace Be Established?

Never in the history of this world has the above question been on the minds and lips of so many anxious persons as now. The world has never witnessed such anxiety as at the present. While some are praying for peace, others are slaughtering the thousands every day with the same object in view. Some argue that peace can never be established until such and such nations are blotted out of existence. Will the termination of this war bring peace, is asked? As long as the nations of this age are left, peace is impossible. They can only assure it for a time. Again we are asked, Is this war the Armageddon of Rev. 16:16? We can say as one who has attended the school of the prophets, it is possible. We are taught in this school that just before the coming of the Lord that certain signs will appear, viz.,— "The powers of the heavens (political heavens) shall be shaken. All the tribes of the earth shall mourn. Upon the earth distress of nations, with perplexity. The sea and the waves roaring. Men's hearts failing them for fear, and looking after those things which are coming on the earth. For the powers of the earth shall be shaken." Matt. 24; Luke 21.

Are not these visible and literal signs to those who are watching and waiting for our Lord's return? Do not these indicate that our redemption draweth nigh? It seems that the "indignation period," is fast approaching. Previous to this the resurrection must occur. Luke says, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness and cares of this life, and so that day come upon you unawares. 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." There are two events spoken of in the prophetic word to which we wish to call their attention. One is recorded in Joel 3:9-10 and reads thus: Proclaim ye this among the nations. Prepare war, wake up the mighty men, let all the mighty men of war draw near; let them come up. Beat your plowshares into swords, and your pruning hooks into spears; let the weak say, I am strong.

The other in Isa. 2:4, reads: He shall judge among the nations; 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.

The above quotations must produce different thoughts in the minds of our readers. The first is the result of the teaching for

the last fifty or more years. From every nation the word has come, to secure peace we must prepare for war. The inventive genius of man has been directed to the production of destructive war implements. Compare the implements of war of 1776 with those of today and you will see how busy the nations have been to fulfill Joels 3:9-10. They have gone as far as they can in this destruction. Instead of its bringing peace, the opposite has occurred which is war, and the most terrible, inhuman and fiendish that the world has ever known. This has occurred where nations have been called Christian nations. Jesus taught his disciples to put up the sword. The spirit among the nations has been of death and destruction. Peace loving people thought that the nations were perfecting the air ship for the benefit of the inhabitants of the earth. This war develops the fact that all the time and money was used to destroy. Nothing so alarms the citizens of a country or city so much as being subject to missiles of destruction coming from these air ships. They are fiendish inventions. No fortifications can withstand the heavy seige guns manufactured today. The rapid firing guns kill by the thousands. There is no need of further improved inventions of war implements. The lesson I wish to draw from these things is, that there must a change take place in the minds of the men of war. Human governments have been a failure in securing lasting peace. Treaties and alliances have been made not for peace but to afford opportunity to make more destructive war weapons. This war will weaken all the nations engaged, but two, England and Russia, will be the dominating powers. They will dictate terms of peace. The map of Europe will be greatly changed. Those who have read and studied Ezek. 38, 39, will observe that Gog with Gomer and his bands will oppose Sheba, Dedan and the merchants of Tarshish with all the young lions thereof. This war will seemingly close with a patched up peace compact. In the above arrangement you will see the Anglo Saxon race allied against the rest of the races. This war came like a whirlwind upon the world. It came like a streak of lightning. Jehovah's hand is in this arrangement. The time is here for the awakening of the sleeping dead and the changing of the righteous living. The fulfillment of Armageddon will open up the way for the setting up an establishment of the kingdom of God which will usher in the beautiful picture noted in Isa. 2:4, when men will learn war no more, but they will improve agricultural implements. This is not a dream but will be a reality. When Je-

hovah's judgments are in the earth, men will learn righteousness. While men are praying for peace, let the more enlightened pray for the peace of Jerusalem as Jehovah has directed. Never in the history of the church has there been so much need of watchfulness and prayer as now. Our prayer is, Come, Lord Jesus, come quickly.

D. C. Robison.

Dear Bro. Lindsay:

The Herald of 16th, inst., came duly to hand and is so good that I must write a few words of commendation.

We have the little article, "Jerusalem," reviving our hope in soon seeing "the King in his beauty, and reigning in that holy city. It will be grand when Jerusalem is the capitol of the whole earth. Then Jesus will be King of the earth, and instead of our beating plow shares into swords, it will be the reverse. "They (the nations) 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. 2:4.

Then follow the other selections: what is your aim? "The soft answer," "The set of sun," "The sweetest days," etc. Giving us food for much and sincere thought, and if eaten and properly digested, will cause us to grow in grace and knowledge, as we are commended by inspiration. See 2 Pet. 3:18. Then comes the discussion of Christianity and War. Bro. Bronson's reply has the right ring, and puts the editor of the Christian Herald in a tight place if he is willing to take God's word as the man of his counsel. We know that war is sinful. We know that there is no excuse for the great struggle, that is now going on, except the brutish nature of man.

Man is a fallen creature and it seems so long as he is unregenerated he must employ himself in some evil work, notwithstanding God has said those "who use the sword shall perish with the sword." And, "Follow peace with all men, and holiness, without which no man can see the Lord." And the fact that they profess to be Christians, following the teachings of the book (God has given for the guidance and instruction of Christians, we are driven to one and only one conclusion, and that is, they are not Christians, or they would follow God's teaching. By their fruits we are to know them.

Coming a little farther along, we find another selection. "No permanent peace till Jesus comes," which expresses just the teaching of the old Book. We need not look for permanent peace till the Prince of peace comes. His first advent did not bring peace. He did not come for

that purpose. Matt. 10:34. His coming was to separate a people unto the truth, and we all know that making a distinct class of people never brings peace, but division. Those people were even to be persecuted, because they would separate themselves from others.

Peace must come when all kingdoms become the kingdoms of our Lord and his Christ," and all rebels purged out from among those who will submit to that righteous reign.

Then comes "Christian Living," which is the most important subject we can discuss. That is the ALL unto us. If we fail to live Christians, we lose all, though we may know all about the signs, the peace question, and all that is written concerning the time of the advent. Jesus says, "Be ye also ready, for in such an hour, the Son of man cometh." Can we be ready while living in sin? Are we ready while neglecting our whole duty which is to "fear God and keep his commandments?" Eccl. 12:13. We know we are not. Jesus says, "Strive to enter," etc. Paul admonishes, "Let not sin reign in your mortal bodies." If we let sin rule and predominate over us we are not living Christians. We must present our bodies living sacrifices, holy acceptable unto God if we wish to live truly Christian.

Then we have a fine article demonstrating the authenticity of God's word, "Egypt and the Israelites," which strengthens our faith in those days of higher critics and infidels. We can see the firmness of the foundation of our hope.

Then comes Uncle John's good article, "The separateness of the church," and that again brings us back to "Christian Living," for Christian living is what makes the church different from all other institutions. Uncle John also shows us the time when, and the world which is to be saved. It is not the present evil world; Gal. 1:4, for it is to be condemned 2 Cor. 11:32, and pass away with its lusts. 1 Jno. 2:17. The contrast being, "He that doeth the will of God abideth for ever." 1 Jno. 2:17.

God hath not put this world in subjection to Jesus, but the world to come. "For now we see not yet all things put under him." See Heb. 2:5-8. The word 'world' as used by Uncle John, and the Apostle John, has reference to people, one class which is to abide for ever, and the other which is to pass away, (see 1 Jno. 2:15-17) with the apostle; while with Uncle John, both are to be saved which is true of the age to come or future world. Heavens and earth are often Biblically used to represent rulers and people. New heavens and new earth are symbolic of new

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Lastly

rulers and new people being ruled. The new rulers being Christ and his saints; while the new people are those mortals who live in the age to come.

Yes, Uncle John, "the confusion of ages which consists in making this the last before redemption's plans are accomplished, and which brings a saved world into the church, undermines doctrine and exhortation alike." This world will never be brought into the church of God. There are no doubt, many of it who have their names on the record books of the various sects of so called Christendom, but they are not of the one fold any more than if they had never heard of it. The "world lieth in wickedness." 1 Jno. 5:19. "We, (the separated ones only) are of God." What is to become of the wicked? "For yet a little while and the wicked shall not be; yea and thou shalt diligently consider his place and it shall not be." Why not Lord, what is to become of them? "The wicked shall perish and the enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away." Psa. 37:10, 20.

Then the wicked are not taken out of existence by being converted into saints, but by being converted into smoke, and ashes, as Malachi says, chap. 4:1. Jesus again teaches the separation in Jno. 3:5. "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God."

Jesus is here talking to a man of this world, and assures him that "a man," any man, who enters the kingdom of God from this age must be born of water and spirit. He leaves no loop hole for people to be taken from here into the kingdom, without either a birth of water or spirit. They must have both. But should we confuse things, we might be found guilty of teaching that thousands of this world would enter the kingdom as subjects without either being born of water or spirit. Let us take dear Uncle John's advice and not mix up ages.

Again Jesus says, "Not every one who says Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my father which is in heaven." Matt. 7:21. If we confuse we might be found riding rough shod over this passage, by teaching that man from this world can get into the kingdom for future probation, who never thought of God's will, much less, did it. Truly the church must keep clear of "the rebellious federations" of men. Uncle John, we thank you for the good advice you have given us and thank God for sparing you to write this good article.

Lastly, we come to Bro. Cur-

tis' article, "Wars and Rumors of Wars," and end where he ends, with a picture of the glories to follow. "Violence will no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation and thy gates praise. Thy people shall be all righteous: they shall inherit the land forever," etc. See Isa. 60:18-22. "They lived and reigned with Christ 1000 years." "Neither can they die any more."

Yes, Bro. Curtis, the dark cloud for the faithful shall soon fly away. But we shudder for those who will not seek by patient continuance in well doing, glory, honor, and immortality.

In the one hope,
J. J. Heckman,
Monte Vista, Col.

Church Organization.

Every attempt of church organization in modern times appears to have proved a failure. Those who have organized upon a basis of a human creed have invented a model of belief for their membership, and every person who joins such church endorses not only said creeds en-mass, but every item of it. By holding a membership, he says to the world, I endorse it all. Although he may have joined with a protest, yet this is remembered only by a few. To the multitude of his acquaintances he says, I believe the articles of faith adopted by my denomination. If he does not believe every item of the fifteen, twenty-five, or thirty-five articles of his church creed, then he is every day crying in favor of what he regards a falsehood. What a course for a professed Christian to be spending his days. Is it consistent for a Christian to teach for a life time, what he believes to be false? Here it is objected, if one cannot belong to a church without endorsing all its creeds, then I must for my life time stand alone or lend a seeming assent to some errors, for there is not a church with whom I can agree in every particular.

Would you teach that it is good for a Christian to stand alone? It is a lonely life to live. Who can stand it? I answer: It is better to stand alone than to acquiesce in a falsehood, to aid or abet known errors. To connect our religious life with a falsehood is a very solemn and awful way of living. It is sinning against the God of truth, who cannot look upon sin with the least degree of allowance. We have no right to be unfaithful to any one of God's precious truths. We should be constant, unmovable, faithful witnesses of the truth, just so far as it is revealed to us. Honesty requires that we should renounce and disavow errors as soon as we

discover them. Error is odious to God. If we have the spirit of God it will be odious to us. That a Christian should fellowship with untruth is a strange idea.

A consistent Christian does not have to stand alone. He has the fellowship of God, the approval of God. The truth delights and cheers him, which is far better than the particular friendship of sectarians. It is reliable. The friendship of God never fails. The sectarians are as uncertain as the wind. Let us trust in God, and live alone if necessary. There are some noble examples of living alone given for our encouragement. Noah lived nine hundred fifty years, a faithful preacher of righteousness and yet appears never to have made a single convert outside of his own family. Yet he was saved when his despising enemies perished.

Elijah was alone, an exile in a wilderness, dwelt alone in a cave. But he communed with God. That was better than the esteem of Ahab, the wicked king, or that of the priests of Baal, or the multitude under their leadership. Moses forsook the popular courts of Pharaoh and took up his abode among strangers. He became a shepherd and a servant. He chose to suffer affliction in consequence of taking sides with the oppressed, rather than to enjoy the pleasure of a popular court for a short life time. Paul lost the particular friendship of his Pharisaical associates; yet he died with the hope of a better resurrection and a crown of righteousness and an eternal weight of glory. He taught that if we suffer with him, Christ, we shall reign with him. Paul was a champion of truth. Reader, will you be one? They that stand up for the truth God will honor.

I do not mean to say it is impossible to organize a church upon right principles. Such a church would give equal rights and a hearty fellowship to the entire membership, though holding different opinions.

The True Church.

The true church embraces all sincere followers of Jesus Christ, all who, believe, that to us who believe, that there is but one God, the Father, of whom are all things, and we by him. 1 Cor. 8:6. And this is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent. Jno. 17:3; Eph. 4:13. 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. And this church is the house of God, the church of the living God, the pillar and ground of truth. 1 Tim. 3:14, 15-16.

All who believe in his name and submit to his authority. Do

we belong to this community or church? Are we the followers of the meek and lowly Savior? Have we the marks of his people? If we belong to him we are separate from the world. We have put off the old man, the corrupt and sinful nature, the love of the world, the fleshly lusts and are renewed in the Divine image, and have put on the new man—the redeemed and sanctified nature, the love of the Father, the fruits of the spirit, old things are passed away. Behold all things have become new by faith and good works, not by loud singing and loud praying. There is a true church and a counterfeit church. And there are two roads, one for the true church, Matt. 7:12; one for the false. Two cities, one New Jerusalem; straight and narrow way leads to life eternal. The broad road leads to the city of the silent dead. Can walk only in one road at a time. 13:14-24.

The church and people of God now look for the coming of Christ, the second coming, or time and are watching and waiting for the day of the Lord. That day is hastening on. The signs of the times indicate that it is near. A few years may yet intervene, and our faith may be put to the test. But let us hold fast our confidence which hath great recompense of reward, for we have need of patience that after we have done the will of God, we may inherit the promises.

In that day the church will come up out of the wilderness, leaning upon her beloved, clear as the sun, fair as the moon and terrible as an army with banners. Then she will attain to her exalted station in the new heavens and new earth in the future glorious kingdom of God, as the bride of the Lamb, and crowned with glory, reign with Christ for ever; sit with Christ in his throne in his kingdom, if we overcome as he over came. Rev. 3:21.

Uncle John.

Small Kindnesses.

"I sometimes think we are in danger of being too busy to be really useful," said an old lady thoughtfully. "We hear so much about making every minute count and always having some work or course of study for spare hours, and having our activities all systematized, that there is no place left for small wayside kindnesses. We go to see the sick neighbor, and relieve the poor neighbor, but for the common, every day neighbor who has not fallen by the way we haven't a minute to spare. But every body who needs a cup of cold water isn't calling the fact out to the world, and there are a great many little pauses by the way, which are no waste of time."

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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The Restitution Herald

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Address, The Restitution Herald, Oregon, Ill.

Editorials and Church News.

EDITOR'S APPOINTMENTS.

- Dixon, Illinois, the first Sunday each month.
- Rensselaer, Indiana, the third Sunday each month.
- Oregon, Illinois, the fourth Sunday each month.

We acknowledge receipt of a photo post card from Bro. F. E. Siple, 35 Seeley St., Adrian, Mich. The card contains a likeness of six of the ministers attending the Illinois conference. If you wish to see who they are and what they look like, write Bro. Siple.

We are glad to hear the report from Roll, Ind. We have learned to love and respect Bro. Anderson because of his firmness. He can do good work anywhere.

We spent Sunday, Sept. 27, at home, preaching for the home congregation morning and eve-

ning. A very good audience attended in the evening.

Many subscriptions are due and many more will soon be coming due. At this time of the year we have many expenses in the office which must be met on cash terms. New rollers for the press, a new stock of paper, etc., are some of the needs. If subscribers will meet their obligations promptly, we can do the same and the work will be done all around as the Lord wants it done.

Notices.

Take notice, all the readers of the Gospel Trumpet and Restitution Herald that may be located near the line of railroad leading from Bristow, Okla., to Bunker, Mo., and on return by Springdale Ark., and from Ft. Smith, Ark., to Bristow. I will leave Bristow some time in Oct. between the 10th and 20th to hold a meeting at or near Bunker, Mo., and return to Springdale, Ark., to hold a few days meeting there. If any of the faith would like a few days of my time and service, you will kindly let me know at the earliest moment so I can arrange to stop off at your place.

J. M. Morgan.

Reports.

Bro. Lindsay:

Bro. J. H. Anderson just closed a series of meetings here, at the Roll Church of God, which began Sept. 15, 1914.

Emphasis was given to hearing, believing and obeying the word of God. The sermons were very interesting and instructive. The interest and attendance were good throughout the meeting. Bro. Ernest R. Drabenstott was baptised this morning. We are all thankful for the meetings and are rejoicing in the faith.

Yours,

C. Drabenstott, Sec.

The Sunday School.

By Anna E. Drew.

In The Garden of Gethsemane. Oct. 18, 1914. Mark 14:32-42.

Compare Luke 22:39-46. Read Matt. 26:36-56.

Golden Text.—Watch and pray, that ye enter not into temptation. Matt. 26:41.

Time.—Morning of crucifixion, Wednesday, April 14.

Place.—The garden of Gethsemane, on the lower slope of the

Mount of Olives, opposite Jerusalem.

While they were still in the upper room where the supper was held, Christ delivered the remarkable discourse recorded in John 14, 15, 16, then followed His wonderful prayer, John 17. In this, Jesus asked not only for his disciples, but also for those who believe on him through their word. Jesus knew that within a few hours His disciples would be tested as they never before had been.

Questions.

What was our last lesson about? With what did they close their service? v. 26. Where did they go? By what words does Jesus warn them of what is to follow? v. 27. "Shall be offended,"—what does this mean? See Gr. in Bible margin. (They should be tempted to desert him, to fall away from their loyalty to Him, in the trying times that were coming).

Where is the prophecy in v. 27 recorded? Zech. 13:7. Who is meant by "shepherd" and who by the "sheep"? What encouragement does He give them? v. 28. Why the assurance of His resurrection at this time? Was this fulfilled? Mark 16:7. What was Peter's assurance? v. 29. What fault was he guilty of in this? "He contradicts Jesus, he claims to be stronger than the other disciples and he relies on his own strength." Why is Peter's denial foretold to him? Luke 22:31, 32. "Jesus saw that Peter's self-assurance would wreck him if He did not destroy it. Peter's force of character purged from self would make him the rock of strength to stablish his brethren, who also showed their weakness." What do we all need? 1 Cor. 10:12; Eph. 6:11. The only wise God our Saviour is able to keep us from falling. Jude 24.

Did Peter think it possible for him to deny Jesus? v. 31. To what place did they come? Gethsemane signifies oil press. It was probably an enclosed olive yard containing a press where the olives from the olive trees that abounded on the slopes of Mt. Olive were crushed to produce the oil used for food and light. It was at the foot of the mountain, and the brook Hedron flowed near. Jesus often went there. Jno. 18:1, 2. What did Jesus say to his disciples? v. 32. Matt. 26:36. Why left there? Probably as an outer guard against surprise and interruption. Who did He take with Him? v. 33. Why these three? "These three who had seen His glory on the mount of Transfiguration were best prepared to sympathize with him." What did He ask of them? v. 34. Matt. 26:38.

What is the meaning of the

word "soul," v. 34? What of Jesus' feelings, v. 34? Jno. 12:27. What was His prayer? "His agony was both mental and physical. Luke 22:44. Doubtless He would have died if strength had not been given by angelic ministry. He prayed to have the suffering that threatened His life there in the garden relieved so that He might go on and finish His great sacrifice on the cross." Let us remember it was for US He suffered this. Isa. 53:4-6. When He returned to His disciples, what did He find? What does Luke say as to the cause? Luke 22:45. What admonition did He give? How did He excuse His disciples? How many times did Jesus pray the same prayer? In what way was His prayer answered?

"The prayer was answered through the strength given Him to drink the cup, and change it into a cup of blessing. It was answered in the same way that God answered Paul's prayer that the thorn in his flesh might be removed. There are two ways of answering a prayer for the removal of a burden. In one the burden is taken away, and we remain the same; in the other, we are made so strong that the burden is no longer a burden to us; the latter is by far the better way of receiving an answer. Paul kept the thorn in his flesh, but God's grace was made sufficient for him." Did Jesus find the disciples sleeping each time? What did He say to them the third time? "It is enough"—what did He mean by this? Did Jesus seek to escape? Jno. 18:3, 4.

Do we need to follow closely the words of our Golden text? To whom should we go in all our troubles? How can we show submission to God?

"Lord, Teach Us How to Pray." No. 2.

Nearly four weeks ago, President Wilson issued a proclamation appointing the 4th of October as a national day of prayer to Almighty God to cause the present war to cease. To my mind that was one of the strangest proclamations I ever heard given by any earthly ruler, but I hear some one ask, Why so? Because the President could not have had but very little, if any, faith that the prayers of this nation would be of any value before God. If President Wilson did have faith God would answer such a national petition, why did he put that day of prayer so far in the future and allow a month's time to intervene in which thousands of men could be destroyed on the battle field long before the hour of prayer came to prevent the awful slaughter of human lives, if praying

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to God for it to cease is all that is lacking to close this carnage of blood and death? Do you get the thought, my friends?

Some day, we know not when, as God by his prophets has declared, (Zech. 14:1-9), "I will gather all nations to battle," etc., will be fulfilled. If the present eastern war should prove to be the shudding war clouds that are to precede that storm of universal conflict of nations, which is described by Zech. and others of God's prophets, which is to close this present age and the ushering in of God's kingdom and rule here on earth, think you any amount of individual or national praying to God will be of any avail or turn him aside from his purposes as marked out and foretold by his prophets hundreds of years in the past? We think not. Listen.

"So shall my word be that goeth out of my mouth; it shall not return unto me void, but I shall accomplish that which I please and it shall prosper in the things whereunto I sent it." 55:11.

This language needs no comment. If the sad, pleading cry of Christ in the garden of Gethsemane, "O my father, if it be possible let this cup pass from me, nevertheless, not my will, but thine be done," could not be heard and change the purposes of God and deliver His son from the death of the cross, we very much doubt if the apostles had on the night of his betrayal called a union prayer meeting and sent up to the throne of God the same pleading petition, the same result would have followed. Then why need we expect God to answer our feeble prayers and disband the war powers of "all nations," after He has called them into action by saying, "Proclaim ye this among the Gentiles, prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords and your pruning hooks into spears, let the weak say I am strong. (Are we not hearing these war orders and claims, and even now are they not being fulfilled?) Assemble yourselves and come, all ye brethren, and gather yourselves together round about, 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." Amos 3:9-12.

Christ has declared in Matt. 5:18 that one jot or one tittle of his word shall in no wise pass till all be fulfilled. Then we can hardly see how many yet unfulfilled scriptures can ever be set aside by individual praying or national supplication to God. Did we all know our Bible better, we

George W. Busby

Born Feb. 28, 1832

Died Sept. 21, 1914

Obituary last week



believe that one fact, would change many forms in our petitions to our God. We would then more than ever before feel to exclaim as did the apostles of old, "Lord, teach us how to pray."

L. S. Bronson.

The Savior's Perfect Obedience.

Having written on this matter before, let me say in explanation of the repetition, that a request has been made for this.

Can human nature live from birth to death without sin? Was our Lord in any way more than human in his nature? If one being who is altogether human could live in perfect obedience to all the revealed divine will, why cannot any other person do this? And if it is possible for all people to fulfill all the law of righteousness what need is there for any one to look outside himself for a Savior? Then was the sacrifice of Christ a necessity for our salvation? Did the Father's plan wait the arrival of one who through the strength within him kept all the righteousness of law, and crown that one with the privilege of saving those who failed in the attempt to fulfill all righteousness, or did the foreknowledge involved in that plan prophesy who should be the Savior before he kept the law? Did the plan provide the possibility of more than one Savior? Or did it leave no escape from sin for all but the one designated beforehand as the Savior? Is there any hope for salvation for anyone except in Christ? If Jesus was chosen Savior, Lord and King before his birth, how did the Father avoid falsifying the prophecy that he should be Savior by enabling him to live without sin? Did the manner of his birth enable him to live that sinless life, was it because he

just kept the law as any of us might do the same, or what was the secret of his holiness?

The emphatic answer of the scriptures to these things is: Jesus never sinned. All others are guilty. Therefore all people need to be saved. He is the only Savior God ever intended, and no one can be saved apart from him. God designated him as this one Savior before he was born, even before the world began. Hence his plan did not wait for a chance man to exalt himself to prophesied requirements by keeping law perfectly, and thus leave all men a hope of saving themselves. Jesus was just like the rest of us in his nature. He was man. The secret of his sinless life lay in the fact that he received the holy spirit without measure which was true of no one else. The spirit thus given him enabled him to know the fulness of the divine mind concerning the revelation to men, and to understand it without delay. In scriptural words it made him "of quick understanding." So when temptation came, he always knew immediately what to do. The difference between him and us is that our knowledge of sin and righteousness is gained slowly by studying the revelation given by the spirit in scripture, whereas he was enlightened quickly by that spirit without study. In both his case and ours, it is the same in that the victory over sin is by faith, which is belief of the revealed will and word of God. Others, as the prophets, who were inspired, received the spirit only in measure, and sinned before receiving it as well as during and after receiving it. In childhood, we read that the grace of God was upon him, and at twelve years we see the work of his Father's presence in him, in that he was at that age a remarkable child in

understanding, as John, his forerunner had been also filled with the spirit from his birth, as the record states.

We can thus see how only one could be Savior, since on no one else did the Father bestow the spirit thus, and on no one else did he design to do so. And we can also see how the Father could say beforehand who would be Savior, just as certainly as he should purpose on whom to bestow the fulness of his grace.

If he did no sin, and if any one else who says he has not sinned is a liar, what of Zecharias and Elizabeth, of whom it says they were righteous before God, walking in all the commandments and ordinances of the law blameless? What of Job, who was perfect and upright? And the rich young ruler, who had kept all the law from his youth up? Well, Paul says, he had kept the law and done nothing against it, but he also shows how he had been a murderer while thus living in all good conscience before God in the righteousness of law. And wherefore? Because the law did not forbid persecuting the church of God, but enjoined killing in executing the penalty by stoning to death. Can it be said Zacharias and his wife were always as holy as the Son of God, when Solomon says there is not a righteous person on earth who does good and sins not? And when John adds that to claim such a thing is to make one a liar?

While Job was perfect and upright, he had within him the undeveloped spirit of self-justification, and the young ruler who had fulfilled all the law was still sinful in the light of the higher commandment Christ gave him of selling his goods and giving alms. The possibility of thus obeying law only shows the weakness and unprofitableness thereof. Jesus said before he died: "I have kept my Father's commandments." But the law from Sinai on stone and in the book did not command a man to suffer death contrary to justice, but a further commandment for Jesus still to obey was to do even that, for he said, "this commandment have I received of my Father." And it says he was "obedient unto death."

Even if a man could now obey all the commandments given in the day of Moses would he be saved for that, when even the present life is called "the body of sin," and it is shown how Jesus must make a sin-offering of himself to free himself from that sin, although he did no transgression of law?

J. W. Williams.

Give yourself to prayer. It will become easier with cultivation, and at last become the luxury of the inner man."

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One Body.

How many little man made sects there are who have their written iron-clad creeds and human devised names, we do not know, but there are quite a number of them, and each sternly claims: "Ours is the one body."

Once when in debate we heard a minister of the popular sects, affirm his church was the one body, but when his opponent pressed him with Eph. 4:24-27, "without spot or wrinkle," he broke clear down. We should remember there is no place in the scriptures where a member was brought into this One Body by the popular vote of the one body. The members that are of this one body are made so by faith, repentance, confession and baptism, and would be fit material for membership in a congregation at Corinth, Eph., Phil., Colos., or any where in a congregation of the One Body. Then why hold on to the many human given names and written creeds? Why then hold on to all or to any of these little human organizations, for they can only endure till he comes whose right it is. Ezek. 21:26-27.

When this is fulfilled. Jno. 10:16: "And there shall be one fold and one shepherd." We ask one and all who are members of this multitude of little machines made by men, would it not be better to drop off these little human devices and be members only of the One Body? During the judgment day, the millennial reign, the 1000 years of Rev. 20, we fear many will hold to their sect, its creed and doctrine and therefore have to go into the second death.

There has been much said and written of late about the contemplated federation of churches, and quite a lot of preachers advocate it would be reached, but we do not believe it, for indeed and thuth, this would leave too many preachers without a job; consequently without a salary. However we think the denominations may form a little political machine as Rome has so as to be able to use their concentrated power in state and nation, for all who have been watching, know Rome has done this. May the dear Lord help us to be members of the One Body and ready when he comes.

Fraternally yours.

J. D. Scott.

The Kingdom of God on Earth. II.

Its Inauguration.

The inauguration of the Kingdom of God is a large theme, easily grasped it may be as a prophetic necessity, but difficult to realise as an actual accomplishment. The message of the Kingdom as the subject of faith, the

object of hope, or the inspiration of a well-ordered life can readily be understood, and retained; but when we speak of its inauguration we at once come from the region of testimony to the realm of reality. We are so constituted that our mental impressions are largely coloured by our knowledge of the actualities of life, and to anything approaching to the Kingdom, either in character or magnitude, there is neither historical parallel nor actual experience. Hence the difficulty, which is one, not of belief, but of clear apprehension.

To help our understanding, we will state the matter in the form of three propositions, and what follows will reveal and emphasise their Scriptural authority and certainty.

1. God is to establish in the earth one universal Kingdom, which shall embrace "all nations, languages, peoples, and tongues," and which shall "break in pieces and consume all other Kingdoms," while it shall stand forever. Dan. 2:44.

2. This Kingdom will be under the sovereignty of His Son—the Lord Jesus Christ, to Whom God has given "the nations for His inheritance, and the uttermost parts of the earth for His possession." Psa. 2:8.

3. This Kingdom will possess the essential attributes of imperial dominion: it will have a central authority, a seat of government with a polity visibly manifested, and a code of laws both righteously conceived and effectively administered.

The Kingdom therefore, will be political in its nature, world-wide in its scope, eternal in its duration, and divine in its character and authority.

This brief outline indicates a vast and stupendous change; its realisation means the transformation of the world. It means the end of all government as we have hitherto known it; the end of all rulers and mutually hostile powers. It means that there will be one supreme King, and He enthroned by Divine right. Psa. 2:6. "The Lord shall be King over all the earth; in that day there shall be one Lord and His name one." Zech. 14:9. This is God's declared purpose. In this and by this God is to do "a new thing"; and inasmuch as the past contains no analogy and the present no parallel the mind has a difficulty in grasping its full significance, and many, alas, refuse to entertain the idea at all.

It will be obvious that the subject centers in and around the Lord Jesus Christ, finding its intensity in the meaning and importance of His Kingship. This presents it in a concrete form, and clothes it in the warmer hues of personal relationship. Christ is the embodiment of the

Kingdom. When on earth He was its principal exponent. To proclaim it was the purpose of His mission. Luke 4:43. His parables were unfoldings of its various aspects; His miracles illustrations of its power. There can be no Kingdom without Christ, not merely in the sense that He is the chosen agent for its establishment, but the charter of its privileges has its basis in His proprietary rights, while all its attributes are embodied in the titles which He bears.

Take, for instance, the prophetic intimation given in Isa. 9:6-7: "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." Compare this prophecy with the angelic announcement made to His mother before Jesus was born: "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His Kingdom there shall be no end." Luke 1:32-33.

Clearly, the one prediction is the complement and partial fulfilment of the other; and when the time comes for the child of promise to have "the government upon His shoulder," not only will His Kingdom have "no end," but the august titles which the prophet specifies will have their fullest meaning and application.

Again we read: "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations and languages, should serve Him; His dominion is an everlasting dominion which shall not pass away, and His Kingdom that which shall not be destroyed." Dan. 7:13, 14. This prophecy plainly reveals the universality of Christ's Kingdom and the supremacy of His power. And if we read it in the light of "the good confession" which he witnessed before Pilate, (Jno. 18:37), and the affirmation made before the high priest, (Matt. 26:63, 64), we shall see not only how Jesus identified Himself with the prophecy and appropriated its terms, but we get a glimpse of "the joy which was set before Him" which enabled Him to endure the Cross

and to overcome.

To accomplish this purpose Christ must return from His Father's right hand. The Second Advent is an indispensable necessity to the inauguration of God's Kingdom. The Lord Jesus Christ is described as "King of kings and Lord of lords," (Rev. 19:16), but hitherto there has been no indication of the exercise of His kingly power. He claimed to possess "all power in heaven and earth," (Matt. 28:18), but hitherto there has been no evidence of His will having been actively super-imposed save only where there has been voluntary submission to His law. Neither claim has been abrogated, modified, or renounced, and both will remain in abeyance until He comes again and takes unto Himself His great power and reigns. Rev. 11:17. For we are assured that "God shall send Jesus Christ who before was preached unto us: whom the heavens must retain until the time of the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:20, 21. "Behold, the Lord God will come as a mighty one, and His arm shall rule for Him, behold His reward is with Him, and His work before Him." Isa. 40:10. R. V.

That "work" will be the establishment of His kingdom, and the subjugation of all nations to the scepter of His power. Then He shall have dominion from sea to sea, and from the river unto the ends of the earth. All nations shall fall down before Him; all nations shall serve Him. And while His name shall endure forever, being continued as long as the sun, men shall be blessed in Him, and all nations shall call Him blessed. Psa. 72:8, 11, 17.

This is the scriptural significance of the Kingship of Christ, and the attributes of His character and official designation are transferred to His Kingdom in which they find their fullest expression. Many think it derogatory to His person to associate with Christ any form of temporal power, and deprecate any conception of His Kingship other than a spiritual dominion thro' the power of His truth and the spread of the Gospel of His grace. Such a conception, however, leaves much to be desired. Without meaning to do so they rob Christ of His glory. They will ingly subscribe to His title, but they virtually deny its significance. They give Him the place of a king but no power; the honour but no actual dignity; the office but no responsibility. With such a conception the Kingship of Christ has no duties; His sovereignty no realm; His government no machinery; His law no objective form. This is the complete negation of sovereign power—the shadow without the

substance. Not thus will God honour the Son of His love who so honoured Him. He has already been exalted "far above all principality and power, might and dominion, and every name that is named, not only in this world, but also in that which is to come," (Eph. 1:21), and the supreme place thus bestowed He will actively receive when the sublime announcement is made: "The kingdoms of this world are become the kingdom of our Lord, and of His Christ, and He shall reign for ever and ever." Rev. 11:15.

Does this mean, it may be asked, that the government of the future will be no longer democratic? That is to violate the rights of the people, and destroy the instrument which has been fashioned by the painful process of the ages. Let it be remembered that this is not an evolutionary development, but a revolutionary upheaval of the established order, and the change of form will seem an appropriate sequel. The government of the future age will not be democratic, but the best form of all, viz., a righteous despotism whose decrees, in strict accordance with equity and justice, will be enforced, if need be, by omnipotent power.—Sel. from "Glad Tidings" by D. C. Robinson.

Difficulties of the Bible.

Where Did Cain Get His Wife?

In almost every place that I have visited in going around the world I have given sceptics and others an opportunity of asking questions at one or two meetings. I do not think that I have ever held a question meeting at which some one has not put in the question: "Where did Cain get his wife?" This seems to be a favorite question with unbelievers of a certain class. I have also met young Christians who have been greatly puzzled and perplexed over this question. But if one will study his Bible carefully and note exactly what it says, there is really no great difficulty in the question.

Unbelievers constantly assert that the Bible says that "Cain went into the land of Nod and took to himself a wife." In point of fact, it says nothing of the kind. An unbeliever in Edinburgh came to me with the assertion that the Bible did say this, and when I told him it did not, he offered to bet me one hundred pounds that it did.

What the Bible does say is that "Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived and bare Enoch." Gen. 4:16, 17. What the Bible means by "knew" in such connection anyone can dis-

cover for himself by taking his concordance and looking it up. He will discover that the word "knew" used in such condition does not mean to get acquainted with, but is connected with the procreation of the species. See for example Gen. 4:1; Judges 11:39; 1 Sam. 1:19; Matt. 1:25. Cain doubtless had his wife before going to the land of Nod and took her there with him.

But who was she, and where did he get her?

In Gen. 5:3-4, we learn that Adam in his long life of 930 years begat many sons and daughters. There can be but little doubt that Cain married one of those numerous daughters.

But some one will say: "In that case Cain married his own sister."

Yes that was a necessity. If the whole Adamic race was to descend from a single pair, the sons and daughters must intermarry. But as the race increased, it remained no longer necessary for men to marry their own sisters, and the practice if continued, would result in great mischief to the race. Indeed, even the intermarriage of cousins in the present day is fraught with frightful consequences. There are parts of the globe where the inhabitants have been largely shut out from intercourse with other people and the intermarriages of cousins have been frequent and the physical and mental results have been very bad. But in the dawn of human history, such intermarriages were not surrounded with these dangers. As late as the time of Abraham that patriarch married his half sister. Gen. 20:12. But as the race multiplied and such intermarriage became unnecessary, and as they were accompanied with great dangers, God by special commandment forbade the marriage of brother and sister, and such marriage would now be sin because of the commandment of God; but it was not sin in the dawn of the race when the only male and female inhabitants of the earth were brothers and sisters. Such marriage today would be a crime, the crime of incest, but we cannot reasonably carry back the conditions of today into the time of the dawn of human history and judge actions performed then by the conditions and laws existing today.

If we were to throw the Bible account overboard and adopt the evolutionary hypothesis as to the origin of the human race we would not relieve matters at all, for in that case our early ancestors would have been beasts, and the father and mother of the human race would be descendants of the same pair of beasts, brother and sister beasts. Take whatever theory of the human race that we may, we are driven to the conclusion that in the early

history of the race, there was the necessary intermarriage of the children of the same pair.

To sum it all up, Cain married one of the many daughters of Adam and Eve, and the impentable mystery that some fancy surrounds the question of where Cain got his wife is found to be no mystery whatever.—R. A. Torrey

Lost Jewel.

"O! consistency, thou art a jewel." This rare jewel is lost in gross darkness.

"For behold the darkness shall cover the earth and gross darkness the people." Isa. 60:2.

Sept. 8th, our government sent out an official proclamation calling for all God fearing persons of the United States to join in prayer to God for peace in Europe.

The above announcement was seen in the Cincinnati Enquirer, Sept. 17th. In the same paper, dated Sept. 10th, the following glaring head lines appear:

"Stinger is dealt drys. Prohibition death knell is heard in war revenue bill urged by Wilson. Bulwarks will be set up for brewers. Liquor trade must be given an O. K. by Uncle Sam if additional tax is to be imposed."

Where is the rare jewel, consistency? Praying for peace and preparing for war; praying for peace of nations and raising war revenues from the ruin and downfall of homes. Wives and mothers would find a more direct answer to the prayer for peace if the war revenues were raised direct on wash tubs, and sewing machines than by turning husbands and sons into drunkards and beasts.

While our Christian (?) nation is praying for peace beyond the sea, will they forget on that consecrated day to pray for the brewers of our own land that they may be able to send forth rivers and floods of this liquid damnation? And yet the brewers' success will not bring the nation's desired blessing (or revenue) unless the appetites of our fathers, sons and brothers are increased to swallow up this brain burning, youth debauching, child ruining, home wrecking, nation saving (?) liquor flood.

Will we find consistency in Christians who are fellow citizens with the sains, and of the household of God spending time and talent by means of arms or ballot, trying to patch up Gentile governments and at the same time praying for God's kingdom to come and "dash them in pieces as a potter's vessel."

There will be no peace until the Prince of peace is established on his throne in Mount Zion, when the law shall go forth from Zion and the word of the Lord from Jerusalem. Therefore let us pray for the peace of Jerusalem. None other is everlasting and complete.

Your sister in hope,
Sadie Skeels.

The Germ of Touchiness.

Perhaps some scientist will some day discover the germ of touchiness," but we do not need to wait for that discovery in order to know that it is contagious. One irritable member of the family may infect every one at the breakfast table. One touchy, out-of-sort person may get all his associates snapping at one another. By giving those irritable feelings house-room, we do our associates an injury.—Sel.

"The men whom I have seen succeed best in life have always been cheerful and hopeful men, who went about their business with a smile on their faces, and took the changes and the chances of this life like men, facing rough and smooth alike as it came."

"Do not remember wrongs; it is God-like to forget them. Their sins and their iniquities will I remember no more."

The most valuable result of education is the ability to make yourself do the thing you ought to do, when it ought to be done, whether you like to do it or not.—Huxley.

The bigger self looks to us, the smaller we look in the eyes of God.

Scolding is a method of improving the world that has been a failure since the beginning.

"Never imagine you can make yourself great by pulling others down. Nothing in the end will belittle you so much."

Duty and today are ours; results and futurity are God's.—H. Greeley.

"Unbelief is in man's sight no sin at all, whilst in God's sight, it is of all sins the greatest."

"What you see impresses you more than what you hear. Hence the power of example."

Rest is joy, but idleness is misery, and the mothers of more miseries.

"Who rises every time he falls will some time rise to stay."

"There is no harm in being tempted; the shame and sin come when we yield to temptation."

They are never alone who are accompanied by noble thoughts.—Sidney.

The strongest men are weak when relying on their own strength.

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The Prophetic Outlook.

The eyes of many prophetic students are turned at this time towards the East, to the great and awful war now raging among the nations of Europe. We are reminded as never before of our Lord's prophetic declaration, "Ye shall hear of wars and rumors of wars; see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom." Matt. 24:6-7.

This European war is establishing more than ever the inspiration of the prophetic declarations of Christ and the prophets concerning war and peace.

As the news of awful bloodshed and carnage are flashed across the waters to us, true Christians feel to pray with renewed fervor, "Thy kingdom come, thy will be done in earth as it is in heaven." We are also moved to sing with renewed force:

"We are living; we are dwelling,
In a grand and awful time;
In an age on ages telling,
To be living is sublime.
Hark, the waking up of nations,
God and Magog to the fray;
Hark, what soundeth? is creation
Groaning for its latter day?"

I believe it is. Let us be ready. Surely the outlook for universal peace is not a bright one before Christ comes. If the Bible teaches anything, it teaches that there can be no permanent universal peace under the leadership of human governments. But with the prophetic telescope we look beyond the clash and the crash of nations to the coming of a better world, where Christ shall sway his scepter, "From the rivers to the ends of the earth." Then shall come the desire of all nations—universal peace.

The prophet Isaiah scanned the ages of the world to the time when the Prince of peace should come to govern the nations upon earth, and establish judgment and justice, and usher in everlasting and universal peace.

"For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts

will perform this." Isa. 9:5-7.

When Christ was born the angels sang, "Peace on earth." Did they sing for that age in particular? Nay, verily, for our Lord afterwards said, "Nation shall rise up against nation, and kingdom against kingdom." The angel's song was prophetic, it looked beyond this world to Messiah's reign on earth.

C. H. Spurgeon hit the nail on the head, when he said: "They sang, 'Peace on earth.' But I hear the clarion of war, and the cannon's horrid roar. Not yet have they turned swords into plowshares and spears into pruning hooks. War still reigns."

Whilst I see wars to the ends of the earth, am I to believe that this was all the angels expected? Ah, no brethren, the angel's song is big with prophecy; it travaileth in birth with glories. A few more years, and he that lives them out shall see why angels sang. A few more years, and he that shall come will come and will not tarry.

Christ the Lord will come again, and when he comes he shall cast the idols from their thrones. He shall dash down every form of heresy, and of idolatry. He shall reign from pole to pole with illimitable sway. No strife shall vex Messiah's reign, no blood shall then be shed. They will hang the useless helmet high and study war no more.

The hour is approaching when the temple of Janus shall be shut forever, and when cruel Mars shall be hooted from the earth. The day is coming when the lion shall eat straw like the ox, when the leopard shall lie down with the kid, when the weaned child shall put his hand upon the cockatrice' den and play with the asp. The hour approacheth. The first streaks of the sunlight have made glad the age in which we live. Lo! he comes; with trumpets and clouds of glory. Ah, brethren, when the angels sang this there was an echo through the long aisles of a glorious future. The echo was, "Hallelujah, the Lord God omnipotent reigneth."

Thank God for the prospects of a better world where cannon will never boom, and where streams of human blood will never flow, where the war-drums throb not, and the battle flags are furled. With the poet we cry: "The storm has surely well nigh reached its height, Oh! come, thou Prince of Peace, and still the waves. Amid the fearful fight for earthly thrones, oh, come, Thou King of kings, and reign supreme."

—S. M. Wales in Crisis.

Our characters are determined more by what we love than what we know.